This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

NEDL TRANSFER
HN 4JYC N

KPG 874 (1)

JUL

Harvard College Library

FROM THE

SUBSCRIPTION FUND

BEGUN IN 1858

KPG 874 [(1)]

Harvard College Library

FROM THE

SUBSCRIPTION FUND

BEGUN IN 1858

KPG 874 (1)

Harvard College Library

FROM THE

SUBSCRIPTION FUND

BEGUN IN 1858

Engraved by Francis Holl

John Bunyan.

DRAWN BY KENNETH MACLEAY R.S.A.

FROM A RARE PRINT AFTER THE PICTURE PAINTED FROM THE LIFE

BY T. SADLER IN 1685

BLACKIE & SON GLASGOW EDINBURGH & LONDON.

The Works of John Bunyan

Vol. I.

The Church and Village Green, Elstow.
Bedfordshire.

Blackie and Son
Paternoster

THE

WHOLE WORKS

OF

JOHN BUNYAN,

(ACCURATELY) REPRINTED

FROM

THE AUTHOR'S OWN EDITIONS.

WITH (EDITORIAL PREFACES, NOTES, AND LIFE OF BUNYAN.

BY

GEORGE OFFOR, ESQ.

NUMEROUS ILLUSTRATIVE ENGRAVINGS.

VOLUME I.

LONDON:
BLACKIE AND SON, PATERNOSTER ROW;
GLASGOW AND EDINBURGH.
MDCCCLXII.

~~III. 7416~~

~~15492.42~~

KPG 874 (1)

HARVARD COLLEGE
NOV 13 1893
LIBRARY.

Subscribtion fund.
(I – III.)

GLASGOW:
W. G. BLACKIE AND CO., PRINTERS.
VILLAFIELD.

PREFACE.

IT is one of the curiosities of literature that the works of Bunyan, which have been the most popular of all books—rich with gospel truth, and eminently calculated to promote heavenly-mindedness—were for many years so exclusively patronized by the poor, as to have been most humbly and imperfectly published.

Even that singularly popular book, *The Pilgrim's Progress*, was meanly printed for half a century in separate parts, on paper of the worst quality—in the cheapest form—with the rudest woodcuts. Innumerable copies of these parts were sold especially to the poor, who eagerly read them over and over until they were worn out, and have become rare in proportion to their age. Happy, indeed, is that inveterate book-collector who has secured one out of the 100,000 copies that were printed during the author's lifetime. The British Museum, in its immense treasures, has one; it is of the second edition. The late Mr. Holford was the envy of all bibliomaniacs in having a fine copy of the first edition, published in 1678 for one shilling. This book in its old sheep's skin binding, he secured for the *trifling sum* of twenty guineas! In 1728, 'some persons of distinction and piety largely and generously subscribed' to print a handsome edition, with copper-plates by Sturt, in order that 'the general good this incomparable treatise has done to mankind, might be extended to the aged and to the rich.' Happy is the book-collector who, like Lord Ashburnham, has a good copy of that comparatively elegant but incorrect edition.

Bunyan's profound and inimitable allegory, *The Holy War*, was still more neglected than *The Pilgrim's Progress;* no edition was published for more than 100 years so well printed as the first. His other treatises were most numerously but inelegantly published for the use of the poor; and the early editions, like those of *The Pilgrim's Progress*, have been so worn out with fair but hard use, as to have become exceedingly scarce. Their contents were devoured by anxious readers, far more desirous to store up in their minds the sacred truths the treatises set forth, than to preserve the little books in which these truths were recorded.

Very soon after Bunyan's decease, an attempt was made to collect all his works, and print them uniformly. Proposals were issued and favourably received, but the copyrights of some of his treatises being in the hands of booksellers, only one volume was published. This is a very important one, containing twenty invaluable treatises, of which, ten were there first printed: these were found at Bunyan's decease in MSS. prepared by him for the press. This volume was published in folio in 1692, by Bunyan's personal devoted friends, C. Doe, E. Chandler, and J. Wilson, three eminent ministers of the time. It has an index, dedicated to the subscribers; and it contains "*The Struggler*," in which are narrated some personal anecdotes of the author, and thirty sound reasons why his works above others ought to be held in the highest esteem. It is accompanied with an interesting list, showing the order in which sixty of these works were published. This curious and rare tract we have reprinted at the end of our Third Volume, and the original proposals will be found at the end of the Life. The second effort made to publish his whole works was in 1736–7, by Samuel Wilson, in two volumes folio; these contained forty-seven treatises, *The Pilgrim's Progress* being embellished with copper-plates. In 1769, they were republished at Edinburgh, in six volumes 8vo; and a still inferior edition, in

eight volumes, in 1771. The same year they were printed by Henry Galbraith, in a thick folio volume, with rude woodcuts to the *Pilgrim*, four on a page, two of them on every leaf being upside down. In 1768, our great Christian reformer, George Whitefield, edited a handsome edition in two volumes folio, containing forty-nine treatises. In 1780, a more complete but very inaccurate edition in octavo, including fifty-five treatises, was published, under the venerable names of W. Mason and the Rev. J. Ryland, who added some valuable notes, which we have re-produced. This edition, though full of errors and printed on bad paper, has now become scarce.

The difficulty of procuring early editions of some of the treatises appeared at one time insuperable. Still to secure accuracy it was essential that each treatise should be obtained in its original state, the later editions being mutilated to an extraordinary degree. In the best edition of his works, the book on *Justification*, reprinted for the first time, had one whole leaf omitted; in other treatises, paragraphs were left out, and words changed so as completely to obscure or alter the sense. Nothing but the extraordinary zeal of the admirers of these works, most cheerfully devoted to our aid, could have enabled us to complete this edition. To the town of Spalding we are indebted for three unique tracts; and after searching through every city in England and Wales—the chief cities in Scotland, Ireland, and the United States, when on the brink of despair, *The Book for Boys and Girls* was discovered by our indefatigable friend, James Dix, Esq., at Liverpool. After some years of great anxiety and toil, the whole was deemed complete. The rarity of these valuable works will be more easily conceived by the fact, that we paid for three six-penny books four guineas and a-half! The hope of having rendered some service to the Church of Christ, and the honour of having my humble name on the same page with that of the illustrious and holy John Bunyan, richly compensates for all the labour.

In 1860 was discovered by Mr. Hotten, the enterprising bookseller of Piccadilly, a small 4to tract by John Bunyan, called "Profitable Meditations, in a conference between Christ and a Sinner," published while he was in prison in Bedford, probably to assist him in the maintenance of his family. It is extraordinary that a production of so gifted an author should have escaped the researches of his admirers for nearly two centuries. It is reprinted at the end of volume second in this edition.

The whole of these deeply-interesting works are now for the first time exactly reprinted from editions published in the author's lifetime, or from the editions printed directly from his MSS. after his death. Bunyan's Doctrinal and Practical Treatises, like most of the similar writings in those times, abound in divisions and subdivisions. These, through the carelessness of the printer, in some of the earlier editions, and in all the later ones, were printed in a uniform manner, no distinction being made between primary, secondary, and subsidiary divisions; and thus they became a source of much perplexity and confusion. Two were frequently thrown into one, and the number omitted, or the number was erroneously placed to the following division—sometimes the numbers were transposed, and important divisions frequently commenced in the middle of a paragraph, as an ordinary sentence, without any mark whatever. This confusion prevented the beauty and clearness of the arrangement of the subject, as sketched out by Bunyan, from being perceived; and the reader was perplexed among the mazes of firsts, seconds, and thirds, that were constantly occurring, and thus, much of the profit and enjoyment of the perusal was lost. Great care has been bestowed to remedy these defects by the use of capitals, small capitals, italics, numerals, and figures, as occasion required, to distinguish the divisions. Headings to the various sections have also been introduced where Bunyan had not placed them; in some cases these have been needful for the subdivisions: such insertions are always placed within brackets [ ]. These improvements, we trust, will greatly add to the pleasure and profit of every reader of these invaluable treatises. Our

great object has been to secure accuracy of text; and to render that text more valuable to the general reader by the addition of notes, especially to explain obsolete words, local idioms, or allusions to the customs of by-gone days. In some cases, the reader's attention is directed by a short note, to the extraordinary beauties which richly abound in the passage; while important doctrines are illustrated and enforced by extracts from other parts of his Works, so as to render Bunyan his own interpreter. Every treatise has an introduction, showing the peculiar circumstances under which it was written, its object, and the mode by which that object was sought to be attained.

In editing each of the treatises, much care was taken to extract every sentence that threw a light upon the life, times, contemporaries, and personal experience of the author, with the intention of making his Memoir as far as possible an autobiography. With respect to his solemn and most deeply-interesting spiritual life, this was the only source from whence information could be derived. When these extracts were arranged in chronological order, with the numerous references to which they led, they were carefully compared with every life that has been written of this extraordinary and popular man. Those treatises that were prepared by him for the press shortly before his decease contain many illustrative and interesting anecdotes, which, being confirmed by eye-witnesses, have been incorporated in the narrative. Much valuable information was obtained by visiting the scenes of his labours; and in doing this, as well as in searching registers—the church book—the materials collected by his admiring friends and followers were opened for my inspection with as much courtesy and kindly feeling, as if the spirit of Bunyan had hovered about us—every hand was extended, with cheerful alacrity and self-devotion of time, to guide my researches; and the result is to the editor peculiarly gratifying.

A singular prejudice has prevailed for many years as to the part which Bunyan took in what he called the 'unnatural' civil war, between Charles I. and his parliament. That he was a soldier about 1645 there can be no doubt—he was then a single man, and a boisterous pest to society. He describes his character in a few words of the introduction to his *Holy War*. Having narrated the taking of Mansoul by Diabolus, he thus introduces himself:—

> 'Then I was there, and did *rejoice* to see
> Diabolus and Mansoul so agree.'

Imagine this young scapegrace, in his eighteenth year, swearing so as to call down reproof from a wicked woman; desecrating the Sabbath by sunday sports; a ringleader in vice, and a terror to his Christian neighbours—a royalist, for all his writings prove him to have been a most decided admirer of monarchy. Thus he finishes his premonition to the book of *Antichrist*,[1] 'To testify my loyalty to MY KING, has been the cause of my present scribble.' 'Pray for the KING.' 'Will you rebel against the KING? is a word that *shakes the world*.' These are sentiments to be found throughout his works; nor is there the slightest evidence that Bunyan was ever a republican. Can it be imagined that such a man took up arms against his KING? The supposition that he fought in union with the republicans rests upon the most flimsy evidence. It rests solely upon a statement in a 'Short Life and *Death* of Mr. Bunyan,'[2] which is so full of errors and ribaldry, as to have been superseded in the third edition, when it was re-written, and this story omitted. It states that 'in June, 1645, being at the siege of Leicester, which was vigorously defended by the king's forces against the parliamentarians.' This must be an error, for Leicester was vigorously *attacked*, but never *defended* by the king's forces. Bunyan's own account is correct: 'I was drawn out to go to such a place to *besiege* it;' and this places him in the royal army. Read the whole evidence in p. vii.

[1] P. 45.

[2] Appended to the first edition of the forged third part to *The Pilgrim's Progress*, see p. 18.

of the Memoir, and the impartial reader must conclude that the royalist Bunyan fought for, and not against the king. The anonymous author, who ALONE asserts the contrary, is contradicted by Bunyan. The life added to the forged third part of the *Pilgrim* says that he entered the army to provide a livelihood for himself and small family. Bunyan asserts that presently after he had left the army 'I married.' The first says that he was sent *to defend* a town. Bunyan declares that he was sent *to besiege* it! I have been asked 'Why was Bunyan so grievously imprisoned and threatened with death if he was so loyal a man?' My reply is, that he was not punished for disloyalty to his king, but for his loyalty to the King of kings. It was for refusing to render unto the king 'the things that are God's.' His loyalty may account for his escaping the sentence of death which had been passed upon him, and also for his merciful treatment in jail.

The satisfaction of being able to unravel all the mystery that hung over Bunyan's release from prison is very great. That he was solely indebted to the Quakers for it, there can be no reasonable doubt; but why that debauched monarch Charles II. took a fancy to these prim moralists, the Quakers, was an insoluble problem, until the discovery of original letters in the archives at Devonshire House revealed the secret, and with all the bad qualities of that licentious king, proved that he possessed gratitude to the Quaker sailor who nobly saved his life. The character of Bunyan, when a young preacher, drawn by his pastor, 'holy John Gifford,' and many deeply-interesting circumstances relating to his early life, are published for the first time. While much may yet remain for subsequent gleaners, our difficulty has been to condense the Memoir into the smallest space by abridging as much as possible all our extracts. In our former edition, some confusion arose from the mingling of facts which belonged to the Memoir of Bunyan with the Introduction to *The Pilgrim's Progress*. Those referring to the former have been withdrawn from the latter, and the whole has been carefully re-arranged, and rendered perspicuous and distinct.

When Bunyan entered upon ministerial duties, it was with the deepest anxiety. In proclaiming the unsearchable riches of Christ, his first effort was to fix upon his hearers the all-important truth, 'Ye must be born again.' This soon led him into controversy, in which he makes marvellous revelations of the state of society in those eventful times. Strangely absurd errors were promulgated, to conquer which, all the mighty energies of Bunyan's mind, baptized into scriptural truth, and hallowed by heavenly communion, were brought into active exercise. Limited in preaching to the few individuals who were within the sound of his voice, and knowing that poisonous errors had extended throughout the kingdom, he sought the all-powerful aid of the press, and published several searching treatises before his imprisonment. Soon after this, he was called to suffer persecution as a Christian confessor, and then his voice was limited to the walls of his prison, excepting when, by the singular favour of his jailers, he was permitted to make stolen visits to his fellow-Christians. From the den in this jail issued works which have embalmed his memory in the richest fragrance in the churches of Christ, not only in his native land, but in nearly all the kingdoms of the world. Thus was the folly of persecution demonstrated, while the mad wrath of man promoted the very object which it intended to destroy.

Bunyan's name is now as much identified with British literature as that of Milton or of Shakspeare. Some of his works, printed with the finest ink, on vellum paper, with all the elegant illustrations and embellishments which art can devise, and in sumptuous bindings, adorn the library of our beloved Queen, and the drawing-rooms of her nobles; while millions of copies, in a cheaper form, supply every class of society, even the humblest cottager. Multitudes also, in other lands and speaking other languages, feel the sanctifying and happy effects of reading these works, and imbibing their peaceful spirit; and we trust that to nations yet unborn, these happy effects will be increasingly multiplied.

Bunyan knew nothing of the art of composing written language. He lived in the atmosphere of the Bible; and our translation, with its beautiful and simple style, fine old Saxonisms, and perspicuous brevity, shines through all his writings. His simple and ardent devotion to his Master's glory, in seeking the salvation of sinners, constrained him to write as he felt; while his fertile imagination, accurate eye, and musical ear, were natural and very powerful aids to correct language. Still it is surprising that, without the advantages of education, he could write with such singular accuracy and power of expression.

However rich in instruction, and admirable in their tendency, were Bunyan's writings, they had to struggle with no ordinary difficulties. The doctrines of the gospel were not so popular then as in our happier age. Free and unfettered inquiry into divine truth was not even tolerated until after the author's death. While the Act of Toleration permitted Christians to exist without persecution in this land of Bibles and of religion, it did not place them on terms of equality. Since that time the spirit of intolerance has been dying by particles, but it is still strong in the human mind. These works had to struggle with that enmity and those prejudices which at all times have opposed the progress of truth. In addition to many other general reasons that might be stated, which equally apply to the writings of all godly men, we have to add that Bunyan was a poor mechanic, a Dissenter, and of the Baptist denomination. Although he had come to so careful a decision upon the subject of baptism, that he firmly adhered through life to his opinions, yet he never obtruded upon the public his private views on non-essentials; so that in nearly all his works, water-baptism is swallowed up in his earnest desire to win souls to Christ. All his effort is, to fix attention upon that spiritual baptism which is essential to salvation, by which the soul passeth from death unto life, and from which springs good-will to man and glory to God.

Of all the objections that have been made to Bunyan's works, the most absurd is, that he was poor and unlettered. 'Hath not God chosen the poor of this world rich in faith?" (James ii. 5). To despise the poor is an impious reflection upon divine wisdom. It is true that great grace can keep the scholar humble, and bless his learning to the welfare of the Church, but for the welfare of the world we want many Bunyans, and we can manage with few Priestleys or Porsons.

Bunyan, although unlearned in the arts and sciences of this world, was deeply baptized into the mysteries of godliness, and the glories of the world to come. He was a most truthful, ingenious, persuasive, and invaluable writer upon the essentials of human happiness. To refuse his scriptural instruction, because he was not versed in chemistry, mathematics, Greek, or Latin, would be to proclaim ourselves void of understanding.

Never was there a period which so imperatively called for these works as the present day. Mighty efforts are making to exalt the Man of Sin, and again to inthral this country in the satanic yoke of Popery, or that of its dark, ill-shapen brother Puseyism. Bunyan's book on that awful word Antichrist, is a home-thrust at the enemy; his work on the *Greatness of the Soul* excites the deepest interest in its indescribable value; his *Few Sighs from Hell* alarm the thoughtless, and fill the believer with adoring gratitude for his escape; his treatise upon Baptism raises us above water, to that one baptism of the Holy Ghost which alone regenerates the soul. Every treatise, while it excites solemn and earnest inquiries after salvation, clearly defines the narrow path which leads to life, abounds with antidotes against despair, and with comfort to the feeble-minded; contains milk for babes, and strong meat for men in Christ. In Bunyan's writings there is no sectarian bias—Christ is all in all. He addresses the hearts of the whole family of heaven—old and young, rich and poor, learned and unlettered—leading all classes to be found 'looking unto Jesus, the author and finisher of our faith.'

The result of many criticisms on the notes and bibliographical notices, some adverse,

but the vast majority exceedingly flattering, caused the editor to review the whole, with a view to soften occasional apparent asperity of expression, and to make them more *Bunyanish*, and as non-sectarian as the text.

Every effort has been made to render this Edition useful and popular, by printing it in a handsome, yet economical style, and by introducing pictorial illustrations worthy of such an author. The portraits are from the only two originals known to have been taken from life—the painting by Sadler, and the beautiful and characteristic drawing and engraving by the celebrated R. White, in 1682, preserved in the British Museum. The woodcuts printed with the original editions of his works are faithfully copied, together with scenes and relics connected with his life. The Index is entirely new, and is the result of great labour.

Many inquiries have been made why some works are omitted which were, during the latter half of the last century, published in Bunyan's name, such as the *Visions of John Bunyan*, *Heart's Ease in Heart's Trouble*, and many others. These were forgeries published under his popular name. An account of these is given at the end of the Life, and in the Introduction to the *Pilgrim*, where we have printed Dr. Edgar's admirable exposure of the third part of *The Pilgrim's Progress*.

Our hope is, that this will prove itself to be a Standard Edition, and be extensively used wherever the English language is known;—that, by the divine blessing, it may aid the imperceptible progress of that leaven of the gospel which must eventually bless with a benign influence 'all kindreds, and tongues, and nations that dwell upon the earth.' If in reading these works we would richly enjoy their sacred, solemn truths, we must warm our hearts and light our lamps at the heavenly altar; and seek to be fully baptized into the Holy Spirit. Then shall we live in the land of Beulah, and have glorious anticipations of the Holy City, the heavenly Jerusalem.

A most gratifying duty now remains: it is to thank our friends for their zealous aid and assistance. They are far too numerous to be named—but they will have the pleasure of knowing that they contributed to raise a solid tribute of esteem to our great forefather and guide in the heavenly pilgrimage.

GEORGE OFFOR.

HACKNEY, *January*, 1862.

CONTENTS OF THE FIRST VOLUME.

PAGE

GRACE ABOUNDING TO THE CHIEF OF SINNERS; or, A brief and faithful relation of the exceeding mercy of God in Christ to his poor servant John Bunyan; namely, in taking him out of the dunghill, and converting him to the faith of his blessed Son, Jesus Christ. Here is also particularly showed, what sight of, and what trouble he had for sin; and also what various temptations he met with; and how God hath carried him through them. Corrected and much enlarged by the author, for the benefit of the tempted and dejected Christian. To which is added, Bunyan's relation of his imprisonment; a discourse between his wife and the judges, touching his deliverance at the assizes; his reflections on his imprisonment; the continuation of his life, and manner of his death and burial; with his true character, by one of his personal friends; and his dying sayings.

Advertisement by the Editor; Preface..... 1

Dedication to his Church..... 4

I. BUNYAN'S ACCOUNT OF HIMSELF PREVIOUS TO HIS CONVERSION—Mean rank; taught to read and write, which he soon forgot; taken captive by the devil at his will; very profane; visited with fearful dreams and sharp convictions; narrow escapes from death; marries the daughter of a pious man; reforms, and attends church.—Sunday sports; conviction darts into his soul while playing at cat; gives way to despair, and plunges into sin; reproved by a wicked woman; led, by the conversation of a poor professor, to examine his Bible; becomes outwardly reformed; leaves off bell-ringing and dancing; still ignorant of Jesus..... 6

II. HIS CONVERSION AND PAINFUL EXERCISES OF MIND, PREVIOUS TO HIS JOINING THE CHURCH OF CHRIST AT BEDFORD—Conviction fixed upon his spirit, by listening to the conversation of some poor women; forsakes an evil companion; puzzled by the Ranters; the Bible becomes precious; vision of Church fellowship; solemn doubts lest the day of grace was past; searches the Scriptures; loves those that bear the image of Christ; is introduced to Mr. Gifford, a Christian minister; still in great fear; greatly relieved by a sermon on Christ his people's love; is severely tempted and tried..... 10

III. ATTENDS THE MINISTRY OF MR. GIFFORD, AND BECOMES INTENSELY EARNEST TO UNDERSTAND THE DOCTRINES OF THE GOSPEL—Is comforted by Luther on Galatians; tempted to sell Christ; is in fearful despair lest he had sinned against the Holy Ghost; reads the account of Francis Spira, and is in a fearful state of misery; at length finds refuge in prayer and in the righteousness of Christ..... 20

IV. ACCOUNT OF HIS JOINING THE CHURCH AT BEDFORD—Doubts and fears, but eventual happiness in partaking of the Lord's Supper; still beset with temptations; becomes exceedingly happy..... 39

V. HIS CALL TO THE MINISTRY, AND THE MANNER AND SUCCESS OF HIS PREACHING—At first with great fear and trembling; his ministry attractive and blessed; preached what he had felt and tasted; during the Commonwealth he is not molested; on restoration of Charles II., he is imprisoned for preaching the gospel; content to be in jail, or even to be hanged, if sinners might by that be converted; avoided controversy; is grossly slandered, and considers it part of his Christian character to be reproached, vilified, and reviled falsely..... 40

VI. A BRIEF ACCOUNT OF THE AUTHOR'S IMPRISONMENT—Apprehended when about to preach at Samsel; indicted, and sentenced to transportation for life, for nonconformity; detained in prison; severely exercised by the parting with his wife and children, like the pulling the flesh from his bones; threatened with an ignominious death; has strong consolation; conclusion..... 47

RELATION OF HIS IMPRISONMENT, AND EFFORTS OF HIS WIFE TO OBTAIN HIS RELEASE—Offered liberty if he would leave off preaching; dialogue with Dr. Lindale and the Justices; examination by the Justices, and by Mr. Cobb, the clerk of the peace; interview with his wife and Judge Hale; mercifully dealt with by the jailer..... 50

Some carriages of the adversaries of God's truth with me at the next assizes, which was on the nineteenth of the first month, 1662..... 62

CONTINUATION OF BUNYAN'S LIFE, beginning where he left off, and concluding with the time and manner of his death and burial; with his true character..... 62

BUNYAN'S DYING SAYINGS—Of sin; of affliction; repentance and coming to Christ; of prayer; Lord's day and daily duties; love of the world; of suffering; death and judgment; the joys of heaven and torments of hell..... 65

BUNYAN'S PRISON MEDITATIONS; Directed to the heart of suffering saints and reigning sinners... *63

THE JERUSALEM SINNER SAVED; or Good News for the Vilest of Men, being an Help for despairing souls: showing that Jesus Christ would have mercy in the first place offered to the biggest sinners. To which is added, An answer to those grand objections that lie in the way of them that would believe. For the comfort of those that fear they have sinned against the Holy Ghost.

Editorial Preface..... 67

Bunyan's Preface to the Reader..... 68

BUNYAN'S OWN ANALYSIS OR CONTENTS OF THIS BOOK.

THE TEXT OPENED—The badness of Jerusalem unparalleled, they were the biggest sinners..... 69

DOCTRINE—Jesus Christ would have mercy offered, in the first place, to the biggest sinners.

The doctrine proved by many Scripture instances—The amazing grace of God; the apostles keep to their commission, and offer mercy, in the first place, to the biggest sinners..... 71

THE REASONS OF THE POINT.—*First.* Because the biggest sinners have most need of mercy; this is illustrated.—*Second.* Because this redounds most to the spreading of the fame of Christ; proved and amplified.—*Third.* Because by thus doing, others are the more encouraged to come to Christ for mercy, with some particular instances of this.—*Fourth.* Because this is the way to weaken the kingdom of

PAGE

Satan; the biggest sinners are Satan's colonels and captains; the bigger sinner breeds most of that horrible vermin, sin; the author's experience about it. —*Fifth.* Because the biggest sinners are the best helps in the church, when converted; this is illustrated by several particulars.—*Sixth.* Because such, when converted, are apt to love Christ most; a pleasant story of Martha and Mary; Christ has but little thanks for saving little sinners.—*Seventh.* Because grace, when received by such, finds matter to kindle upon, more freely than it finds in others; illustrated in three or four similitudes, with a note upon the debauchery of the youth of our times.—*Eighth.* Because by this means the finally impenitent are left the more without excuse; no ground for the impenitent at judgment, for an excuse from the greatness of their sins, why they came not to Jesus Christ; instances to convince them how it will go with them then, for neglecting the grace of God now 73

Application—*First.* By this doctrine we are showed how to make a right judgment of the heart of Christ to men.—*Second.* This shows also the sufficiency of the merits of Christ; such as his merits are, such is his grace, the one is seen by the other.—*Third.* Here is encouragement for you that think yourselves the worst, yet to come to Christ; objections touched upon and dissolved, to obstruct our coming to Christ. —*Fourth.* An expostulation with great sinners to come to Christ; objections touched.—*Fifth.* There is no ground for such to despair, that would be saved by Jesus Christ; four kinds of despairing; three sorts reasonable and to be allowed; the badness of that despair that keeps us off from closing with Christ showed in several particulars; despair the devil's master.—*Sixth.* Since Christ doth offer means to the biggest sinners, let them take heed that they lay right hold thereon; take heed of presuming instead of believing; faith and wild faith, and how discovered; when presumption puts itself in the place of faith; three things to help the Jerusalem sinner to know when to believe in Christ; the design of Satan; the danger of not accepting when Christ offers mercy.—*Seventh.* If it be so, then here is ground for those that are not sinners of the largest size, to come to Christ for mercy; objections answered; a man comparatively a little sinner, made by conviction a great one; a lamentable cry for pardon, a great thing with God; a right plea for pardon lieth not in our numbering up, but ariseth from the sense of the greatness of sin; heavenly subtilty; the comparison of little and great sinners explained; one of the comeliest sights in the world; a caution to the great and little sinner.—*Eighth.* By this grace of Christ is made appear the true reason of Satan's malice against him; who Satan makes use of to manage his despite against Christ; how they stickle for Satan unawares to themselves.—*Ninth.* Considering this mercifulness of Christ, let the tempted harp hereon, for their comfort and consolation; Satan's masterpiece, his club and maul; the way to foil the devil; at what season the passover was first eaten; nothing like faith to help at a pinch; faith, the eye, hand, and mouth of the soul.—*Tenth.* Here is encouragement for such as have, in word or deed, spoke or done badly, in a day of trial; a comfortable similitude for such; Peter instanced; promises for such; an objection answered; Christ has bags of mercy never broken up.—*Eleventh.* Use for exhortation to ministers and Christians to carry it to the world like their master, Christ; we should not be austere; we should not affect worldly grandeur; we should, in life and conversation, be exemplary; a gentle reproof 86

The Conclusion.

An answer to those grand objections that lie in the way of them that would believe—For the comfort of those that fear they have sinned against the Holy Ghost 99

PAGE

THE GREATNESS OF THE SOUL, and unspeakableness of the loss thereof; with the causes of the losing it. First preached at Pinner's Hall, and now enlarged, and published for good.

Advertisement by the Editor 104

'What shall a man give in exchange for his soul?' The salvation of the soul of more importance than house or land, honours or preferments, and yet neglected to amazement; they that embark with Christ have the wind in their faces, and the foaming rage of the sea of this world beating upon them; but faith says the end is sure and glorious; some see not the value of the soul until, like Dives, it is revealed by the light of hell flames 105

Doctrine First—*That the loss of the soul is the highest, the greatest loss—a loss that can never be repaired or made up*—Method of illustrating this; First, Show what the soul is. Second, Show the greatness of the soul. Third, What it is to lose the soul. Fourth, The cause for which men lose their souls 107

First, Show what the soul is—Its powers, senses, and passions—1. The heart, the spirit, the best and most noble part of man; the understanding or conscience; the whole man; imaginations, memory, and affections; man's pre-eminence over the beast.—2. The soul has spiritual senses; sight, 'the eyes of the understanding,' hearing, taste, smell, feeling.—3. The soul has passions; love, hatred, joy, fear, grief, anger; how noble, powerful, and sensible, is the soul 107

Second, The greatness of the soul—The soul great as compared with the body, which is its house to dwell in; it has another house eternal in the heavens.—2. The body is the soul's clothes, it will have to put them off; a rent in the clothes little in comparison to one in the body; a disease in the body nothing to a diseased soul.—3. The body a vessel to hold the soul; a treasure in an earthen vessel; costly cabinets not to be stuffed with trumpery.—4. The body a tabernacle for the soul; a place of worship; the worshippers far greater than the place; the body a wondrous work of God, but the soul greater and more wonderful 112

Other things that show the greatness of the soul—It is the breath of God; the body is of the earth; it is God's own image; his desire, 'I will dwell in, and walk with them;' the soul is a vessel to hold God's grace; Christ paid a great price for souls; it is immortal though not eternal; the body is only the working tool of the soul; the soul has to do with invisibles; it can hold communion with heaven or with hell; it will ascend to inconceivable joys, or descend to everlasting fire, gnawing worms, utter darkness, ireful words 114

Third, Of the loss of the soul—1. *He that loseth his soul loseth himself*—Hell ripens the faculties of the soul to exquisite torment; no patience in hell; love will be stark dead.—2. *The loss of the soul a double loss*—Man loses himself, and God casts him away in abhorrence; a similitude of Abigail's sling.—3. *It is a loss most fearful*—attended with the most heavy curse of God.—4. *A loss everlasting* 119

Fourth, The cause of the loss of the soul—First, *Sin the cause of the loss of the soul.* Second, *How sin by the help of the soul destroys it.* Third, *Through sin the soul sets itself against God.*—I. Against the law.—II. Against the gospel 126

Doctrine Second—Those unconcerned now, would, when it is too late, give all they have in exchange for the soul.—First, That God has undertaken, and will accomplish, the breaking of the spirits of all the world, either by his grace and mercy to salvation, or by his justice and severity to damnation. Second, That it is, and will be the lot of some, to bow and break before God when it is too late 136

Use and Application—Use First, The greatest waster

PAGE

and destroyer is he, that for lusts hazards the loss of his soul 140

USE SECOND, They who neglect salvation are the greatest fools in the world 141

USE THIRD, How careful ought we to be as to who we commit our souls to the keeping of; how to choose our ministers or soul shepherds 143

1. Take heed of the bad things of evil men.—2. Of the good things of bad men.—3. Of playing the hypocrite.—4. Of delay.—5. Of prosperity.

USE FOURTH, Inquire what provision thou hast made for thy soul; hast thou had *ponderous* thoughts of its greatness and immortality? how dost thou judge of thy soul's state? art thou out of danger? what tokens hast thou that it will go well with thy soul at last? look to thyself; heaven and hell are hard by 141

USE FIFTH, Those are wise that seek salvation; objections answered; neglected opportunities will sting the lost soul with the lashes of a scorpion; 'it is a fearful thing to fall into the hands of the living God' 145

USE SIXTH, Of terror; the sad state of those that lose their souls 147

THE WORK OF JESUS CHRIST AS AN ADVOCATE, clearly explained, and largely improved, for the benefit of all believers. From 1 John ii. 1. This treatise proves that the office of Christ as an Advocate is distinct from his office of Intercessor.

Advertisement by the Editor 151

Epistle to the Reader 152

The apostle's policy to beget a due regard to eternal life; his explication and exhortation; his addition —'We have an Advocate.'

Two great truths contained in the text: I. A supposition, viz., That men in Christ may sin.—II. An expression, by way of consolation, in case of sin, viz., We have an Advocate with the Father. Two things for inquiry in these truths: *First*, An inquiry into what our apostle means by sin; in which is considered, A difference in the person and in the sin. And, *Second*, An inquiry into what it is for Christ to be an Advocate 153

THE METHOD OBSERVED IN THE DISCOURSE.

FIRST, TO SPEAK OF THIS ADVOCATE'S OFFICE.

First, By touching on the nature of this office. *Second*, By treating of the order or place of this office. *Third*, The occasion of this office, viz., some great sin 153

SECOND, TO SHOW HOW CHRIST DOES MANAGE HIS OFFICE.

First, How he manages his office of Advocate with the Father.—1. ALONE, not by any proxy or deputy. —2. Christ pleads at God's bar; the cause cannot be removed into another court.—3. In pleading, Christ observes these rules: (1.) He granteth what is charged on us.—(2.) He pleads his own goodness for us.—(3.) Christ requires a verdict in order to our deliverance. *Second*, How Christ manages his office of an Advocate against the adversary by argument.—1. He pleads the pleasure of his Father in his merits. —2. He pleads God's interest in his people. *Third*, Christ pleads his own interest in them. Six weighty reasons in this plea.—1. They are Christ's own. —2. They cost him dear.—3. He hath made them near to himself.—4. Christ pleads his right in heaven to give it to whom he will.—5. Christ pleads Satan's enmity against the godly.—6. Christ can plead those sins of saints for them for which Satan would have them damned 160

THIRD HEAD, TO SHOW WHO HAVE CHRIST FOR AN ADVOCATE; WHEREIN ARE THREE THINGS CONTAINED.

First, This office of Advocate differs from that of a priest.—1. They differ in name.—2. They differ in nature.—3. They differ as to their extent.—4. They differ as to the persons with whom they have to do. —5. They differ as to the matter about which they are employed.—6. Christ as Priest, precedes; Christ, as Advocate, succeeds. *Second*, How far this office of an Advocate is extended; in five particulars. *Third*, Who have Christ for their Advocate.—1. In general, all adopted children.—2. In particular, to show if Christ be our Advocate.—(1.) If one have entertained Christ to plead a cause.—(2.) If one have revealed a cause to Christ.—(3.) If one have committed a cause to Christ.—(4.) If one wait till things come to a legal issue 169

FOURTH HEAD, TO SHOW THE CLIENT'S PRIVILEGES, BY THE BENEFIT OF THIS OFFICE OF ADVOCATE.

First Privilege, The Advocate pleads a price paid. *Second Privilege*, The client's Advocate pleads for himself also; both concerned in one bottom.—1. He pleads the price of his own blood.—2. He pleads it for his own. *Third Privilege*, The plea of Satan is groundless. *Fourth Privilege*, Is consequential; the client's accuser must needs be overthrown. *Fifth Privilege*, The Advocate hath pity for his client, and indignation against the accuser. *Sixth Privilege*, The judge counts the accuser his enemy; to procure the judge's son to plead is desirable. *Seventh Privilege*, The client's Advocate hath good courage; he will set his face like a flint. *Eighth Privilege*, The Advocate is always ready in court; he appears now in the presence of God. *Ninth Privilege*, The Advocate will not be blinded with bribes. *Tenth Privilege*, The Advocate is judge in the client's cause. *Eleventh Privilege*, The Advocate hath all that is requisite for an advocate to have 176

FIFTH, LAST HEAD, TO SHOW THE NECESSITY OF CHRIST FOR OUR ADVOCATE.

First, To vindicate the justice of God against the cavils of the devil. *Second*, There is law to be objected against us; Christ appeals to the law itself. *Third*, Many things give our accuser advantage.— 1. Many things relating to the promises.—2. Many things relating to our lives.—3. The threats annexed to the gospel. *Fourth*, To plead about our afflictions for sins. *Fifth*, To plead the efficacy of our old titles to our inheritance, is questionable because of new sins. *Sixth*, Our evidences are oft out of our hand, and we recover them by our Advocate 182

SIXTH, OBJECTIONS REMOVED.

First Object. What need all these offices or nice distinctions?—*Answ.* The wisdom of God is not to be charged with folly. *Second Object.* My cause being bad, Christ will desert me.—*Answ.* Sin is deadly destruction to faith. *Third Object.* But who shall pay the Advocate his fee?—*Answ.* There is law, and lawyers too, without money, *Fourth Object.* If Christ be my Advocate once, he will always be troubled with me.—*Answ.* He is an Advocate to the utmost 188

SEVENTH, USE AND APPLICATION.

Use First, To consider the dignity God hath put upon Christ, by offices, places of trust, and titles of honour, in general. *Use Second*, To consider this office of an Advocate in particular. *Use Third*, To wonder at Christ's condescension, in being an Advocate for the base and unworthy. *Use Fourth*, Improve this doctrine to strengthen grace.—1. To strengthen faith.—2. To encourage to prayer.—3. To keep humble.—4. To encourage to perseverance. —*Object.* I cannot pray; my mouth is stopped.— *Answ.* Satan cannot silence Christ.—5. Improve this doctrine, to drive difficulties down. *Use Fifth*, If Christ pleads for us before God, we should plead for him before men. *Use Sixth*, To be wary of sin against God; Christianity teaches ingenuity;* Christ

* 'Ingenuity;' ingenuousness, frankness, *sincerity*.—ED.

PAGE

is our Advocate, on free cost. *Use Seventh*, The strong are to tell the weak of an Advocate to plead their cause. *Use Eighth*, All is nothing to them that have none to plead their cause..... 191

CHRIST A COMPLETE SAVIOUR; or, The Intercession of Christ, and who are privileged in it.

Advertisement by the Editor..... 202

From He. vii. 25. The chapter exhibits the greatness of the person and of the priesthood of the Lord Jesus 203

I. The intercession of Christ—1. What it is.—2. For what he intercedes.—3. What is to be inferred from it; that the elect may be all brought home to the Father; that their sins be forgiven, and graces maintained; that their persons may be preserved and brought to glory; saints require it by reason of sin; God a consuming fire..... 203

II. The benefits of this intercession—He saves by justification and preservation; reconciled to God by his death; saved by his life; he ever liveth to make intercession; objections answered; it is to the uttermost; to those who are a great way off, such as the town sinner; the great backslider; he is able, worthy, willing, to intercede for grace, pardon, hope, love, zeal, humility, and simplicity; to enable us to pray; give alms; hear the word; be faithful; Satan ever trying to get us into his sieve; to afflict; defile; Christ intercedes, and we live in hope..... 207

III. The persons interested in his intercession—They that come; what it is to come; some come to Christ, but not to God by him; such persons described; character of those who come to God by Christ aright.—1. Sinners under eight particulars.—2. Backsliders; the manner of their coming, and object; the madness of those who hesitate..... 216

IV. The certainty of their reaping the benefits—He ever liveth; his covenant cannot be broken; confirmed by an oath; he has infinite merits..... 231

Inferences from this subject—1. How far lost is the soul, to require such a salvation.—2. Satan is marvellous loath to lose his prey.—3. Christ's love is unwearied love; Christ ought to wear the glory of our salvation for ever..... 236

Uses—1. Study the priestly office of Christ as a great gospel truth.—2. Diligently improve it to yourself and others.—3. Let it give thee boldness of access to God..... 238

COME AND WELCOME TO JESUS CHRIST; or, A plain and profitable discourse on Jn. vi. 37: Showing the cause, truth, and manner of the coming of a sinner to Jesus Christ; with his happy reception and blessed entertainment.

Editorial Preface..... 240

The disciples having attempted to go over the sea without their Lord, were stayed with contrary winds; he went to them walking on the sea; they were afraid of the wind and sea, and then of their Lord; but when he came the wind was fair; the people followed him for their bellies; their hearts rotten; he rebuked them; and points to heart work—'All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out'..... 240

I. The Father's gift of persons to Jesus..... 241

II. The Son's reception of that gift—All shall come to me: and not be cast out. Considered, I. By way of explication; and, II. Of observation..... 241

I. All—Not all mankind, but all that are given to him, by covenant, to be saved; some are given to him to destroy, some, like Judas, to bring about his great salvation; the 'all,' in the text, are therefore 'the children of the promise;' 'the Father,' an endearing name, 'giveth' in covenant and in calling; Christ is able, 'mighty to save,' faithful, gentle, all-wise; 'They shall come'..... 242

PAGE

To come, not carnally, but spiritually; in absolute want; weeping; flying; crying out, 'Lord, save;' forsaking all for him; objections answered; like the manslayer who fled to the city of refuge; the jailer; a solemn inquiry; you would ride full gallop while your dull jade will hardly trot; never too late if thou dost come; wonder not if, while you are coming, the devil throws you down and tears you, as he did the child in the gospel..... 247

Shall come 'to me' to receive of his fulness, light, life, all fulness; to his heart-attracting glory; the children of believers, or of the ungodly, all must come in the same way—publicans, harlots, thieves, or bedlams; Christ has his eye upon, and heart open to receive all comers..... 258

This coming equally refers to those who have neglected to come, and to the backslider; the sinner must come with his whole heart; many enemies try to keep him away; the meaning of 'cast out' into the second death, fire unquenchable and everlasting 265

II. By way of observation—*Coming to Christ is not of the will of man, but by the gift of the Father*—It is counted foolishness by the world; man is dead in sin, and cannot spiritually come to Christ; all the glory of salvation belongs to God..... 275

Here's a man with whom God is! he casts the world behind his back; is travelling to Zion to the company of angels; the object of contempt to the world, but when God works who can hinder? a word, even the cock crowing, works wonders; objectors, or counsellors for Satan, proved to be fools..... 276

All kinds and classes of sinners received; the sick of the palsy; the prodigal; why hesitate? all God's saints encourage thee; God invites thee; Christ calls thee to his banquet; to be like his angels; its greatness dashes the mind; objections answered; election; sin against the Holy Ghost..... 280

The Application—Faith and doubts meet together in one soul; the sinner feels himself unworthy, and fears not being received..... 288

III. *Christ will not have sinners indulge the fear of being cast out*—He forbids it; he cannot falsify his word..... 289

The general Use and Application—1. Where is he that is not coming to Jesus? far from God; righteous in his own eyes; under sin and in the pest house.—2. What is he? God's enemy; the devil's child; a soul murderer.—3. Whither does he go? further from Christ; there is no life but in Christ; it is to the poor, freely given; the evils of unbelief, and blessings of faith; examine yourselves; what have you found in Christ? his book full of encouragements..... 291

OF JUSTIFICATION BY AN IMPUTED RIGHTEOUSNESS; or, No way to heaven but by Jesus Christ.

Editorial Preface..... 300

I. Justification is of persons with God or men, or of actions when they flow from faith or obedience. Proposition—No way to justify a sinner before God than by the imputation of Christ's righteousness; this justifying righteousness set forth; a mysterious act by Christ as the head of his elect, who are his body; thus they suffer, die, and rise with him..... 301

II. The present state of the justified—1. Christ has all the merit of their justification.—2. Sin is even in their good works.—3. They are all unclean.—4. Not one that sinneth not.—5. Stout-hearted.—6. Labouring and heavy laden.—7. None righteous.—8. Must be righteous without the law.—9. Abraham found it not in the flesh.—10. Reward is of debt.—11. It is to him that worketh not.—12. God imputes it without works; instances—Adam's fig-leaf apron superseded by God's coat of skin of the slain; Joshua's filthy garments changed for God's raiment; Pharisees, hypocrites, and painted sepulchres..... 306

PAGE

The law cannot give life; it weakens; it increaseth sin; cannot give repentance, nor accept it; shows no mercy; Christ alone kept it in perfection; the just live by faith; man carnal, the law spiritual.... 316

III. MAN CAN ONLY BE JUSTIFIED BY CHRIST—1. It was wrought out by him.—2. It is only inherent in him; he purged our sins; it is the righteousness of ONE, that is, 'of the Lord,' inherent in him; our works can only be accepted in Christ..... 323

THE FIRST USE—1. Seek not righteousness in yourself; seek the covenant of grace; know thine imperfections; acknowledge thy sins; receive the mercy offered..... 326

THE SECOND USE—Inquire what is faith and obedience; objections answered; faith displeases the wicked one..... 328

CONCLUSION—To those that neglect Jesus; how can ye escape; six reasons why man receiveth not the gospel; once past grace, ever past grace; sinner, remember thy precious soul and its great salvation... 332

SAVED BY GRACE; or, A discourse of the grace of God. Showing, I. What it is to be saved; II. What it is to be saved by grace; III. Who they are that are saved by grace; IV. How it appears that they are saved by grace; V. What should be the reason that God should choose to save sinners by grace, rather than by any other means.

Editorial Preface..... 335

To the Reader..... 336

'By grace ye are saved.'—Ep. ii. 5.

In the first chapter we have the doctrine of election; God's free choice of some; for his own glory in their salvation; by means of Jesus Christ, in whom we have redemption and forgiveness, by the riches of his grace; they were once dead, but are made alive; all is of God's good will; by grace ye are saved..... 336

I. WHAT IS IT TO BE SAVED?—To save or deliver supposes a state of thraldom or misery; this state dreadful; it is of sin; under the wrath of God; doomed to the bottomless pit; when a soul has FELT this, then he feels the value of salvation, and lays hold on Jesus by faith, and hopes for eternal glory..... 337

II. WHAT IT IS TO BE SAVED BY GRACE—By God's good will; his free love; of the Father's grace; of the grace of the Son; of the grace of the Spirit; salvation must unite the three—the love of the Father, the blood of the Son, and the holiness of the Spirit 342

III. WHO ARE THEY THAT ARE THUS SAVED?—Not the self-righteous; not him that is finally impenitent; not the hypocrite; but it is great sinners; that *were* dead, but are alive; the humbled, the needy; beware of delay..... 347

IV. HOW IT APPEARS—They are chosen in Christ; God has a store of grace for them; sinner, hold up thy lap and receive God's gifts—repentance, faith, hope, pardon, HIS SON, and in him ALL THINGS; God's dealings with the sinner..... 348

V. SOME REASONS FOR IT—There is no other way; it is his wisdom; it is safe; all God's attributes are engaged in it; it is his covenant..... 354

THE APPLICATION OR USES OF THIS SUBJECT—I. It is without respect of persons, that none may despair; sinners are made to stoop to the God of salvation; hope for the backslider.—II. To revive the dejected souls who are cast down at a sight and sense of sin; rules to distinguish grace from those things which men blasphemously call by that name; natural powers; ceremonies; the Bible full of grace.—III. Those who are saved by grace, labour to advance it; in heart and in life..... 356

THE STRAIT GATE; or, Great difficulty of going to heaven, plainly proving, by the Scriptures, that not only the rude and profane, but many great professors, will come short of that kingdom.

Editorial Preface..... 362

Bunyan to the Reader..... 363

'Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.'—Lu. xiii. 24. This is an answer to the question, 'Lord, are there few that be saved?'

I. BY WAY OF EXPLICATION—What is it to be saved? those only know who fear death and hell. We have in these words, I. An intimation of the kingdom of heaven, 'enter in' to Mount Zion, the heavenly Jerusalem. II. A description of the entrance to it.—1. A gate; to keep in, or shut out, as in the case of the wise and foolish virgins; the gate of faith; Christ the gate.—2. A strait gate; not a pinching wicket; wide enough for all the gracious, but so strait that no other can enter; strait by reason of sin; the law; the angel reapers.—3. The exhortation, 'Strive to enter in;' idle by nature; many difficulties; only those that labour can enter; strive lawfully, strive earnestly, heaven is at stake; the world will strive to keep thee out with flouts, jails, gibbets; it will flatter, allure, entice; if it be strait, you must strive the more..... 364

Many will fall short; openly wicked; hypocrites; many will trick up their profession, and adorn it with what bravery they can, and think to crowd in with the godly; they will turn from the gate as a malefactor from the ladder..... 372

Shut out because not the elect seed; want of the birthright; want of faith and holy obedience..... 377

II. BY WAY OF OBSERVATION—Few there be that find it; fear not, little flock, it is your Father's pleasure to give you the kingdom; *few* of the bulk of mankind; *few* of professors in all ages; compared to a handful, the gleanings after harvest, jewels, a remnant; Christ will thoroughly purge his floor..... 378

Some reasons why the carnal world and knowing professors miss of heaven; they cannot part with sin; world hath blinded them; they put off coming to Christ; false professors cry out, but forsake not sin; they apply right names to wrong things; many points of resemblance to be noted..... 383

USE AND APPLICATION of the whole—1. There are few that be saved; What sayest thou to this, poor sinner? a word to the unclean, the swearer, the drunken, the covetous, the liar; awake; God's axe is at the root, and hell underneath thee.—2. To them that are upon the potter's wheel; be thankful for convictions; see the worst.—3. To professors; to tongue professors; covetous; wanton; opinionists; formalist; legalist; the latitudinarian; the wilfully ignorant; him that compares himself with others, instead of the Word; he who is for God and Baal too; the free willer.—4. How strangely will some professors be disappointed at the great day; it will be fearful and full of amazement; the hypocrite worse off than the profane; a word of advice to all classes..... 386

LIGHT FOR THEM THAT SIT IN DARKNESS; or, A discourse of Jesus Christ, and that he undertook to accomplish, by himself, the eternal redemption of sinners. Also, How the Lord Jesus addressed himself to this work: with undeniable demonstrations that he performed the same. Objections to the contrary answered.

Editorial Preface..... 391

The Author to the Reader..... 391

'Of this man's seed hath God, according to *his* promise, raised unto Israel a Saviour, Jesus.'—Ac. xiii. 23.

These words are part of one of Paul's sermons on the promise to Israel, of David's seed to raise up the Saviour. We may inquire..... 393

1. WHAT THIS JESUS IS—He is God, and yet David's

PAGE

seed; who is the Israel for whom Jesus is raised up; what is a Saviour or Redeemer; promised in all ages; under many names; typed by men, beasts, and insensible creatures; manna; the rock; use of this doctrine 393

2. JESUS THE FULFILMENT OF THE PROMISE—Comes in person; not in spirit, for he was never out of the world; nor in his ordinances or judgments; he appeared God manifest in the flesh; many proofs of this; to save us..... 397

3. WHAT IS IT TO SAVE?—By conquest; by merit; he came to save; man unable to save himself; the greatest discovery ever made to the world of the love of God; how salvation was effected; he took our flesh; how he took it; the necessity for it; made under the law; took our sins upon him; made a curse for us; objections answered..... 402

Several demonstrations proving the doctrine—1. His resurrection.—2. His ascension.—3. Received the Holy Spirit for them.—4. He has mightily conquered.—5. Paid the full price.—6. Prayer is accepted only on his account.—7. We are commanded to give thanks in his name.—8. His second coming. —9. God will punish all who refuse or neglect him.. 416

THE USE OF THE DOCTRINE.

First Use, The Spirit reveals the wisdom and justice of God; his will and power. *Second Use*, It discovers our hearts, and the worth of souls. *Third Use*, Sinners are encouraged to come for mercy. *Fourth Use*, It enables the tempted to withstand the devil. *Fifth Use*, It makes Christ precious; how accursed the condition of those professors who think little of Jesus..... 431

A TREATISE ON THE FEAR OF GOD; showing what it is, and how distinguished from that which is not so. Also, whence it comes, who has it, what are the effects, and what the privileges of those that have it in their hearts.

Editorial Preface..... 437

'Blessed *is* every one that feareth the Lord.'—Ps. cxxviii. 'Fear God.'—Re. xiv. 7.

This exhortation is vehemently pressed upon man. It presenteth things of the greatest moment; with God and with his fear; it is the salt that seasoneth every duty; God the object of fear; with him is terrible majesty; let him be your fear; his presence is dreadful; so Jacob said when God smiled on him from heaven 437

Three things make God's presence dreadful—1. His majesty, 'when I saw him, I fell at his feet as dead.'—2. 'It' turned me into corruption.—3. His goodness begets an awful reverence; his name is dreadful 439

The Word of the Lord is fearful; the law is fearful; if this fear drives us from God, it is ungodly fear... 442

There is a fear that lasteth not; it makes a man judge himself; to cry for mercy; it only lasts till Christ by the Spirit is revealed to the soul; some objections answered, as to fear after adoption; thirteen proofs that this is of God for good 448

Five considerations to fear God with child-like fear; the grace of fear.—1. How it is described; God's treasure; softens the heart; the beginning of knowledge and wisdom to hate evil; a fountain of life.—2. The grace of fear flows from God's love; a new heart the impress of the Word; God's judgments; a godly remembrance of former distresses; receiving an answer to prayer.—3. What doth flow from this fear; reverence of God; watchfulness; godly conversation; reverence of God's ordinances; self-denial; singleness of heart; compassion; prayer; hope; the honest use of means; a delight in God's commandments; enlargement of heart 457

The privileges of God-fearers; he has a license to trust in the Lord; God is his teacher; he understandeth God's secrets; Christ his hidden one; God's eye is over him for good; they want no good thing; the armies of heaven encamp about them; salvation is nigh them; God is their Father; the Holy Ghost has indited a whole psalm for them; objections answered..... 467

THE USE AND APPLICATION—Examine thyself; seek this grace; it springs not in nature; we can have no grace without this fear; the characters that have it not; the proud, covetous, gluttons, liars, backsliders, robbers of God's people; those who see sin and sorrow not; they who heed dreams more than the Word; false swearers; railers; such carry it worse to God than the brutes do; God will make him fear when his calamity cometh; and laugh at his fears; O sinner, what will you do with the pit and snare?..... 473

O saints, fear the Lord; fear him greatly; the wise man feareth; it fits him for earth and heaven; directions how to grow in this grace of fear; words to hypocrites 478

THE DOCTRINE OF THE LAW AND GRACE UNFOLDED. Published by that poor and contemptible creature, John Bunyan of Bedford [about 1660].

Editorial Preface..... 492

Epistle to the Reader..... 493

'For ye are not under the law, but under grace.' —Ro. vi. 14.

BUNYAN'S OWN TABLE OF CONTENTS.

'These are several titles which are set over the several truths contained in this book, for thy sooner finding of them.'

THE FIRST PART.

1. The words of the text opened, and the doctrines laid down 497
2. What the covenant of works is, and when it was given 498
3. What it is to be under the covenant of works 500
4. Who they are that are under the covenant of works 508
5. What men may attain to, that are under this covenant of works..... 511

THE SECOND PART.

1. The Doctrine [that the people of God are not under the law but under grace] proved..... 520
2. The new covenant made with Christ 522
3. The conditions of the new covenant..... 524
4. The suretiship of Christ 525
5. Christ the messenger of the new covenant..... 526
6. Christ the sacrifice of the new covenant..... 528
7. Christ the high priest of the new covenant..... 530
8. Christ completely fulfilled the conditions of the new covenant..... 534
9. The covenant of grace unchangeable; the opposers answered..... 538
10. Who it is, and how, men are brought into the covenant 540
11. A word of [from my own] experience 548
12. The privileges of the new covenant 550
13. Two hell-bred objections answered..... 554
14. A use of examination about the old covenant 554
15. A legal spirit 557
16. The use of the new covenant..... 559
17. The unpardonable sin..... 560
18. Objections answered, for their comfort who would have their part in the new covenant..... 569

ISRAEL'S HOPE ENCOURAGED; or, What hope is, and how distinguished from faith; with encouragements for a hoping people.

Editorial Preface..... 576

PAGE

'Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.'—Ps. cxxx. 7.

This psalm is a relation of the penman's praying frame, and an exhortation to Israel to hope in God; the psalm explained. In the text we have—1. An exhortation.—2. A reason of that exhortation.—3. An amplification of that reason 577

I. In this exhortation we must find the matter contained in it—1. A duty; let Israel hope; this preadmits faith; our best things are in reversion; there are difficulties in the way; hope overcomes them.—2. A direction to the well-managing this duty; God the special object of hope 577

Who are concerned in this exhortation to hope; not fleshly Israel, nor carnal gospellers; but spiritual Israel 586

LET Israel hope; a command; leave or license to hope; four inferences 589

II. Reasons why Israel should hope; with him is mercy; the kind of mercy; it is GREAT, TENDER, RICH; a multitude; it followeth us 593

This mercy is from everlasting to everlasting 600

Inferences—Israel weak; his enemies full of malice; has a loving God 601

III. An amplification of the reasons for hope; its nature; sufficiency; suitableness 604

Add redemption to mercy; by law as well as grace; by blood as well as mercy 608

How horrible is sin; the blood of Christ alone can reveal the sinfulness of sin; faith in redemption fortifies the soul 609

Did Christ die for us, we shall die to sin; holiness flows from faith; encourages to prayer 612

ONE WORD OF USE.—1. How sad our state by sin.—2. How dangerous to rest on any remedy but Christ.—3. Do nothing in religious worship but as led by Christ.—4. Hold fast your profession.—5. Take heed of offence at the Word because professors fall.—6. Plenteous redemption; let Israel hope.—7. Doth not thy heart twitter after mercy 615

A DISCOURSE TOUCHING PRAYER; wherein is briefly discovered, 1. What prayer is.—2. What it is to pray with the Spirit.—3. What it is to pray with the Spirit, and with the understanding also.

Editorial Preface 621

I WILL PRAY WITH THE SPIRIT, AND I WILL PRAY WITH THE UNDERSTANDING ALSO.' 1 Co. xiv. 15. Prayer ordained of God to bring the soul into familiarity with himself; difference of heart and voice prayer 623

I. WHAT PRAYER IS—A sincere pouring out of the soul to God.—2. Not babbling, prating or complimentary, but from a sense of want or mercy; Christ is the way to God by the Spirit, for such things as God hath promised 623

II. OF PRAYING WITH THE SPIRIT—There is no prayer but by the aid of the Holy Ghost; of the Lord's Prayer; of prayer books; the desires of the soul not to be expressed 627

III. OF PRAYING WITH THE UNDERSTANDING—In our mother tongue and experimentally; with an enlightened understanding; objections of those who cannot tell how to pray answered; of teaching children a form of prayer 632

IV. THE APPLICATION. *Use* 1. A word of information; regard not iniquity; not pray for show, as trencher chaplains; pray not for wrong things; heart and mouth must go together. *Use* 2. A word of encouragement; be earnest; persevering; you come to a throne of grace; the mercy seat. *Use* 3. A word of reproof; no prayer; no Christ; no heaven; resist not prayer by a form of man's invention, a juggle of the devil; the spirit of prayer found in the jail; the common prayer in the ale house 636

PAGE

THE SAINT'S PRIVILEGE AND PROFIT; *or*, The Throne of Grace.

Editorial Preface 641

'Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.'—He. iv. 16.

The epistle reveals the high priesthood of Christ; in the text is—I. An exhortation; II. An implication to reap a worthy benefit 642

1. God has more thrones than one; in heaven; on earth; in judgment; the godly go to the throne of grace; it is Jesus Christ; in the holiest; how to find this throne; the rainbow of mercy, of the covenant, is about it 642

2. The high priest and altar an emblem of Christ; this throne as described by John; as set forth by Aaron and his sons 649

3. The persons implied in 'Let us come;' such as give earnest heed; children; beloved; the church 656

4. The manner of approach; by the veil; hearts sprinkled; bodies clean; sincere; earnest; constant 658

5. Our motives—1. Such an high priest.—2. We are sure of success .....

THE USE AND APPLICATION.—1. Sin a fearful thing.—2. The soul precious.—3. Behold the love of God!—4. Sinner, blush that you have been so little in earnest; and, 5. Be thankful; the Lamb taketh away sin 682

THE ACCEPTABLE SACRIFICE; or, The excellency of a broken heart: showing the nature, signs, and proper effects of a contrite heart.

Editorial Preface 685

Preface to the Reader 688

'The sacrifices of God *are* a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.'—Ps. li. 17.

THE CONTENTS OF THIS BOOK.

The text opened in the many workings of the heart; the doctrine; assertion; demonstration, and conclusion, that a broken and truly contrite heart is an excellent heart 689

It is evident from the comparison; it is of great esteem; God dwells with such; it is his choice cordial; his Son has its special charge; he will save it 690

Six proofs that a spirit rightly broken, or a heart truly contrite, is an excellent thing:—1. What a broken heart and contrite spirit is, in ten particulars.—2. How it is broken.—3. What it is when broken.—4. Signs of a broken heart, in five particulars—(1) Sorrowful—(2) Humble—(3) Poor in spirit—(4) A crying heart—(5) Trembles at God's Word 693

The necessity of breaking the heart—1. Take him as he comes into the world, as to evangelical things; he is as one dead.—2. Howsoever wise in temporal things, he is yet a fool.—3. He is not only dead and a fool, but he is proud also.—4. Not only dead, a fool, and proud; but he is self-willed and headstrong.—5. And also fearless.—6. And a false believer.—7. And a lover of sin.—8. He is not only dead, a fool, proud, self-willed, fearless, a false believer, and lover of sin, but he is a wild man 702

Why God doth esteem it as an excellent thing—1. It is his handy work.—2. It is submissive.—3. It has a high esteem for Christ.—4. It is a thankful heart 709

The advantages that a Christian gets by keeping his heart tender, set forth in six particulars—*Quest.* What should a Christian do when God has broken his heart, in six several cautions; labour after the knowledge of God, in five directions 712

THE USE OF THIS DOCTRINE—1. From the truth of the matter.—2. It is a reason why God breaks some

PAGE

men's hearts for sin.—3. This teaches us what estimation to set upon a broken heart.—4. It is encouragement to come to God with it.—5. We should not be afraid of it.—6. Duties cannot be performed rightly until the heart be broken; objections answered 714

PAUL'S DEPARTURE AND CROWN; or, An Exposition upon 2 Ti. iv. 6–8.

Editorial Preface 721

Father Paul giving instruction and consolation to his spiritual son Timothy, vehemently exhorts him to constancy and faithfulness.

I. By diligent watchfulness; the murders and outrages on our brethren should not discourage us; Paul's peace and comfort 723

What it is to be ready to be offered up 725

II. By diligent preaching the word; not entangled with the world; ready to be sacrificed; diligent in their work 726

III. By sound and close rebukes and reproofs; directions for this faithfulness and diligence; daily bring thy heart and the Word of God together 731

Comfort and reward; clear from blood; they lie easy whose bed God makes 737

THE DESIRE OF THE RIGHTEOUS GRANTED; or, A discourse of the righteous man's desires. From Pr. xi. 23, and x. 24.

PAGE

Editorial Preface 743

The Proverbs are hard, dark, and pithy sentences, in which we must search for hidden treasures; the whole world of man God divides into two sects, the righteous and the wicked. 1. There are several sorts of the wicked.—2. And of the truly righteous.—3. The wicked has his fears, and the righteous his desires 744

I. WHAT, OR WHO IS THE RIGHTEOUS MAN—God makes him righteous; blacks cannot beget white children; who can bring a clean thing out of an unclean 747

II. WHAT ARE THE DESIRES OF A RIGHTEOUS MAN—Hunger, longing, thirsting, prayer; they rise in the spirit by the Holy Ghost, but are polluted by the body; objections answered 751

Liberty of enjoyment in holy ordinances; God's love tokens 756

These desires enter heaven.—1. The personal presence of their Lord.—2. To be in his peculiar country, HEAVEN; the loving wife with her gracious husband 758

III. THESE DESIRES SHALL BE GRANTED—They agree with God's desires; they carry us to God upon their back 761

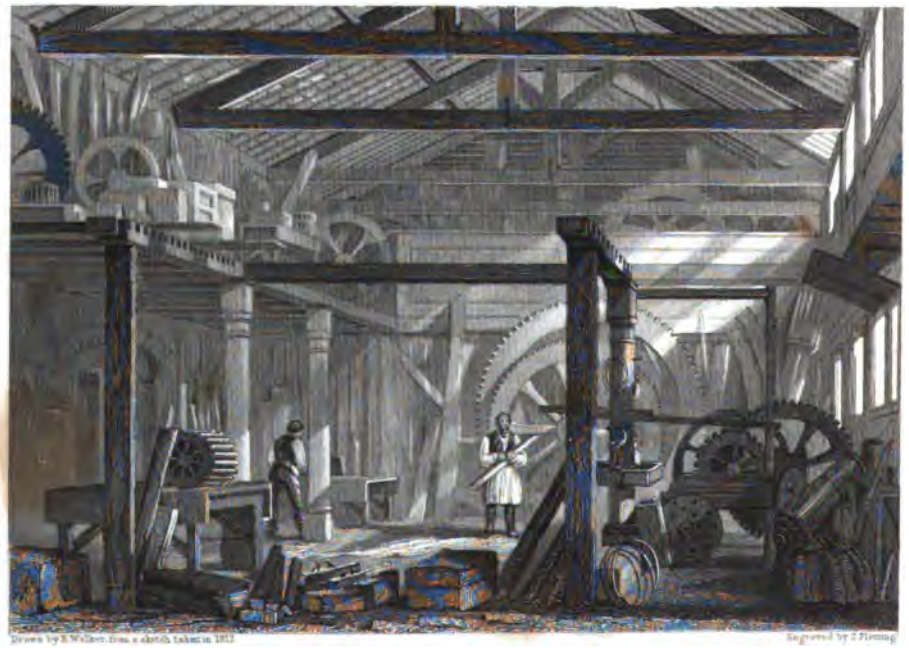
THE USE—1. Of information, beware of the desires of the natural man, the hypocrite, and the formalist.—2. Of examination; the granting is only to the righteous.—3. Of caution; some desires unlawful... 764

CONCLUSION—All the hopes of the wicked shall not bring him to heaven; all the fears of the righteous shall not bring him to hell 770

Drawn by E. Walker from a sketch taken in 1812 Engraved by J. Fleming

Meeting house in Zoar Street, Southwark,

Where Burgess Formerly Preached.



Drawn by E. Walker from a sketch taken in 1812 Engraved by J. Fleming

Exterior of the Meeting house in Zoar Street.

Occupied as a Workshop.

[illegible] W. EDINBURGH & LONDON

MEMOIR OF JOHN BUNYAN.

THE FIRST PERIOD.

THIS GREAT MAN DESCENDED FROM IGNOBLE PARENTS—BORN IN POVERTY—HIS EDUCATION AND EVIL HABITS—FOLLOWS HIS FATHER'S BUSINESS AS A BRAZIER—ENLISTS FOR A SOLDIER—RETURNS FROM THE WARS AND OBTAINS AN AMIABLE, RELIGIOUS WIFE—HER DOWER.

'We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.'—2 Cor. iv. 7.

'For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the Lord.'—Isa. lv. 8.

'Though ye have lien among the pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.'—Ps. lxviii. 13.

'During the latter half of the seventeenth century, among the many clever men in England, there were only two great creative minds; one produced the *Paradise Lost*, the other the *Pilgrim's Progress*.'—*Lord Macaulay.*

WHEN the Philistine giant, Goliath, mocked the host of Israel, and challenged any of their stern warriors to single combat, what human being could have imagined that the gigantic heathen would be successfully met in the mortal struggle by a youth 'ruddy and of a fair countenance?' who unarmed, except with a sling and a stone, 'gave the carcases of the hosts of the Philistines this day to the fowls of the air, and to the wild beasts of the earth.' 1 Sam. xvii. 46.

Who, upon seeing an infant born in a stable, and laid in a manger, or beholding him when a youth working with his father as a carpenter, could have conceived that he was the manifestation of the Deity in human form, before whom every knee should bow, and every tongue confess Him to be THE ETERNAL?

Father Michael, a Franciscan friar, on a journey to Ascoli, having lost his way, sought direction from a wretched lad keeping hogs—deserted, forlorn, his back smarting with severe stripes, and his eyes suffused with tears. The poor ragged boy not only went cheerfully with him to point out his road, but besought the monk to take him into his convent, volunteering to fulfil the most humiliating services, in the hope of procuring a little learning, and escaping from 'those filthy hogs,' How incredulously would the friar have listened to any one who could have suggested that this desolate, tattered, dirty boy, might and would fill a greater than an imperial throne! Yet, eventually that swine-herd was clothed in purple and fine linen, and, under the title of Pope Sixtus V.[1] became one of those mighty magicians who are described in Rogers' *Italy*, as

> 'Setting their feet upon the necks of kings,
> And thro' the world, subduing, chaining down
> The free, immortal spirit? Were they not
> Mighty magicians? Theirs a wondrous spell.'[2]

A woman that was 'a loose and ungodly wretch' hearing a tinker lad most awfully cursing and swearing, protested to him that 'he swore and cursed at that most fearful rate that it made her tremble to hear him,' 'that he was the ungodliest fellow for swearing that ever she heard in all her life,' and 'that he was able to spoil all the youth in a whole town, if they came in his company.'[3] This blow at the young reprobate made that indelible impression which all the sermons he had heard had failed to make. Satan, by one of his own slaves, wounded a conscience which had resisted all the overtures of mercy. The youth pondered her words in his heart; they were good seed strangely sown, and their working formed one of those mysterious steps which led the foul-mouthed blasphemer to bitter repentance; who, when he had received mercy and pardon, felt impelled to bless and magnify the divine grace with shining, burning thoughts and words. The poor profligate swearing tinker became transformed into the most ardent preacher of the love of Christ—the well-trained author of *The Jerusalem Sinner Saved, or Good News to the Vilest of Men.*

How often have the saints of God been made a most unexpected blessing to others! The good

[1] For a most interesting account of the rise of Sixtus V., see the new volume of the *Lounger's Common-place Book*, 1807, p. 152.

[2] The Roman pontiffs.

[3] *Grace Abounding*, No. 26.

seed of divine truth has been many times sown by those who did not *go out to sow*, but who were profitably engaged in cultivating their own graces, enjoying the communion of saints, and advancing their own personal happiness! Think of a few poor, but pious happy women, sitting in the sun one beautiful summer's day, before one of their cottages, probably each one with her pillow on her lap, dexterously twisting the bobbins to make lace, the profits of which helped to maintain their children. While they are communing on the things of God, a travelling tinker draws near, and, overhearing their talk, takes up a position where he might listen to their converse while he pursued his avocation. Their words distil into his soul; they speak the language of Canaan; they talk of holy enjoyments, the result of being born again, acknowledging their miserable state by nature, and how freely and undeservedly God had visited their hearts with pardoning mercy, and supported them while suffering the assaults and suggestions of Satan; how they had been borne up in every dark, cloudy, stormy day; and how they contemned, slighted, and abhorred their own righteousness as filthy and insufficient to do them any good. The learned discourses our tinker had heard at church had casually passed over his mind like evanescent clouds, and left little or no lasting impression. But these poor women, 'methought they spake as if joy did make them speak; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world, as if they were people that dwelt alone, and were not to be reckoned among the nations.' Num. xxiii. 9.[1]

O! how little did they imagine that their pious converse was to be the means employed by the Holy Spirit in the conversion of that poor tinker, and that, by their agency, he was to be transformed into one of the brightest luminaries of heaven; who, when he had entered into rest would leave his works to follow him as spiritual thunder to pierce the hearts of the impenitent, and as heavenly consolation to bind up the broken-hearted; liberating the prisoners of Giant Despair, and directing the pilgrims to the Celestial City. Thus were blessings in rich abundance showered down upon the church by the instrumentality, in the first instance, of a woman that was a sinner, but most eminently by the Christian converse of a few poor but pious women.

This poverty-stricken, ragged tinker[2] was the son of a working mechanic at Elstow, near Bedford. So obscure was his origin that even the Christian name of his father is yet unknown:[3] he was born in 1628, a year memorable as that in which the Bill of Rights was passed. Then began the struggle against arbitrary power, which was overthrown in 1688, the year of Bunyan's death, by the accession of William III. He lived to witness the most important era in the history of his country. Of Bunyan's parents, his infancy, and childhood, little is recorded. All that we know is from his own account, and that principally contained in his doctrine of the *Law and Grace*, and in his extraordinary development of his spiritual life, under the title of *Grace Abounding to the Chief of Sinners*. His birth would have shed a lustre on the wealthiest mansion, and have imparted additional grandeur to any lordly palace. Had royal or noble gossips, and a splendid entertainment attended his christening, it might have been pointed to with pride; but so obscure was his birth, that it has not yet been discovered that he was christened at all; while the fact of his new birth by the Holy Ghost is known over the whole world to the vast extent that his writings have been circulated. He entered this world in a labourer's cottage of the humblest class, at the village of Elstow, about a mile from Bedford.[4] His pedigree is thus narrated by himself:—'My descent was of a low and inconsiderable generation, my father's house being of that rank that is meanest

[1] *Grace Abounding*, Nos. 37, 38.

[2] Vol. i. p. 52.

[3] The Rev. J. H. A. Rudd, the vicar of Elstow, has most kindly furnished me with an extract from the registers of all the entries relative to Bunyan's family. The register commences in 1641, and has been searched to 1750. It confirms the Rev. J. Jukes' impression, that soon after Bunyan joined Gifford's church he left Elstow to live in Bedford.

Thomas Bonion, buried, Dec. 9, 1641.
Margaret Bonion, wife, buried, June 20, 1644.
Margaret Bonion, b., July 24, 1644.
Charles, the son of Thos. Bunion, bapt., May 22, 1645.
Charles Bunion, bur., May 30, 1645.
Mary, the daught. of Joh. Bonion, bapt., July 20, 1650.
Elizabeth, the daughter of John Bonyon, was born 14th day of April, 1654.
Thomas † Bonion of the town of Bedford, and Elizabeth ——— of the parish of Elstow, were married, May 10, 1656.
(The Christian name of the husband, and the surname of the wife, are very much obliterated.)
Ann Bonyonn, Widdo, was buried, 12th day of April, 1659.
Thos. Bunyan, buried, Feby. 7th, 1675.
Ann Bunyon, Widdo, buried in Woolen, September 25, 1680.

The marriage here recorded, May 10, 1656, could not be that of John Bunyan to his second wife Elizabeth; for she declared to Judge Hale in August, 1661, that she had 'not been married to him yet full two years.'—Vol. i. 61.

[4] This cottage has long ceased to exist, and has been replaced by another of the poorest description. But from an old print we have given in the Plate, p. 1, vol. i., a representation of the original, with a shed at the side often mentioned as 'the forge;' thus leading us to believe, that to the 'tinker's' humble calling might be united that of the 'smith,' a more manly and honourable trade.

and most despised of all the families in the land.'[1] Bunyan alludes to this very pointedly in the preface to *A Few Sighs from Hell:*—'I am thine if thou be not ashamed to own me, because of my low and contemptible descent in the world.'[2] His poor and abject parentage was so notorious, that his pastor, John Burton, apologized for it in his recommendation to *The Gospel Truths Opened:* —'Be not offended because Christ holds forth the glorious treasure of the gospel to thee in a poor earthen vessel, by one who hath neither the greatness nor the wisdom of this world to commend him to thee.'[3] And in his most admirable treatise on *The Fear of God*, Bunyan observes—'The poor Christian hath something to answer them that reproach him for his ignoble pedigree, and shortness of the glory of the wisdom of the world. True, may that man say, I was taken out of the dunghill. I was born in a base and low estate; but I fear God.—This is the highest and most noble;—he hath the honour, the life, and glory that is lasting.'[4] In his controversy with the Strict Baptists, he chides them for reviling his ignoble pedigree:—'You closely disdain my person because of my low descent among men, stigmatizing me for a person of THAT rank that need not be heeded or attended unto.'[5] He inquired of his father—'Whether we were of the Israelites or no? for, finding in the Scriptures that they were once the peculiar people of God, thought I, if I were one of this race, my soul must needs be happy.'[6] This somewhat justifies the conclusion that his father was a gipsy tinker, that occupation being then followed by the gipsy tribe.[7] In his poetical introduction to the second part of his *Pilgrim*, he appears to be fully aware of the ignoble character of the gipsies of his time:—

> 'If, after all, they still of you shall doubt,
> Thinking that you like GIPSIES go about,
> In naughty-wise the country to defile.'

In the life of Bunyan appended to the forged third part of the *Pilgrim's Progress*, his father is described as 'an honest poor labouring man, who, like Adam unparadised, had all the world before him to get his bread in; and was very careful and industrious to maintain his family.'[8]

Happily for Bunyan, he was born in a neighbourhood in which it was a disgrace to any parents not to have their children educated. With gratitude he records, that 'it pleased God to put it into their hearts to put me to school to learn both to read and write.' In the neighbourhood of his birthplace, a noble charity diffused the blessings of lettered knowledge.[9] To this charity Bunyan was for a short period indebted for the rudiments of education; but, alas, evil associates made awful havoc of those slight unshapen literary impressions which had been made upon a mind boisterous and impatient of discipline. He says—'To my shame, I confess I did soon lose that little I learned, and that even almost utterly.'[10] This fact will recur to the reader's recollection when he peruses *Israel's Hope Encouraged*, in which, speaking of the all-important doctrine of justification, he says—'It is with many that begin with this doctrine as it is with boys that go to the Latin school; they learn till they have learned the grounds of their grammar, and then go home and forget all.'[11]

As soon as his strength enabled him, he devoted his whole soul and body to licentiousness —'As for my own natural life, for the time that I was without God in the world, it was indeed according to the course of this world, and the spirit that now worketh in the children of disobedience. It was my delight to be taken captive by the devil at his will: being filled with all unrighteousness; that from a child I had but few equals—both for cursing, swearing, lying, and blaspheming the holy name of God.'[12] He appears to have been more wantonly profane, than intemperate or sensual.

It has been supposed, that in delineating the early career of Badman, 'Bunyan drew the picture of his own boyhood.'[13] But the difference is broadly given. Badman is the child of pious parents, who gave him a 'good education' in every sense, both moral and secular;[14] the very reverse of Bunyan's training. His own early vicious habits, and those of his associates, would enable him to draw the awful character and conduct of Badman, as a terrible example to deter others from the downward road to misery and perdition.

Bunyan's parents do not appear to have checked, or attempted to counteract, his unbridled career of wickedness. He gives no hint of the kind; but when he notices his wife's father, he adds that he 'was counted godly;'[15]

---

[1] *Grace Abounding*, No. 2. [2] Vol. iii. p. 674.
[3] Vol. ii. p. 140. [4] Vol. i. p. 490. [5] Vol. ii. p. 617.
[6] *Grace Abounding*, No. 18.
[7] See Grellman's *Gipsies*, p. 38, 39.
[8] Extracted from the first edition in the British Museum, p. 5. It was much altered in the fourth and subsequent impressions.

[9] In 1566, Sir Thomas Harper, lord-mayor of London, gave £180 for thirteen acres and a rood of meadow land in Holborn. This was settled, in trust, to promote the education of the poor in and round Bedford. In 1668 it produced a yearly revenue of £99—a considerable sum in that day, but not in any proportion to the present rental, which amounts to upwards of £12,000 a-year.
[10] *Grace Abounding*, No. 3. [11] Vol. i. p. 618.
[12] *Grace Abounding*, No. 4.
[13] Philip's *Life of Bunyan*, p. 4. [14] Vol. iii. p. 597.
[15] *Grace Abounding*, No. 15.

and in his beautiful non-sectarian catechism, there is a very touching conclusion to his instructions to children on their behaviour to their parents:—'The Lord, if it be his will, convert our poor parents, that they, with us, may be the children of God.'[1] These fervent expressions may have had reference to his own parents; and, connecting them with other evidence, it appears that he was not blessed with pious example. Upon one occasion, when severely reproved for swearing, he says—'I wished, with all my heart, that I might be a little child again, that my father *might* learn me to speak without this wicked way of swearing.'[2] In his numerous confessions, he never expresses pain at having, by his vicious conduct, occasioned grief to his father or mother. From this it may be inferred, that neither his father's example nor precept had checked this wretched propensity to swearing, and that he owed nothing to his parents for moral training; but, on the contrary, they had connived at, and encouraged him in, a course of life which made him a curse to the neighbourhood in which he lived.

During the whole time of this vicious course of life, he was no hypocrite—this despicable vice he held in utter abhorrence, for it made his heart ache to hear profane language from people reputedly religious, and to see the wicked actions of persons professing godliness—his determination and impetuosity of character preserved him through life from this most odious vice. When enlightened by divine truth, he had a horror to see professors walking in a vain show, like men on a thin sulphureous crust over a bottomless volcano.

In the midst of all his violent depravity, the Holy Spirit began the work of regeneration in his soul—a long, a solemn, yea, an awful work—which was to fit this poor debauched youth for purity of conduct—for communion with heaven—for wondrous usefulness as a minister of the gospel—for patient endurance of sufferings for righteousness sake—for the writing of works which promise to be a blessing to the Church in all ages—for his support during his passage through the black river which has no bridge—to shine all bright and glorious, as a star in the firmament of heaven. 'Wonders of grace to God belong.' Dr. Cheever thus eloquently describes the regenerating work of God and his grace upon the spirit of Bunyan:—'To lay aside every figure but that employed by the Holy Spirit, you see the refiner's fire, and the crucible, and the gold in it, and the heavenly refiner himself sitting by it, and carefully removing the dross, and tempering the heat, and watching and waiting for his own image. How beautiful, how sacred, how solemn, how interesting, how thrilling the process!'

During the period of his open profligacy, his conscience was ill at ease; at times the clanking of Satan's slavish chains in which he was hurrying to destruction, distracted him. The stern realities of a future state clouded and embittered many of those moments employed in gratifying his baser passions. The face of the eventful times in which he lived was rapidly changing; the trammels were loosened, which, with atrocious penalties, had fettered all free inquiry into religious truth. Puritanism began to walk upright; and as the restraints imposed upon divine truths were taken off, in the same proportion restraints were imposed upon impiety, profaneness, and debauchery. A ringleader in all wickedness would not long continue without reproof, either personally, or as seen in the holy conduct of others. Bunyan very properly attributed to a gracious God, those checks of conscience which he so strongly felt even while he was apparently dead in trespasses and sins. 'The Lord, even in my childhood, did scare and affright me with fearful dreams, and did terrify me with dreadful visions.'[3] 'I often wished that there had been no hell, or that I had been a devil to torment others, rather than be tormented myself.'[4] This is an idea which has frequently flitted across the minds of young persons when solemnly alarmed at the terrors of that state 'where the worm dieth not, and the fire is not quenched.' His attendance at church on the Lord's day morning service, and his school lessons, would fix upon his susceptible and vivid imagination these solemn realities, while his boisterous habits made the curb of educational pursuits uneasy and intolerable.[5] His mind was as 'the troubled sea, when it cannot rest, whose waters cast up mire and dirt.' 'A while after, these terrible dreams did leave me; and with more greediness, according to the strength of nature, I did let loose the reins of my lusts, and delighted in all transgression against the law of God.' 'I was the very ringleader of all the youth that kept me company, into ALL MANNER of vice and ungodliness.'[6]

Dr. Southey and others have attempted to whiten this blackamore, but the veil that they throw over him is so transparent that it cannot deceive those who are in the least degree spiritually enlightened. He alleges that Bunyan, in his mad career of vice and folly, 'was never so given over to a reprobate mind, as to be wholly free from compunctions of conscience.'[7] This is

[1] Vol. ii. p. 564. [2] *Grace Abounding*, No. 27.

[3] *Grace Abounding*, No. 5. [4] Ibid. No. 7. [5] Ibid. No. 10.
[6] Ibid. No. 8. [7] *Life*, p. vii.

the case with every depraved character; but he goes further, when he asserts that 'Bunyan's heart never was hardened.'[1] This is directly opposed to his description of himself:—'I found within me a great desire to take my fill of sin, still studying what sin was yet to be committed; and I made as much haste as I could to fill my belly with its delicates, lest I should die before I had my desire.' He thus solemnly adds, 'In these things, I protest before God, I lie not, neither do I feign this sort of speech; these were really, strongly, and with all my heart, my desires; the good Lord, whose mercy is unsearchable, forgive me my transgressions.'[2] The whole of his career, from childhood to manhood, was, 'according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.' Ep. ii. 2.

These reminiscences are alluded to in the prologue of the *Holy War*:—

> 'When Mansoul trampled upon things divine,
> And wallowed in filth as doth a swine,
> Then I was there, and did rejoice[3] to see
> Diabolus and Mansoul so agree.'

The laureate had read this, and yet considers it the language of a heart that 'never was hardened.' He says that 'the wickedness of the tinker has been greatly overcharged, and it is taking the language of self-accusation too literally to pronounce of John Bunyan that *he was at any time depraved*. The worst of what he was in his worst days is to be expressed in a single word, for which we have no synonym, the full meaning of which no circumlocution can convey; and which, though it may hardly be deemed presentable in serious composition, I shall use, as Bunyan himself (no mealy-mouthed writer) would have used it, had it in his days borne the same acceptation in which it is now universally understood;—in that word then, he had been a *blackguard*.

> 'The very head and front of his offending
> Hath this extent—no more.'[4]

The meaning of the epithet is admirably explained; but what stronger term could Dr. Southey have produced, more applicable to exhibit such a character as most vile in the sight of God, or a greater pest to society? Is there any vicious propensity, the gratification of which is not included in that character? The poet-laureate, when he distrusts Bunyan's 'sober judgment,' appears as one of those 'relations who were sore amazed, and thought that some frenzy distemper had got into his head,' while the pilgrim's heart was being broken.[5] Bunyan's estimate of his immorality and profaneness prior to his conversion, was not made by comparing himself with the infinitely Holy One, but he measured his conduct by that of his more moral neighbours. In his *Jerusalem Sinner Saved*, he pleads with great sinners, the outwardly and violently profane and vicious, that if HE had received mercy, and had become regenerated, they surely ought not to despair, but to seek earnestly for the same grace. He thus describes himself:—'I speak by experience;—I was one of those great sin-breeders; I infected all the youth of the town where I was born;—the neighbours counted me so, my practice proved me so: wherefore, Christ Jesus took me first; and, taking me first, the contagion was much allayed all the town over. When God made me sigh, they would hearken, and inquiringly say, What's the matter with John?—When I went out to seek the bread of life, some of them would follow, and the rest be put into a muse at home.—Some of them, perceiving that God had mercy upon me, came crying to him for mercy too.'[6] Can any one, in the face of such language, doubt that he was most eminently 'a brand snatched from the fire;' a pitchy burning brand, known and seen as such by all who witnessed his conduct? He pointedly exemplified the character set forth by James, 'the tongue is a fire, a world of iniquity—set on fire of hell.' Ja. iii. 6. Dr. Ryland gives a just estimate of Bunyan's character before his conversion:—'A very worthless, wicked man—a sinner of the baser sort—a most abandoned swearer—a Sabbath-breaker—an outrageous rebel to God and all that was good in heaven and earth—a wretch that totally neglected, despised, abused, and exposed his own soul to eternal destruction—a man who took more pains to be damned than most professors ever take to be saved; and who pawned his soul to all eternity on the credit of the devil's lie, for a moment's wicked pleasure. Now be astonished O heavens, this very man became a miracle of mercy—a mirror of wisdom, goodness, holiness, truth, and love."[7] This was as publicly known before his conversion, as the effects of the wondrous change were openly seen in his Christian career afterwards. He who, when convinced of sin, strained his eyes to see the distant shining light over the wicket-gate, after he had gazed upon

> ——'The wondrous cross
> On which the Prince of glory died,'

became a luminous beacon, to attract the vilest

[1] *Life*, p. viii. [2] *Grace Abounding*, No. 24.
[3] In many modern editions this is altered to 'and sorely grieved to see.' Bunyan is here describing his feelings when he was Satan's slave, and doubtless 'rejoiced to see Diabolus and Mansoul so agree.' It is like the shock felt by some of his admirers if Bunyan is ranked with the Cavaliers under Rupert; but was he *then* fit to rank with the praying Roundheads?
[4] *Life*, p. xli. xlii. [5] *Pilgrim*, iii. 89. [6] Vol. i. p. 79.
[7] Preface to *Bunyan's Works*, by Mason.

characters to seek newness of life; and as there is hope for such, no one ought to despair. Far be it from us to cloud this light, or to tarnish so conspicuous an example. Like a Magdalene or a thief on the cross, his case may be exhibited to encourage hope in every returning prodigal. During this period of his childhood, while striving to harden his heart against God, many were the glimmerings of light which from time to time directed his unwilling eyes to a dread eternity. In the still hours of the night 'in a dream God opened' his ears[1]—the dreadful vision was that 'devils and wicked spirits laboured to draw me away with them.' These thoughts must have left a deep and alarming impression upon his mind: for he adds, 'of which I could never be rid.'[2] Thus, according to Job, their dreams 'sealeth their instruction.'

The author of his life, published in 1692, who was one of his personal friends, gives the following account of Bunyan's profligacy, and his checks of conscience:—'He himself hath often, since his conversion, confessed with horror—that when he was but a child or stripling, he had but few equals for lying, swearing, and blaspheming God's holy name. So utterly reckless was he, that he could have thrown up cross or pile,[3] whether he should have been saved or damned. He was living, as it were, without God in the world; the thoughts of which, when he, by the light of divine grace, came to understand his dangerous condition, drew many showers of tears from his sorrowful eyes, and sighs from his groaning heart.'[4] The first thing that sensibly touched him in this his unregenerate state, were fearful dreams, and visions of the night, which often made him cry out in his sleep, and alarm the house, as if somebody had been about to murder him; and being waked, he would start, and stare about him with such a wildness, as if some real apparition had yet remained: and generally those dreams were about evil spirits, in monstrous shapes and forms, that presented themselves to him in threatening postures, as if they would have taken him away, or torn him in pieces. At some times they seemed to belch flame, at other times a contiguous[5] smoke, with horrible noises and roaring. Once he dreamed he saw the face of the heavens, as it were, all on fire; the firmament crackling and shivering, as it were, with the noise of mighty thunders, and an archangel flew in the midst of heaven, sounding a trumpet, and a glorious throne was seated in the east, whereon sat one in brightness, like the morning star, upon which he, thinking it was the end of the world, fell upon his knees, and, with uplifted hands towards heaven, cried, O Lord God, have mercy upon me! What shall I do, the day of judgment is come, and I am not prepared! When immediately he heard a voice behind him, exceeding loud, saying, Repent. At another time he dreamed that he was in a pleasant place, jovial and rioting, banqueting and feasting his senses, when a mighty earthquake suddenly rent the earth, and made a wide gap, out of which came bloody flames, and the figures of men tossed up in globes of fire, and falling down again with horrible cries, shrieks, and execrations, whilst some devils that were mingled with them, laughed aloud at their torments; and whilst he stood trembling at this sight, he thought the earth sunk under him, and a circle of flame inclosed him; but when he fancied he was just at the point to perish, one in white shining raiment descended, and plucked him out of that dreadful place; whilst the devils cried after him, to leave him with them, to take the just punishment his sins had deserved, yet he escaped the danger, and leaped for joy when he awoke and found it was a dream.'[6]

So Job says, 'God speaketh once, yea, twice, *yet man* perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction.' Job. xxxiii. 14-16.

Such dreams as these fitted him in after life to be the glorious dreamer of the *Pilgrim's Progress*, in which a dream is told which doubtless embodies some of those which terrified him in the night visions of his youth.

In the Interpreter's house, he is 'led into a chamber where there was one rising out of bed, and as he put on his raiment he shook and trembled. Then said Christian, Why doth this man thus tremble? The Interpreter then bid him tell to Christian the reason of his so doing. So he began and said, This night, as I was in my sleep, I dreamed, and behold the heavens grew exceeding black; also it thundered and lightened in most fearful wise, that it put me into an agony. So I looked up in my dream, and saw the clouds rack at an unusual rate, upon which I heard a great sound of a trumpet, and saw also a man sit upon a cloud, attended with the thousands of heaven—they were all in flaming fire; also the heavens were in a burning flame. I heard then a voice saying, "Arise, ye dead, and come to judgment;" and with that the rocks rent, the graves opened, and the dead that were therein came forth. Some of them were exceeding glad, and looked upward; and some sought to hide themselves under the mountains. Then I saw the man that sat upon the cloud open the book, and bid the world draw near. Yet there was, by reason of a fierce flame that issued out and came from before him, a con-

[1] Job xxxiii. 15, 16. [2] *Grace Abounding*, No. 5, vol. i. p. 6.
[3] Tossing up a groat—same as our 'head or tail.'
[4] Life appended to *Pilgrim's Progress*, part iii., 1693.
[5] Mr. Ivimey, in his reprint of this *Life of Bunyan*, 1832, altered this word to 'contagious,' p. 6.
[6] *Life and Actions of John Bunyan*, appended to the forged third part of the *Pilgrim*, the first and second editions, 1693, 1695.

venient distance betwixt him and them, as betwixt the judge and the prisoners at the bar. I heard it also proclaimed—"Gather together the tares, the chaff, and stubble, and cast them into the burning lake;" and with that the bottomless pit opened just whereabout I stood, out of the mouth of which there came, in an abundant manner, smoke and coals of fire, with hideous noises. It was also said, "Gather my wheat into the garner;" and with that I saw many catched up and carried away into the clouds, but I was left behind. I also sought to hide myself, but I could not, for the man that sat upon the cloud still kept his eye upon me; my sins also came into my mind, and my conscience did accuse me on every side. Upon this I awaked from my sleep.'

No laboured composition could have produced such a dream as this. It flows in such dream-like order as would lead us to infer, that the author who narrates it had, when a boy, heard the twenty-fifth chapter of Matthew read at church, and the solemn impression following him at night assisted in producing a dream which stands, and perhaps will ever stand, unrivalled.

Awful as must have been these impressions upon his imagination, they were soon thrown off, and the mad youth rushed on in his desperate career of vice and folly. Is he then left to fill up the measure of his iniquities? No, the Lord has a great work for him to do. His hand is not shortened that he cannot save. Bunyan has to be prepared for his work; and if terrors will not stop him, manifested mercies in judgments are to be tried.

'God did not utterly leave me, but followed me still, not now with convictions, but judgments; yet such as were mixed with mercy. For once I fell into a creek of the sea, and hardly escaped drowning. Another time I fell out of a boat into Bedford river, but mercy yet preserved me alive. Besides, another time, being in the field with one of my companions, it chanced that an adder passed over the highway, so I, having a stick in my hand, struck her over the back; and having stunned her, I forced open her mouth with my stick, and plucked her sting out with my fingers; by which act, had not God been merciful unto me, I might by my desperateness have brought myself to mine end.

'This also have I taken notice of, with thanksgiving. When I was a soldier, I, with others, were drawn out to go to such a place to besiege it; but when I was just ready to go, one of the company desired to go in my room, to which, when I had consented, he took my place; and coming to the siege, as he stood sentinel, he was shot into the head with a musket-bullet, and died.'[1]

In addition to these mercies recorded by his own pen, one of his friends asserts that he acknowledged his deep obligations to divine mercy for being saved when he fell into an exceeding deep pit, as he was travelling in the dark; for having been preserved in sickness; and also for providential goodness that such a sinner was sustained with food and raiment, even to his own admiration.

Bunyan adds, 'Here were judgments and mercy, but neither of them did awaken my soul to righteousness; wherefore I sinned still, and grew more and more rebellious against God, and careless of mine own salvation.'[2]

That such a scape-grace should enter the army can occasion no surprise. His robust, hardy frame, used to exposure in all weathers—his daring courage, as displayed in his perilous dealing with the adder, bordering upon foolhardiness—his mental depravity and immoral habits, fitted him for all the military glory of rapine and desolation. In his *Grace Abounding* he expressly states that this took place before his marriage, while his earliest biographer places this event some years after his marriage, and even argues upon it, as a reason why he became a soldier, that 'when the unnatural civil war came on, finding little or nothing to do to support himself and *small family*, he, as many thousands did, betook himself to arms.'[3] The same account states that, 'in June, 1645, being at the siege of Leicester, he was called out to be one who was to make a violent attack upon the town, vigorously defended by the king's forces against the parliamentarians,[4] but appearing to the officer who was to command them to be somewhat awkward in handling his arms, another voluntarily, and as it were thrust himself into his place, who, having the same post

[1] Life, 1692, appended to the first and second editions of the forged third part of *Pilgrim's Progress*. *Grace Abounding*, Nos. 12, 13.

[2] *Grace Abounding*, Nos. 12–14, vol. i. p. 7. How do these hair-breadth escapes illustrate the unerring providence of God, and the short-sightedness of even pious Christians! It is easy to imagine the exclamations of a reflecting character when hearing of the marvellous escapes of this wicked youth. 'Dark providences! the good and benevolent are snatched away; but such a plague as this has his life preserved to pester us still. Short-sighted mortal, "shall not the Judge of all the earth do right!"' No life in the British empire was so precious in the sight and gracious purposes of God, as that of the poor depraved lad; which was thus preserved by the special care of divine providence.

[3] Life, 1693, added to *Pilgrim's Progress*, part iii.

[4] This must be an error of the author who wrote this singular short life appended to the first edition of the *Pilgrim's Progress*, the third part. Bunyan was at this time about eighteen years of age, and unmarried; he could not have a *small family*.—Leicester was vigorously defended by the parliamentarians against the king's forces, but never by the royalists against the parliament. The word 'defended' should have been 'besieged' by the king's forces. This would place Bunyan among the royal troops. The incident is omitted in the third, and all the numerous subsequent editions of this Life of Bunyan. Bunyan's own words are—'I was drawn out to go to such a place to *besiege* it.'—*Grace Abounding*, No. 13.

that was designed Mr. Bunyan, met his fate by a carbine-shot from the wall; but this little or nothing startled our too secure sinner at that time; for being now in an army where wickedness abounded, he was the more hardened.'

Thus we find Bunyan engaged in military affairs. There can be no doubt but that he was a soldier prior to his marriage, and that he was present at the siege of Leicester; but it is somewhat strange (if true) that he should have preferred the parliamentary to the royal army. Although this is a question that cannot be positively decided without further evidence than has yet been discovered, there are strong reasons for thinking that so loyal a man joined the royal army, and not that of the republicans.[1]

The army into which Bunyan entered is described as being 'where wickedness abounded,' but, according to Hume, in this year the republican troops were generally pious men.

That there were libertines in Cromwell's days there can be no doubt. Badman says that he overheard one tempting virtue by proposing to ascribe the fruit of shame to a miracle.[2] But Hume was right in his assertion that at the time of Bunyan's short military career the troops of Cromwell were generally men of sterling piety. The soldiers' vacant time was employed in prayer and ghostly conferences; in so holy a cause death was considered a martyrdom.[3]

Bunyan's loyalty was so remarkable as to appear to be natural to him; for even after he had so severely suffered from the abuse of kingly power, in interfering with the divine prerogative of appointing modes of worship, he, who feared the face of no man—who never wrote a line to curry favour with any man or class of men—thus expresses his loyal feelings—'I do confess myself one of the old-fashioned professors, that covet to fear God, and honour the king. I also am for blessing of them that curse me, for doing good to them that hate me, and for praying for them that despitefully use me and persecute me; and have had more peace in the practice of these things than all the world are aware of.' 'Pray for the long life of the king.' 'Pray that God would discover all plots and conspiracies against his person and government.'[4] 'Will you rebel against the king? is a word that shakes the world.'[5] 'Pray for all that are in authority; reproach not the governor, he is set over thee; all his ways are God's, either for thy help or the trial of thy graces—this is duty, will render thee lovely to thy friends, terrible to thine enemies, serviceable as a Christian.'[6] 'Let kings have that fear, honour, reverence, worship, that is due to their place, their office, and dignity.' 'I speak it to show my loyalty to the king, and my love to my fellow-subjects.'[7] With such proofs that peaceful submission to government in all things that touched not the prerogatives of God was his natural inclination, it would have been marvellous indeed if he had taken up arms against his king. Before his conversion his infatuated delight in swearing, and roisterous habits, were ill suited to the religious restraints of the parliamentarians, while they would render him a high prize to Rupert's dragoons. He could even eat a mince-pie at Christmas, which was regarded by the republicans as profane and superstitious. Add to this, the remarkable fact, that Leicester was besieged and stormed with terrible slaughter by the king, but not by the army of the parliament. The taking of Leicester by the king in person was attended with great cruelties. The abbey was burned by the Cavaliers. Rupert's black flag was hoisted on the gate which had been treacherously given up. Every Scotchman found in the town was murdered. The mace and town seals were carried off as plunder; and, if the account given by Thoresby in his *History of Leicester* is correct, the scene of carnage was quite enough to sicken Bunyan of a military life. He knew the mode in which plunder taken from the bodies of the slain was divided by the conquerors:—

> 'Or as the soldiers give unto
> Each man the share and lot,
> Which they by dint of sword have won,
> From their most daring foe;
> While he lies by as still as stone,
> Not knowing what they do.'[8]

'The king's forces having made their batteries, stormed Leicester; those within made stout resistance, but some of them betrayed one of the gates; the women of the town laboured in making up the breaches, and in great danger. The king's forces having entered the town, had a hot encounter in the market-place; and so many of them were slain by shot out of the windows, that they gave no quarter, but hanged some of the committee, and cut others to pieces. Some letters say that the kennels ran down with blood; Colonel Gray the governor, and Captain Hacker, were wounded and taken prisoners, and very many of the garrison were put to the sword, and the town miserably plundered. The king's

[1] This would also be a reason why he was at times so favoured when in prison, and account for the conduct of Charles the Second in granting a license to preach while he was yet a prisoner, and releasing him with the Quakers.
[2] Vol. iii. 613.
[3] *Hume*, 1645.
[4] Vol. ii. p. 74.
[5] Vol. i. p. 732.
[6] Vol. ii. p. 738.
[7] Vol. ii. p. 709; ii. p. 45; ii. 601.
[8] Vol. iii. p. 727; v. 7, 8.

forces killed divers who prayed quarter, and put divers women to the sword,[1] and other women and children they turned naked into the streets, and many they ravished. They hanged Mr. Reynor and Mr. Sawyer in cold blood; and at Wighton they smothered Mrs. Barlowes, a minister's wife, and her children.[2]

Lord Clarendon admits the rapine and plunder, and that the king regretted that some of his friends suffered with the rest.[3] Humphrey Brown deposed that he was present when the garrison, having surrendered upon a promise of quarter, he saw the king's soldiers strip and wound the prisoners, and heard the king say—'Cut them more, for they are mine enemies.' A national collection was made for the sufferers, by an ordinance bearing date the 28th October, 1645, which states that—'Whereas it is very well known what miseries befel the inhabitants of the town and county of Leicester, when the king's army took Leicester, by plundering the said inhabitants, not only of their wares in their shops, but also all their household goods, and their apparel from their backs, both of men, women, and children, not sparing, in that kind, infants in their cradles; and, by violent courses and tortures, compelled them to discover whatsoever they had concealed or hid, and after all they imprisoned their persons, to the undoing of the tradesmen, and the ruin of many of the country.'

Can we wonder that 'the king was abused as a barbarian and a murderer, for having put numbers to death in cold blood after the garrison had surrendered; and for hanging the parliament's committee, and some Scots found in that town?' The cruelties practised in the king's presence were signally punished. He lost 709 men on that occasion, and it infused new vigour into the parliament's army. The battle of Naseby was fought a few days after; the numbers of the contending forces were nearly equal; the royal troops were veterans, commanded by experienced officers; but the God of armies avenged the innocent blood shed in Leicester, and the royal army was cut to pieces; carriages, cannon, the king's cabinet, full of treasonable correspondence, were taken, and from that day he made feeble fight, and soon lost his crown and his life. The conquerors marched to Leicester, which surrendered by capitulation. Heath, in his *Chronicle*, asserts that 'no life was lost at the retaking of Leicester,' a proof that Bunyan and his comrade who was shot, must have been in the royal army, which suffered severely at the siege and assault on that city.

[1] The women were remarkably active in defending the town.

[2] Thoresby's *Leicester*, 4to, p. 128.

[3] *Hist. of Rebellion*, edition 1712, vol. ii. p. 652.

Many of Bunyan's sayings and proverbs are strongly tinged with the spirit of Rupert's dragoons—'As we say, blood up to the ears.'[4] 'What can be the meaning of this (trumpeters), they neither sound boot and saddle, nor horse and away, nor a charge?'[5] In his allegories, when he alludes to fighting, it is with the sword and not with the musket;[6] 'Rub up, man, put on thy harness.'[7] 'The father's sword in the hand of the sucking child is not able to conquer a foe.'[8]

Considering his singular loyalty, which, during the French revolution, was exhibited as a pattern to Dissenters by an eminent Baptist minister;[9] taking into account also his profligate character and military sayings, it is much more probable that Bunyan was in the king's army in 1645, being about eighteen years of age, than that he joined the praying and preaching Roundheads. It was a finishing school to the hardened sinner, which enabled him, in his account of the Holy War, so well to describe every filthy lane and dirty street in the town of Mansoul.[10]

Whether Bunyan left the army when Charles was routed at the battle of Naseby, or was discharged, is not known. He returned to his native town full of military ideas, which he used to advantage in his *Holy War*. He was not reformed, but hardened in sin, and, although at times alarmed with convictions of his soul's danger, yet in the end, the flesh pleading powerfully, it prevailed; and he came to the resolution to indulge himself in such carnal delights and pleasures as he was accustomed to, or that fell in his way. 'His neglecting his business, and following gaming and sport-time, to put melancholy thoughts out of his mind, which he always could not do, had rendered him very poor and despicable.'[11]

In this forlorn and miserable state, he was induced, by the persuasion of friends, under the invisible guidance of God, to enter into the marriage state. Such a youth, then only twenty years of age, would naturally be expected to marry some young woman as hardened as himself, but he made a very different choice. His earliest biographer says, with singular simplicity, 'His poverty, and irregular course of life, made it very difficult for him to get a wife suitable to his inclination; and because none that were rich

[4] Vol. i. p. 661.

[5] Vol. iii. p. 357.

[6] Vol. iii. p. 113, 358.

[7] Vol. i. p. 726.

[8] Vol. i. p. 694.

[9] *The Political Sentiments of John Bunyan*, re-published by John Martin, 1798.

[10] Bunyan's military adventures are strangely metamorphosed in a novel called *Whitehall*. He is represented as a praying and preaching republican soldier, on familiar terms with Cromwell, at the time that he was a desperate reprobate; taken prisoner by the royalists, and confined under a brutal jailer in Oxford Castle, from whence is a fine prospect of the Welsh hills!!

[11] *Life of Bunyan*, 1692, p. 16.

would yield to his allurements, he found himself constrained to marry one without any fortune, though very virtuous, loving, and conformably obedient and obliging, being born of good, honest, godly parents, who had instructed her, as well as they were able, in the ways of truth and saving knowledge.'[1] The idea of his seeking a rich wife is sufficiently droll; he must have been naturally a persuasive lover to have gained so good a helpmate, and she a confiding young woman, to run the risk of being so unequally yoked. They were not troubled with sending cards, cake, or gloves, nor with the ceremony of receiving the visits of their friends in state; for he says, that 'this woman and I came together as poor as poor might be, not having so much household stuff as a dish or spoon betwixt us both.'[2] His wife had two books, the *Plain Man's Pathway to Heaven*, and the *Practice of Piety;* but what was of more importance than wealth or household stuff, she had that seed sown in her heart which no thief could steal.[3] She enticed and persuaded him to read those books, and to attend divine service. But for her he could not have read them. 'To the voice of his wife he hearkened, and by that means again recovered his reading, which, by not minding before, he had almost lost."[4] His wife became an unspeakable blessing to him. She presents a pattern to any woman, who, having neglected the apostolic injunction not to be unequally yoked, finds herself under the dominion of a swearing dare-devil. It affords a lovely proof of the insinuating benign power of female influence. She won his affections, and became as apt a teacher as he a learner. This was the more surprising, as he says, 'the thoughts of religion were very grievous to me,' and when 'books that concerned Christian piety were read in my hearing, it was as it were a prison to me.' In spite of all obstacles, his rugged heart was softened by her tenderness and obedience, he 'going on at the old rate,'[5] while his wife upon every proper season explained to him how her father's piety secured his own and his family's happiness. Here was no upbraiding, no snubbing, no curtain lectures; all was affectionate, amiable mildness. At first, he became occasionally alarmed for his soul's salvation; then with the thought of having sinned away the day of grace, he plunged again into sin with greediness; anon a faint hope of mercy would fill him with fear and trembling. But this leads us to the wondrous narrative of his new birth.

[1] *Life of Bunyan*, 1692, p. 17. [2] Vol. i. p. 7.

[3] The *Pathway to Heaven* is the work of that pious Puritan, Dent, and is full of those striking illustrations which were admirably adapted to prepare Bunyan for writing his allegories. A copy with the name Ma Bunyann, written on the title-page, has long been in the editor's library. We give a facsimile of the writing, as it has been supposed to be that of Bunyan. This is very doubtful;

it appears more like a woman's hand; but if it is the name of Mrs. Bunyan, then it indicates that his daughter Mary, baptized 20th July, 1650, was called after her.

[4] *Life*, 1692, p. 17. [5] Ibid. 1692, p. 17.

THE SECOND PERIOD.

THE INTERNAL CONFLICT, OR BUNYAN'S CONVICTIONS AND CONVERSION.

All nature is progressive; if an infant was suddenly to arrive at manhood, how idiotic and dangerous he would be! A long training is essential to fit the human being for the important duties of life; and just so is it in the new birth to spiritual existence—first a babe, then the young man; at length the full stature, and at last the experienced Christian. This is the course with every ordinary member of the Christian church; but in proportion as the man is to become a leader and confessor in the cause of Christ—one upon whom the eyes of the world were to be fixed for ages to come—his experience in spiritual things was to be more profound.

The narrative of Bunyan's progress in his conversion is, without exception, the most astonishing of any that has been published. It is well calculated to excite the profoundest investigation of the Christian philosopher. Whence came those sudden suggestions, those gloomy fears, those heavenly rays of joy? Much learning certainly did not make *him* mad. The Christian dares not attribute these intense feelings to a distempered brain. Whence came the invisible power that struck Paul from his horse? Who was it that scared Job with dreams, and terrified him with visions? What messenger of Satan buffeted Paul? Who put 'a new song' into the mouth of David? We have no space in this short memoir to attempt the drawing a line between convictions of sin and the terrors of a distempered brain. Bunyan's opinions upon this subject are deeply interesting, and are fully developed in his *Holy War*. The capabilities of the soul to entertain vast armies of thoughts, strong and feeble, represented as men, women, and children, are so great as almost to perplex the strongest understanding. All these multitudes of warriors are the innumerable thoughts—the strife—in ONE soul. Upon such a subject an interesting volume might be written. But we must fix our attention upon the poor tinker who was the subject of this wondrous war.

The tender and wise efforts of Mrs. Bunyan

to reclaim her husband, were attended by the divine blessing, and soon led to many resolutions, on his part, to curb his sinful propensities and to promote an outward reformation. His first effort was regularly to attend divine worship.

'I fell in very eagerly with the religion of the times, to wit, to go to church twice a day, and that too with the foremost; and there should very devoutly both say and sing as others did, yet retaining my wicked life; but withal, I was so overrun with a spirit of superstition, that I adored, and that with great devotion, even all things, both the high-place, priest, clerk, vestment, service, and what else belonging to the church; counting all things holy that were therein contained, and especially, the priest and clerk most happy, and without doubt greatly blessed, because they were the servants, as I then thought, of God, and were principal in the holy temple, to do his work therein.'[1] 'This conceit grew so strong in little time upon my spirit, that had I but seen a priest, though never so sordid and debauched in his life, I should find my spirit fall under him, reverence him, and knit unto him; yea, I thought, for the love I did bear unto them, supposing they were the ministers of God, I could have lain down at their feet, and have been trampled upon by them; their name, their garb, and work did so intoxicate and bewitch me.'[2]

Truly does he charge himself with being intoxicated and bewitched with priestcraft. How soon a spirit of superstition kindled into a flame, and how fiercely it burned! His devotion was not to God, for of him he knew little or nothing, but to the priest, the clerk, the gown and robes. It was his mercy to begin where multitudes end.

All this took place at the time when the Book of Common Prayer, having been said to occasion 'manifold inconveniences,' was, by an act of parliament, 'abolished,'[3] and by a subsequent act[4] prohibited, under severe penalties, from being publicly used. The 'manifold inconveniences' to which the act refers, arose from differences of opinion as to the propriety of the forms which had been enforced, heightened by the enormous cruelties which had been practised upon multitudes who refused to use it. Opposition to the English Liturgy was more combined in Scotland, by a covenant entered into, June 20, 1580, by the king, lords, nobles, and people, against Popery; and upon Archbishop Laud's attempt, in 1637, to impose the service-book upon our northern neighbours, tumults and bloodshed ensued; until, in 1643, a new and very solemn league and covenant was entered into, which, in 1645, extended its influence to England, being subscribed by thousands of our best citizens, with many of the nobility—'wherein we all subscribe, and each with his own hands lifted up to the Most High God, doe swear;' that being the mode of taking an oath, instead of kissing the cover of a book, as is now practised. To the cruel and intemperate measures of Laud, and the zeal of Charles for priestly domination over conscience, may be justly attributed the wars which desolated the country, while the solemn league and covenant brought an overwhelming force to aid the parliament in redressing the grievances of the kingdom. During the Commonwealth there was substituted, in place of the Common Prayer, a *Directory for the Publique Worship of God*, and the forms which were enjoined in it were very similar to those of the Presbyterians and Dissenters of the present day. The people having assembled, and been exhorted to reverence and humility, joined the preacher in extemporary prayer. He then read portions of Scripture, with or without an exposition, as he judged it necessary, but not so as to render the service tedious. After singing a psalm, the minister prayed, leading the people to mourn under a sense of sin, and to hunger and thirst after the grace of God, in Jesus Christ; an outline or abstract is given of the subject of public prayer, and similar instructions are given as to the sermon or paraphrase. Immediately after the sermon, prayer was again offered up, and after the outline that is given of this devotional exercise, it is noted, 'And because the prayer which Christ taught his disciples, is not only a pattern of prayer, but itself a most comprehensive prayer, we recommend it also to be used in the prayers of the Church.' This being ended, a psalm was sung, and the minister dismissed the congregation with the usual benediction.[5] Some of the clergy continued the use of prayers contained in the Liturgy, reciting instead of reading them—a course that was not objected to. This was the form of service which struck Bunyan with such awe and reverence, leaving a very solemn impression upon his mind.

Bunyan was fond of athletic sports, bell-ringing, and dancing; and in these he had indulged, so far as his worldly calling allowed. Charles I., whether to promote Popery, to divert his subjects from political grievances, or to punish the Puritans, had endeavoured to drown their serious thoughts in a vortex of dissipation, by re-publishing the *Book of Sports*, to be used on Sundays. That 'after divine service our good people be not disturbed, letted, or discouraged from dancing, either men or women; archery, leaping, vaulting, or any other such harmless recreations; May games, Whitsunales,[6] Morris dances, May

[1] This is a solemn consideration; many profess to serve God while they are bond slaves to sin; and many are servants in his family who are not sons nor heirs of heaven. Blessed are those who are both servants and sons.

[2] Vol. i. p. 7, 8. [3] Jan. 3, 1644–5. [4] Aug. 23, 1645.

[5] 4to edition, 1644.

[6] Whitsunales, or church-ales. When Popery reigned in this country, the strongest ale was periodically drank in the churches while collections were made for their repairs. This was attended with gross licentiousness, drunkenness, and debauchery, of which happily, in Protestant times, we have a very faint idea. See Strutt's *Sports*.

poles, and other sports.' But this was not all, for every 'Puritan and Precisian was to be constrained to conformity with these sports, or to leave their country.' The same severe penalty was enforced upon every clergyman who refused to read from his pulpit the *Book of Sports*, and to persuade the people thus to desecrate the Lord's-day. 'Many hundred godly ministers were suspended from their ministry, sequestered, driven from their livings, excommunicated, prosecuted in the high commission court, and forced to leave the kingdom for not publishing this declaration.'[1] A little gleam of heavenly light falls upon those dark and gloomy times, from the melancholy fact that nearly eight hundred conscientious clergymen were thus wickedly persecuted. This was *one* of the works of Laud, who outbonnered Bonner himself in his dreadful career of cruelty, while making havoc of the church of Christ. Even transportation for refusing obedience to such diabolical laws was not the greatest penalty; in some cases it was followed by the death of the offender. The punishments inflicted for non-conformity were accompanied by the most refined and barbarous cruelties. Still many of the learned bowed their necks to this yoke with abject servility: thus, Robert Powell, speaking of the *Book of Sports*, says:—'Needless is it to argue or dispute for that which authority hath commanded, and *most insufferable insolence to speak or write against it.*'[2] These Sunday sports, published by Charles I., in 1633, had doubtless aided in fostering Bunyan's bad conduct in his youthful days. In 1644, when the Book of Common Prayer was abolished, an act was passed for the better observance of the Lord's-day; all persons were prohibited on that day to use any wrestlings, shooting, bowling, ringing of bells for pastime, masques, wakes, church-ales, dancing, game, sports or pastime whatever; and that 'the *Book of Sports* shall be seized, and publicly burnt.' During the civil war this act does not appear to have been strictly enforced; for, four years after it was passed, we find Bunyan and his dissolute companions worshipping the priest, clerk, and vestments on the Sunday morning, and assembling for their Sabbath-breaking sports in the afternoon. It was upon one of these occasions that a most extraordinary impression was fixed upon the spirit of Bunyan. A remarkable scene took place, worthy the pencil of the most eminent artist. This event cannot be better described than in his own words:—

'One day, amongst all the sermons our parson made, his subject was, to treat of the Sabbath-day, and of the evil of breaking that, either with labour, sports, or otherwise; now I was, notwithstanding my religion, one that took much delight in all manner of vice, and especially that was the day that I did solace myself therewith; wherefore I fell in my conscience under his sermon, thinking and believing that he made that sermon on purpose to show me my evil doing. And at that time I felt what guilt was, though never before, that I can remember; but then I was, for the present, greatly loaden therewith, and so went home, when the sermon was ended, with a great burden upon my spirit.

'This, for that instant, did benumb the sinews of my best delights, and did embitter my former pleasures to me; but behold it lasted not, for before I had well dined, the trouble began to go off my mind, and my heart returned to its old course. But O! how glad was I, that this trouble was gone from me, and that the fire was put out, that I might sin again without control! Wherefore, when I had satisfied nature with my food, I shook the sermon out of my mind, and to my old custom of sports and gaming I returned with great delight.

'But the same day, as I was in the midst of a game at cat, and having struck it one blow from the hole, just as I was about to strike it the second time, a voice did suddenly dart from heaven into my soul, which said, "Wilt thou *leave* thy sins and go to heaven, or *have* thy sins and go to hell?" At this I was put to an exceeding maze; wherefore leaving my cat upon the ground, I looked up to heaven, and was as if I had, with the eyes of my understanding, seen the Lord Jesus looking down upon me, as being very hotly displeased with me, and as if he did severely threaten me with some grievous punishment for these and other my ungodly practices.

'I had no sooner thus conceived in my mind, but, suddenly, this conclusion was fastened on my spirit, for the former hint did set my sins again before my face, that I had been a great and grievous sinner, and that it was now too, too late for me to look after heaven; for Christ would not forgive me, nor pardon my transgressions. Then I fell to musing upon this also; and while I was thinking on it, and fearing lest it should be so, I felt my heart sink in despair, concluding it was too late; and therefore I resolved in my mind I would go on in sin: for, thought I, if the case be thus, my state is surely miserable; miserable if I leave my sins, and but miserable if I follow them; I can but be damned, and if I must be so, I had as good be damned for many sins, as to be damned for few.

'Thus I stood in the midst of my play, before all that then were present: but yet I told them nothing. But I say, I having made this conclusion, I returned desperately to my sport again; and I well remember, that presently this kind of despair did so possess my soul, that I was persuaded I could never attain to other comfort than what I should get in sin; for heaven was gone already; so that on that I must not think.'[3]

How difficult is it, when immorality has been encouraged by royal authority, to turn the tide or to stem the torrent. For at least four years an act of parliament had prohibited these Sunday sports. Still the supineness of the justices, and the connivance of the clergy, allowed the rabble youth to congregate on the green at Elstow, summoned by the church bells to celebrate their sports and pastimes, as they had been in the habit of doing on the Lord's-day.[4]

[1] *Neale*, 1822, vol. ii. p. 219. [2] *Life of Alfred*, comparing him to Charles I. Preface. 8vo, 1634.

[3] Vol. i. p. 8, 9.

[4] The game of cat, tipcat, or 'sly,' so called by Wilson, in his life of Bunyan,* is an ancient game, well-known in

* Wilson's edition of *Works*, vol. i. fol., 1736.

This solemn warning, received in the midst of his sport, was one of a series of convictions, by which the hardened sinner was to be fitted to receive the messages of mercy and love. In the midst of his companions and of the spectators, Bunyan was struck with a sense of guilt. How rapid were his thoughts—'Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?' With the eye of his understanding he saw the Lord Jesus as 'hotly displeased.' The tempter suggests it is 'too, too late' to seek for pardon, and with a desperate resolution, which must have cost his heart the severest pangs, he continued his game. It was as a long vision or day dream, passing over his imagination in a moment of time. Still the impression remained indelibly fixed upon his mind. Montgomery thus endeavours to account for these powerful sensations, which appeared to Bunyan as realities. It is difficult sometimes to distinguish between his night and day dreams. 'His imagination was not less active when awake [than when asleep], not only in painting ideal pictures in contemplative moods, but in almost realizing the scenes which he conceived, and receiving such impressions as persuaded him that he heard voices from heaven, or that Satan in person was speaking blasphemies in his bodily ear. A mind so sensitive, with a temperament so morbid, might be expected to be familiar with all that is most splendid and most terrible in religion; consequently, when delineating its own progress from nature to grace, it would instinctively display its conflicts in language the most figurative.'[1] These sensations are of every-day recurrence among persons labouring under a strong sense of sin and of the stern realities of the world to come. In the great French Biographical Dictionary, in a short but well-written life of Bunyan,[2] this voice is considered as miraculous. But it may be accounted for, without miraculous intervention, by the laws of organic life.

The next blow which fell upon his hardened spirit was still more deeply felt, because it was given by one from whom he could the least have expected it. He was standing at a neighbour's shop window, 'belching out oaths like the madman that Solomon speaks of, who scatters abroad firebrands, arrows, and death,'[3] 'after his wonted manner.' He exemplified the character drawn by the Psalmist—'As he clothed himself with cursing like as with his garment: so let it come into his bowels like water, and like oil into his bones.' Here was a disease that set all human skill at defiance, but the great, the Almighty Physician cured it with strange physic. Had any professor reproved him, it might have been passed by as a matter of course; but it was so ordered that a woman who was notoriously 'a very loose and ungodly wretch,' protested that she trembled to hear him swear and curse at that most fearful rate; that he was the ungodliest fellow she had ever heard, and that he was able to spoil all the youth in a whole town.'[4] Public reproof from the lips of such a woman was an arrow that pierced his inmost soul; it effected a reformation marvellous to all his companions, and bordering upon the miraculous. The walls of a fortified city were once thrown down by a shout and the tiny blast of rams'-horns, Jos. vi. 20; and in this instance, the foundations of Heart Castle, fortified by Satan, are shaken by the voice of one of his own emissaries. Mortified and convicted, the foul-mouthed blasphemer swore no more; an outward reformation in words and conduct took place, but without inward spiritual life. Thus was he making vows to God and breaking them, repenting and promising to do better next time; so, to use his own homely phrase, he was 'feeding God with chapters, and prayers, and promises, and vows, and a great many more such dainty dishes, and thinks that he serveth God as well as any man in England can—while he has only got into a cleaner way to hell than the rest of his neighbours are in.'[5]

Such a conversion, as he himself calls it, was 'from prodigious profaneness to something like a moral life.'[6] 'Now I was, as they said, become godly, and their words pleased me well, though as yet I was nothing but a poor painted hypocrite.' These are hard words, but in the most important sense, they were true. He was pointed out as a miracle of mercy—*the* great convert—a wonder to the world. He could now suffer opprobium and enter into cavils—play with errors—entangle himself, and drink in flattery. No one can suppose that this outward reform was put on hypocritically, as a disguise to attain some sinister object; it was real, but it arose from a desire to shine before his neighbours, from shame and from the fear of future punishment, and not from that love to God which leads the Christian to the fear

many parts of the kingdom. A number of holes are made in the ground, at equal distances, in a circular direction; a player is stationed at each hole; the opposite party stand around; one of them throws the cat to the batsman nearest to him; every time the cat is struck, the batsmen run from one hole to the next, and score as many as they change positions; but if the cat is thrown between them before reaching the hole, that batsman is out.* Such was the childish game played by men on the Lord's-day.

[1] Introductory Essay to *Pilgrim's Progress*, p. 24.

[2] C'etait un homme sans lettres maix doué de beaucoup d'imagination—d'un caractère doux et des mœurs irréprochable.

* Strutt's *Sports and Pastimes*, 8vo, p. 110.

[3] Life by C. Doe, 1698.

[4] Vol. i. p. 9.

[5] *Saved by Grace*, vol. i. p. 351.

[6] Vol. i. p. 9, No. 32.

of offending him. It did not arise from a change of heart; the secret springs of action remained polluted; it was outside show, and therefore he called himself a painted hypocrite. He became less a despiser of religion, but more awfully a destroyer of his own soul.

A new source or uneasiness now presented itself in his practice of bell-ringing, an occupation requiring severe labour, usually performed on the Lord's-day; and, judging from the general character of bell-ringers, it has a most injurious effect, both with regard to morals and religion. A circumstance had recently taken place which was doubtless interpreted as an instance of divine judgment upon Sabbath-breaking. Clark, in his *Looking-Glass for Saints and Sinners*, 1657, published the narrative:—'Not long since, in Bedfordshire, a match at football being appointed on the Sabbath, in the afternoon, whilst two were in the belfry, tolling of a bell to call the company together, there was suddenly heard a clap of thunder, and a flash of lightning was seen by some that sat in the church-porch coming through a dark lane, and flashing in their faces, which much terrified them, and, passing through the porch into the belfry, it tripped up his heels that was tolling the bell, and struck him stark dead; and the other that was with him was so sorely blasted therewith, that shortly after he died also.'[1] Thus we find that the church bells ministered to the *Book of Sports*, to call the company to Sabbath-breaking. The bell-ringers might come within the same class as those upon whom the tower at Siloam fell, still it was a most solemn warning, and accounts for the timidity of so resolute a man as Bunyan. Although he thought it did not become his newly-assumed religious character, yet his old propensity drew him to the church tower. At first he ventured in, but took care to stand under a main beam, lest the bell should fall and crush him; afterwards he would stand in the door; then he feared the steeple might fall; and the terrors of an untimely death, and his newly-acquired garb of religion, eventually deterred him from this mode of Sabbath-breaking. His next sacrifice made at the shrine of self-righteousness was dancing: this took him one whole year to accomplish, and then he bade farewell to these sports for the rest of his life.[2] We are not to conclude from the example of a man who in after-life proved so great and excellent a character, that, under all circumstances, bell-ringing and dancing are immoral. In those days, such sports and pastimes usually took place on the Lord's-day; and

Belfry Porch, Elstow.

however the Church of England might then sanction it, and proclaim by royal authority, in all her churches, the lawfulness of sports on that sacred day, yet it is now universally admitted that it was commanding a desecration of the Sabbath, and letting loose a flood of vice and profaneness. In themselves, on days proper for recreation, such sports may be innocent; but if they engender an unholy thought, or occupy time needed for self-examination and devotion, they ought to be avoided as sinful hinderances to a spiritual life.

Bunyan was now dressed in the garb of a religious professor, and had become a 'brisk talker' in the matters of religion, when, by divine mercy, he was stripped of all his good opinion of himself; his want of holiness, and his unchanged heart, were revealed to his surprise and wonder, by means simple and efficacious, but which no human forethought could have devised. Being engaged in his trade at Bedford, he overheard the conversation of some poor pious women, and it humbled and alarmed him. 'I heard, but I understood not; for they were far above, out of my reach. Their talk was about a new birth, the work of God on their hearts, also how they were convinced of their miserable state by nature; how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted, and supported against the temptations of the devil. Moreover, they reasoned of the suggestions and temptations

[1] Folio edition, p. 568–9.

[2] In the engraving, p. 1, vol i., is a view of part of the village green, Elstow, with the ancient building, now used as a school-house, as seen from the churchyard. This building is older than the time of Bunyan, and was the scene of village meetings at the period in which he lived, and was doubtless associated with his dancing and thoughtless amusements, as the green itself was the scene of the game of cat. A view looking towards the church is given in vignette to vol. i. of the Works.

of Satan in particular; and told to each other by which of these evils they had been afflicted, and how they were borne up under his assaults. They also discoursed of their own wretchedness of heart, of their unbelief; and did contemn, slight, and abhor their own righteousness, as filthy and insufficient to do them any good. And methought they spake as if joy did make them speak; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world; as if they were people that dwelt alone, and were not to be reckoned among their neighbours.' Nu. xxiii. 9.

'At this I felt my own heart began to shake, as mistrusting my condition to be nought; for I saw that in all my thoughts about religion and salvation, the new birth did never enter into my mind; neither knew I the comfort of the word and promise, nor the deceitfulness and treachery of my own wicked heart. As for secret thoughts, I took no notice of them; neither did I understand what Satan's temptations were, nor how they were to be withstood and resisted.

'Thus, therefore, when I had heard and considered what they said, I left them, and went about my employment again, but their talk and discourse went with me; also my heart would tarry with them, for I was greatly affected with their words, both because by them I was convinced that I wanted the true tokens of a truly godly man, and also because by them I was convinced of the happy and blessed condition of him that was such a one.'[1]

The brisk talker, or 'talkative,' was confounded —he heard pious godly women mourning over their worthlessness instead of vaunting of their attainments. They exhibited, doubtless to his great surprise, that self-distrust and humility are the beginnings of wisdom.

These humble disciples could have had no conception that the Holy Spirit was blessing their Christian communion to the mind of the tinker standing near them pursuing his occupation. The recollection of the converse of these poor women led to solemn heart-searching, and to the most painful anxiety; again and again he sought their company, and his convictions became more deep, his solicitude more intense. This was the commencement of an internal struggle, the most remarkable of any upon record, excepting that of the psalmist David.

It was the work of the Holy Spirit in regenerating and preparing an ignorant and rebellious man for extraordinary submission to the sacred Scriptures, for the entire devotion of his powers to the Saviour, and for most extensive usefulness. To those who never experienced in any degree such feelings, they appear to indicate religious insanity. It was so marvellous and so mysterious, as to be mistaken by a poet-laureate, who profanely calls it a being 'shaken continually by the hot and cold fits of a spiritual ague,' 'reveries,' or one of the 'frequent and contagious disorders of the human mind,'[2] instead of considering it as wholesome but bitter medicine for the soul, administered by the heavenly Physician. At times he felt, like David, 'a sword in his bones,' 'tears his meat.' God's waves and billows overwhelmed him, Ps. xlii. Then came glimmerings of hope—precious promises saving him from despair—followed by the shadow of death overspreading his soul, and involving him in midnight darkness. He could complain in the bitterness of his anguish, 'Thy fierce wrath goeth over me.' Bound in affliction and iron, his 'soul was melted because of trouble.' 'Now Satan assaults the soul with darkness, fears, frightful thoughts of apparitions; now they sweat, pant, and struggle for life. The angels now come (Ps. cvii.) down to behold the sight, and rejoice to see a bit of dust and ashes to overcome principalities, and powers, and might, and dominion.'[3] His mind was fixed on eternity, and out of the abundance of his heart he spoke to one of his former companions: his language was that of repoof—'Harry, why do you swear and curse thus? what will become of you if you die in this condition?'[4] His sermon, probably the first he had preached, was like throwing pearls before swine—'He answered in a great chafe, What would the devil do for company, if it were not for such as I am?'[5]

By this time he had recovered the art of reading, and its use a little perplexed him, for he became much puzzled with the opinions of the Ranters, as set forth in their books. It is extremely difficult to delineate their sentiments; they were despised by all the sects which had been connected with the government, because, with the Quakers and Baptists, they denied any magisterial or state authority over conscience, and refused maintenance to ministers; but from the testimony of Bunyan, and that of the early Quakers, they appear to have been practical Antinomians, or at least very nearly allied to the new sect called Mormonites. Ross, who copied from Pagitt, describes them with much bitterness—'The Ranters are unclean beasts—their maxim is that there is nothing sin but what a man thinks to be so—they reject the Bible—they are the merriest of all devils—they deny all obedience to magistrates.'[6]

The author of Bunyan's Life from his Cradle

[1] Vol. i. p. 10.

[2] Southey's *Life*, p. xxv. xxxii.
[3] Vol. i. p. 80.
[4] Vol. i. p. 11.
[5] Vol. iii. p. 607.
[6] *Heresiography*, 4to, 1654, p. 143.

to his Grave, 1692, gives so gross an account of the Ranters' midnight meetings, as Adamites, that in reprinting that little but interesting book, in 1832, Mr. Ivimey left out the whole paragraph. Doubtless they were most indecently profane. This life was re-written after the second edition, and the gross language was omitted. The Ranters were bold and plausible, and their practices suited the passions of those who had lived in open profligacy. One of them was 'Mr. Bunyan's intimate companion. This man turned one of the worst and vilest of those people, living in all manner of filthiness, denying that there was either God, angel, or spirit, and laughing at rebuke, pretending that he had gone through all religions, and could never light on the right till then.' Here we have the character of Atheist, so beautifully pictured in the *Pilgrim's Progress*, who attempted to turn back Christian and Hopeful.

This temptation must have been severe. The Ranters were like the black man with the white robe, named Flatterer, who led the pilgrims into a net,[1] under the pretence of showing them the way to the celestial city; or like Adam the first, who offered Faithful his three daughters to wife[2] —the lust of the flesh, the lust of the eyes, and the pride of life—if he would dwell with him in the town of Deceit. 'These temptations,' he says, 'were suitable to my flesh,'[3] I being but a young man, and my nature in its prime; and, with his characteristic humility, he adds, 'God, who had, as I hope, designed me for better things, kept me in the fear of his name, and did not suffer me to accept such cursed principles.' Prayer opened the door of escape; it led him to the fountain of truth. 'I began to look into the Bible with new eyes. Prayer preserved me from Ranting errors. The Bible was precious to me in those days.'[4] His study of the Holy Oracles now became a daily habit, and that with intense earnestness and prayer. In the midst of the multitude of sects with which he was on all sides surrounded, he felt the need of a standard for the opinions which were each of them eagerly followed by votaries, who proclaimed them to be THE TRUTH, the way, and the life. He was like a man feeling that if he erred in the way, it would be attended with misery, and, but for divine interference, with unutterable ruin—possessed of a correct map, but surrounded with those who, by flattery, or threats, or deceit, and armed with all human eloquence, strove to mislead him. With an enemy within to urge him to accept their wily guidance, that they might lead him to perdition—inspired by divine grace, like Christian in his *Pilgrim*, he 'put his fingers in his ears, and ran on, crying Life, life, eternal life.' He felt utter dependence upon divine guidance, leading him to most earnest prayer, and an implicit obedience to Holy Writ, which followed him all through the remainder of his pilgrimage. 'The Bible' he calls 'the scaffold, or stage, that God has builded for Hope to play his part upon in this world.'[5] Hence the Word was precious in his eyes; and with so immense a loss, or so magnificent a gain as the salvation of his immortal soul, the throne of grace was all his hope, that he might be guided by that counsel that cannot err, and that would eventually insure his reception to eternal glory.

While in this inquiring state, he experienced much doubt and uncertainty, arising from the apparent confidence of many professors. In his own esteem he appeared to be thoroughly humbled; and when he lighted on that passage—'To one is given by the Spirit the word of wisdom, to another knowledge, and to another faith,' 1 Co. xii. 8, 9, his solemn inquiry was, how it happened that he possessed so little of any of these gifts of wisdom, knowledge, or faith—more especially of faith, that being essential to the pleasing of God. He had read Mat. xxi. 21, 'If ye have faith and doubt not, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done;' and Lu. xvii. 6, 'If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you;' and 1 Co. xiii. 2, 'Though I have all faith, so that I could remove mountains.' The poor inquirer, considering these passages in their literal import, imagined they were meant as tests to try whether the believer possessed faith or not. He was a stranger to the rules of Hebrew rhetoric; not did he consider that they were addressed to the apostles, who had the power to work miracles. He had no idea that the removing a mountain, or planting a sycamine tree in the sea, were figures of speech conveying to us the fact that, aided by faith, the most mountainous difficulties might and would be overcome, even to the miracle of conquering an evil heart to love and obey God. Anxious for some ocular demonstration that he had faith, he almost determined to attempt to work a miracle—not to convert or confirm the faith of others, but to satisfy his own mind as to his possessing faith. He had no such magnificent idea as the removal of a mountain, for there were none in his neighbourhood, nor to plant a tree in the sea, for Bedfordshire is an inland county; but it was of the hum-

[1] Vol. iii. p. 151.
[2] Vol. iii. p. 118.
[3] Vol. i. p. 11.
[4] Vol. i. p. 11.
[5] Vol. i. p. 591.

blest kind—that some puddles on the road between Elstow and Bedford should change places with the dry ground. When he had thought of praying for ability, his natural good sense led him to abandon the experiment.[1] This he calls 'being in my plunge about faith, tossed betwixt the devil and my own ignorance.'[2] All this shows the intensity of his feelings and his earnest inquiries.

It may occasion surprise to some, that a young man of such extraordinary powers of mind, should have indulged the thought of working a miracle to settle or confirm his doubts; but we must take into account, that when a boy he had no opportunity of acquiring scriptural knowledge; no Sunday schools, no Bible class excited his inquiries as to the meaning of the sacred language. The Bible had been to him a sealed book until, in a state of mental agony, he cried, What must I do to be saved? The plain text was all his guide; and it would not have been surprising, had he been called to bottle a cask of new wine, if he had refused to use old wine bottles; or, had he cast a loaf into the neighbouring river Ouse, expecting to find it after many days. The astonishing fact is, that one so unlettered should, by intense thought, by earnest prayer, and by comparing one passage with another, arrive eventually at so clear a view both of the external and internal meaning of the whole Bible. The results of his researches were more deeply impressed upon his mind by the mistakes which he had made; and his intense study, both of the Old and New Testaments, furnished him with an inexhaustible store of things new and old, imprinting upon his soul eternal realities—those vivid images and burning thoughts, those bright and striking illustrations of divine truth, which so shine and sparkle in all his works. What can be more clear than his illustration of saving faith which worketh by love, when in after-life he wrote the *Pilgrim's Progress*? Hopeful was in a similar state of inquiry whether he had faith. 'Then I said, But, Lord, what is believing? And then I saw from that saying, He that cometh to me shall never hunger, and he that believeth in me shall never thirst, that believing and coming was all one, and that he that came, that is, ran out in his heart and affection after salvation by Christ, he indeed believed in Christ. Jn. vi. 35.[3]

In addition to his want of scriptural education in his childhood and youth, it must be remembered that, when he thought of miraculous power being an evidence of faith, his mind was in a most excited state—doubts spread over him like huge masses of thick black clouds, hiding the Sun of Righteousness from his sight. Not only is he to be pardoned for his error, but admired for the humility which prompted him to record so singular a trial, and his escape from 'this delusion of the tempter.' While 'thus he was tossed betwixt the devil and his own ignorance,'[2] the happiness of the poor women whose conversation he had heard at Bedford was brought to his recollection by a remarkable reverie or day dream.

'About this time, the state and happiness of these poor people at Bedford was thus, in a kind of vision,[4] represented to me: I saw as if they were set on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold, afflicted with frost, snow, and dark clouds. Methought, also, betwixt me and them I saw a wall that did compass about this mountain; now through this wall my soul did greatly desire to pass, concluding that if I could, I would go even into the very midst of them, and there also comfort myself with the heat of their sun.

'About this wall I thought myself to go again and again, still prying, as I went, to see if I could find some way or passage, by which I might enter therein; but none could I find for some time. At the last I saw, as it were, a narrow gap, like a little doorway in the wall, through which I attempted to pass; but the passage being very strait and narrow, I made many efforts to get in, but all in vain, even until I was well-nigh quite beat out, by striving to get in; at last, with great striving, methought I at first did get in my head, and after that, by a sidling striving, my shoulders, and my whole body; then was I exceeding glad, and went and sat down in the midst of them, and so was comforted with the light and heat of their sun.

'Now this mountain, and wall, was thus made out to me: The mountain signified the church of the living God; the sun that shone thereon, the comfortable shining of his merciful face on them that were therein; the wall I thought was the Word, that did make separation between the Christians and the world; and the gap which was in this wall, I thought, was Jesus Christ, who is the way to God the Father. John xiv. 6; Mat. vii. 14. But forasmuch as the passage was wonderful narrow, even so narrow that I could not, but with great difficulty, enter in thereat, it showed me, that none could enter into life, but those that were in downright earnest, and unless also they left this wicked world behind them; for here was only room for body and soul, but not for body and soul and sin.[5]

'This resemblance abode upon my spirit many days; all which time I saw myself in a forlorn and sad condition, but yet was provoked to a vehement hunger and desire to be one of that number that did sit in the sunshine. Now also I should pray wherever I was—whether at home or abroad, in house or field—and should also often, with lifting up of heart, sing that of the fifty-first Psalm, O Lord, consider my distress.[6]

In this striking reverie we discover the budding forth of that great genius which produced most beautiful flowers and delicious fruit, when it became fully developed in his allegories.

While this trial clouded his spirits, he was

[1] The Rev. H. J. Rose, in his *Biographical Dictionary*, distorts this singular affair into, 'he laid claim to a faith of such magnitude as to work miracles!'

[2] Vol. i. p. 12.

[3] Vol. iii. p. 155, 156.

[4] 'Dream or vision,' first edition, altered by Bunyan.

[5] It is as easy for a camel to go through the eye of a needle, as for a man to pass through this door with the world on his back.

[6] Vol. i. p. 12.

called to endure temptations which are common to most, if not all, inquiring souls, and which frequently produce much anxiety. He plunged into the university problem of predestination, before he had completed his lower grammar-school exercises on faith and repentance. Am I one of the elect? or has the day of grace been suffered to pass by, never to return? 'Although he was in a flame to find the way to heaven and glory,' these questions afflicted and disquieted him, so that the very strength of his body was taken away by the force and power thereof. 'Lord, thought I, what if I should not be elected! It may be you are not, said the tempter; it may be so indeed, thought I. Why then, said Satan, you had as good leave off, and strive no farther; for if indeed you should not be elected and chosen of God, there is no talk of your being saved; for "*it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy."' Ro. ix. 16.

Satan suggested nothing about God's foreknowledge of all things. Whether he foreknew because he had foreordained, or foreordained because he foreknew, it could make no difference to the poor sinner. All must admit that a thousand or ten thousand years are in his sight as one day. All things are foreknown of God; and thus our days are numbered. Should this induce a human being to abstain from food? This is so absurd as to bear not a moment's reflection. The secrets of futurity are with God, who knoweth all things. Be it enough for us to know, that whosoever liveth and believeth in Jesus, shall live for ever. John xi. 26. Is not this blessed knowledge sufficient to impel us to seek salvation? But the fears of young Christians are generally and most unreasonably excited by the foreknowledge or election of God.

With intense interest we follow the movements of Bunyan's soul. You see him as a lonely bark, driving across the ocean in a hurricane. By the flashes of the lightning, you can just discern her plunging and labouring fearfully in the midnight tempest: you are ready to think that all is lost. Then, again, you behold her in the quiet sunshine; or the moon and stars look down upon her as the wind breathes softly; or in a fresh or favourable gale she flies across the waters. Now it is clouds or rain, and hail, and rattling thunderstorms, coming down as sudden almost as the lightning; and now again, her white sails glitter in heaven's light, like an albatross in the spotless horizon. At length you will catch the last glimpse as she will gloriously enter the haven of eternal rest.'[1]

[1] Cheever's *Lectures.*

But we are still to contemplate him in the internal conflict.

'By these things I was driven to my wit's end, not knowing what to say, or how to answer these temptations. Indeed, I little thought that Satan had thus assaulted me, but that rather it was my own prudence thus to start the question: for that the elect only obtained eternal life; that I without scruple did heartily close withal; but that myself was one of them, there lay all the question.'[2]

He was for many weeks oppressed and cast down with fear, lest he was not one of the elect, and near to 'giving up the ghost of all his hopes of ever attaining life,' when a sentence fell with weight upon his spirit—'Look at the generations of old and see; did ever any trust in the Lord and was confounded,' Ecclesiasticus ii. 10. This encouraged him to a diligent search from Genesis to Revelation, which lasted for above a year, and although he could not find that sentence, yet he was amply rewarded for this diligent examination of the Holy Oracles, and thus he obtained 'yet more experience of the love and kindness of God.' At length he found it in the Apocrypha, and, although not the language of inspiration, yet, as it contained the sum and substance of the promises, he took the comfort of it, and it shone before his face for years. The fear that the day of grace had passed, had pressed heavily upon him; he was humbled, and bemoaned the time that he had wasted. Now he was confronted with that 'grim-faced one, the Captain Past-hope, with his terrible standard,' carried by Ensign Despair, red colours, with a hot iron and a hard heart, and exhibited at Eye-gate.[3] At length these words broke in upon his mind, 'Compel them to come in, that my house may be filled—and yet there is room.' This scripture powerfully affected him with hope, that there was room in the bosom and in the house of Jesus for his afflicted soul.

His next temptation was to return to the world. This was that terrible battle with Apollyon, depicted in the *Pilgrim's Progress*, and it is also described at some length in the *Jerusalem Sinner Saved.* Among many very graphic and varied pictures of his own experience, he introduces the following dialogue with the tempter, probably alluding to the trials he was now passing through. Satan is loath to part with a great sinner. 'This day is usually attended with much evil towards them that are asking the way to Zion, with their faces thitherward. Now the devil has lost a sinner; there is a captive has broke prison, and one run away from his master.

[2] Vol. i. p. 13.
[3] *Holy War*, vol. iii. p. 342, 346.

Now hell seems to be awakened from sleep, the devils are come out. They roar, and roaring they seek to recover their runaway. Now tempt him, threaten him, flatter him, stigmatize him, throw dust into his eyes, poison him with error, spoil him while he is upon the potter's wheel, anything to keep him from coming to Jesus Christ.'[1] 'What, my true servant,' quoth he, 'my old servant, wilt thou forsake me now? Having so often sold thyself to me to work wickedness, wilt thou forsake me now? Thou horrible wretch, dost not know that thou hast sinned thyself beyond the reach of grace, and dost thou think to find mercy now? Art not thou a murderer, a thief, a harlot, a witch, a sinner of the greatest size, and dost thou look for mercy now? Dost thou think that Christ will foul his fingers with thee? It is enough to make angels *blush*, saith Satan, to see so vile a one knock at heaven-gates for mercy, and wilt thou be so abominably bold to do it?' Thus Satan dealt with me, says the great sinner, when at first I came to Jesus Christ. And what did you reply? saith the tempted. Why, I granted the whole charge to be true, says the other. And what, did you despair, or how? No, saith he; I said, I am Magdalene, I am Zaccheus, I am the thief, I am the harlot, I am the publican, I am the prodigal, and one of Christ's murderers; yea, worse than any of these; and yet God was so far off from rejecting of me, as I found afterwards, that there was music and dancing in his house for me, and for joy that I was come home unto him. O blessed be God for grace (says the other), for then I hope there is favour for me. Yea, as I told you, such a one is a continual spectacle in the church, for every one by to behold God's grace and wonder by.[2] These are the 'things the angels desire to look into,' 1 Pe. i. 12, or as Bunyan quaintly says, this is the music which causes 'them that dwell in the highest orbs to open their windows, put out their heads, and look down to see the cause of that glory.' Luke. xv. 7, 10.[3]

As he became less agitated with fear, and drew consolation more frequently from the promises, with a timid hope of salvation, he began to exhibit singular powers of conception in spiritualizing temporal things. His first essay was to find the hidden meaning in the division of God's creatures into clean and unclean. Chewing the cud, and parting the hoof, he conceived to be emblematical of our feeding upon the Word of God, and parting, if we would be saved, with the ways of ungodly men.'[4] It is not sufficient to chew the cud like the hare, nor to part the hoof like the swine—we must do both; that is, possess the word of faith, and that be evidenced by parting with our outward pollutions. This spiritual meaning of part of the Mosaic dispensation is admirably introduced into the *Pilgrim's Progress*, when Christian and Faithful analyze the character of Talkative.[5] This is the germ of that singular talent which flourished in after-life, of exhibiting a spiritual meaning drawn from every part of the Mosaic dispensation, and which leads one of our most admired writers[6] to suggest, that if Bunyan had lived and written during the early days of Christianity, he would have been the greatest of the fathers.

Although he had received that portion of comfort which enabled him to indulge in religious speculations, still his mind was unsettled and full of fears. He now became alarmed lest he had not been effectually CALLED to inherit the kingdom of heaven.' He felt still more humbled at the weakness of human nature, and at the poverty of wealth. Could this call have been gotten for money, and 'could I have given it; had I a whole world, it had all gone ten thousand times over for this.' In this he was sincere, and so he was when he said, I would not lose one promise, or have it struck out of the Bible, if in return I could have as much gold as would reach from London to York, piled up to the heavens. In proportion to his soul's salvation, honour was a worthless phantom, and gold but glittering dust. His earnest desire was to hear his Saviour's voice calling him to his service. Like many young disciples, he regretted not having been born when Christ was manifest in the flesh. 'Would I had been Peter or John!' their privations, sufferings, martyrdom, was nothing in comparison to their being with, and hearing the voice of the Son of God calling them to his service. Strange, but general delusion! as if Christ were not the same yesterday, to-day, and for ever. Groaning for a sense of pardon, he was comforted by Joel—'I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion,' Joel iii. 21, and he was led to seek advice and assistance from a neighbouring minister, and from pious persons.

The poor women in Bedford, whose conversation had been blessed to his thorough awakening, were sought for, and to them he unfolded his sorrows. They were members of a Baptist church, under the pastoral care of John Gifford, a godly, painstaking, and most intelligent minister, whose history is very remarkable. In early life he had been, like Bunyan, a thoroughly

[1] Bunyan on the *Throne of Grace*, vol. i. p. 677.
[2] Vol. i. p. 79, 80. [3] *Holy War*, vol. iii. p. 297.
[4] Vol. i. p. 14. No. 71.
[5] Vol. iii. p. 123. [6] Addison. [7] Vol. i. p. 14, No. 72

depraved character; like him had entered the army, and had been promoted to the rank of a major in the royal forces. Having made an abortive attempt to raise a rebellion against the Commonwealth in his native county of Kent,[1] he and eleven others were made prisoners, tried by martial law, and condemned to the gallows. On the night previous to the day appointed for his execution, his sister found access to the prison. The guards were asleep, and his companions drowned in intoxication. She embraced the favourable moment, and set him at liberty. He lay concealed in a ditch for three days, till the heat of the search was over, and in disguise escaped to London, and thence to Bedford, where, aided by some great people who favoured the royal cause, he commenced business as a surgeon. Here his evil habits followed him, notwithstanding his merciful deliverance. Swearing, drunkenness, gambling, and other immoral practices rendered him a curse to others, especially to the Puritans, whom he bitterly persecuted. One night he lost fifteen pounds at play, and becoming outrageous, he cast angry reproaches upon God. In this state he took up a book by R. Bolton: he read, and his conscience was terror-stricken.[2] Distress, under conviction of sin, followed him. He searched his Bible, and found pardon and acceptance. He now sought acquaintance with those whom before he had persecuted, but, like Paul, when in similar circumstances, 'they were all afraid of him.' His sincerity soon became apparent; and, uniting with eleven others, they formed a church. These men had thrown off the fetters of education, and were unbiassed by any sectarian feeling, being guided solely by their prayerful researches into divine truth as revealed in the Bible. Their whole object was to enjoy Christian communion—to extend the reign of grace—to live to the honour of Christ—and they formed a new, and at that time unheard-of community. Water-baptism was to be left to individual conviction; they were to love each other equally, whether they advocated baptism in infancy, or in riper years. The only thing essential to church-fellowship, in Mr. Gifford's opinion, was—'UNION WITH CHRIST; this is the foundation of all saints' communion, and not any judgment about externals.' To the honour of the Baptists, these peaceable principles appear to have commenced with two or three of their ministers, and for the last two centuries they have been, like heavenly leaven, extending their delightful influence over all bodies of Christians.

Such was the man to whom Bunyan was introduced for religious advice and consolation; and he assisted in forming those enlarged and non-sectarian principles which made his ministry blessed, and will render his works equally acceptable to all evangelical Christians in every age of the church. Thus we find the poor burdened sinner in company with Evangelist; receiving his instructions, and attending social meetings for prayer and Christian converse: this led him to feel still more painfully his own ignorance, and the inward wretchedness of his heart. 'His corruptions put themselves forth, and his desires for heaven seemed to fail.' In fact, while he compared himself with his former self, he was a religious giant; in comparison with these pious, long-standing Christians, he dwindled into a pigmy; and in the presence of Christ he became, in his own view, less than nothing, and vanity. He thus describes his feelings:—'I began to sink—my heart laid me low as hell. I was driven as with a tempest—my heart would be unclean—the Canaanites would dwell in the land.'[3]

How admirably this is illustrated in the *Holy War*. Emmanuel warns Mansoul that the Diabolonians have made dens, and caves, and strongholds in the walls, and will never be kept in check in Mansoul but by incessant watchfulness and prayer. Nor can you utterly rid yourself of them but by pulling down the walls, 'the which I am by no means willing you should.'[4]

He was like the child which the father brought to Christ, who, while he was coming to Him, was thrown down by the devil, and so rent and torn that he lay and wallowed, foaming. His heart felt so hard, that with many a bitter sigh he cried, 'Good Lord! break it open. Lord, break these gates of brass, and cut these bars of iron asunder,' Ps. cvii. 16. Little did he then think that his bitterness of spirit was a direct answer to such prayers. Breaking the heart was attended with anguish in proportion as it had been hardened. During this time he was tender and sensitive as to the least sin: 'Now, my hinder parts were inward [concealed from human eyes; still the eye of God was upon me], I durst not take a pin or a stick, my conscience would smart at every touch.' 'O, how gingerly did I then go in all I said or did!'[5] 'Still sin would as natur-

[1] April, 1645. About 300 discontented persons got together in Kent, and took Sir Percival Hart's house; Colonel Blunt attacked and dispersed them with horse and foot, regained the house, and made the chief of them prisoners. Whitelock, folio 137.

[2] No record is left as to which of Bolton's books was thus blessed to Mr. Gifford.

[3] Vol. i. p. 15, No. 78. [4] Vol. iii. p. 322, 330.

[5] Vol. i. p. 15, No. 82; 2 Ch. iv. 4.—The brazen laver supported by twelve oxen—a type of the apostles and ministers, and a warning to watch their private conduct, that it agree with their public ministrations.—See *Sol. Temple Spirit.*, iii. 484, No. 14.

ally bubble out of my heart as water would bubble out of a fountain.' From this it may be inferred, that while sinful thoughts were his plague, his outward conduct was most carefully guarded. He felt surprised when he saw professors much troubled at their losses, even at the death of the dearest relative. His whole concern was for his salvation. He imagined that he could bear these *small* afflictions with patience; but 'a wounded spirit who can bear?'

In the midst of all these miseries, and at times regretting that he had been endowed with an immortal spirit, exposed to eternal ruin, he was jealous of receiving comfort, lest it might be based upon any false foundation. Still as his only hope he was constant in prayer and in his attendance upon the means of grace, and 'when comforting time was come,' he heard one preach upon two words of a verse, which conveyed strong consolation to his weary spirit; the words were, 'My love,' Song iv. 1. From these words the minister drew the following conclusions:—1. That the church, and so every saved soul, is Christ's love, even when loveless; 2. Christ's love is without a cause; 3. They are Christ's love when hated of the world; 4. Christ's love when under temptation and under desertion; 5. Christ's love from first to last.[1] Now was his heart filled with comfort and hope. 'I could believe that my sins should be forgiven me;' and, in a state of rapture, he thought that his trials were over, and that the savour of it would go with him through life. This warm-hearted discourse was probably preached by Mr. Samuel More, a deacon to a Baptist church, who, in 1647, published similar ideas in a volume entitled 'The Yearnings of Christ's Bowels towards his languishing friends.' In this he treats at delightful length on the love of Christ to the loveless.[2] Alas! enjoyment was but for a season—the preparation of his soul for future usefulness was not yet finished. In a short time the words of our Lord to Peter came powerfully into his mind—'Satan hath desired *to have* you;' and so strong was the impression they made, that he thought some man addressed them to him; he even turned his head to see who it was that thus spoke to him. This was the forerunner of a cloud and a storm that was coming upon him. It was the gathering up of Satan's mighty strength, to have, if possible, overwhelmed him. His narrative of this internal tempest in his soul—this last great struggle with the powers of darkness—is very striking.

'About the space of a month after, a very great storm came down upon me, which handled me twenty times worse than all I had met with before; it came stealing upon me, now by one piece, then by another. First, all my comfort was taken from me; then darkness seized upon me; after which, whole floods of blasphemies, both against God, Christ, and the Scriptures, were poured upon my spirit, to my great confusion and astonishment. These blasphemous thoughts were such as also stirred up questions in me against the very being of God and of his only beloved Son. As whether there were in truth a God or Christ, or no! And whether the Holy Scriptures were not rather a fable and cunning story than the holy and pure Word of God.

'These suggestions, with many other, which at this time I may not, nor dare not utter, neither by word nor pen, did make such a seizure upon my spirit, and did so overweigh my heart, both with their number, continuance, and fiery force, that I felt as if there were nothing else but these from morning to night within me, and as though indeed there could be room for nothing else; and also concluded, that God had, in very wrath to my soul, given me up unto them, to be carried away with them as with a mighty whirlwind.

'Only by the distaste that they gave unto my spirit, I felt there was something in me that refused to embrace them.'[3]

This is somewhat like the experience of Paul in his internal conflict, 'O wretched man that I am! who shall deliver me from the body of this death?'

Here are the facts which are allegorized in the history of Christian, passing through the Valley of Humiliation, and fighting with the Prince of the power of the air. 'Then Apollyon, espying his opportunity, began to gather up close to Christian, and wrestling with him, gave him a dreadful fall; and with that Christian's sword flew out of his hand.' This was the effect of his doubts of the inspiration of the Scriptures—the sword of the Spirit. 'I am sure of thee now, said Apollyon; and with that he had almost pressed him to death, so that Christian began to despair of life; but as God would have it, while Apollyon was fetching of his last blow, Christian nimbly stretched out his hand for his sword, and caught it, saying, "Rejoice not against me, O mine enemy, when I fall I shall arise." Mi. vii. 8; and with that gave him a deadly thrust, which made him give back as one that had received his mortal wound. Christian perceiving that, made at him again, saying, "Nay, in all these things

[1] Vol. i. p. 15, No. 78.

[2] The public declaration of these sentiments was attended with surprising effects. Mr. More and his congregation being Nonconformists, were disturbed in their worship by Sir John Lenthal, and committed to the Clink prison. Six or seven of their leaders were examined the next day by a committee of the House of Lords, before whom they behaved with Christian discretion. They asserted boldly to their lordships that they had no right to interfere with conscience, and made so solemn an impression upon them, that they were treated civilly, and liberated with a gentle reprimand. Some of the lords, charmed with their Christian boldness, attended on the next Lord's-day at their meeting, and were so well pleased, that they liberally contributed to the relief of their suffering brethren. See Wilson's *Dissenting Churches*, vol. iv. p. 140; Crosby's *Baptists*, and Fuller's *Church History*. Bunyan when in London preached for More.

[3] Vol. i. p. 17, 18, No. 96.

we are more than conquerors through him that loved us;" and with that Apollyon spread forth his dragon wings, and sped him away.'[1] What an awful moment, when he fell unarmed before his ferocious enemy! 'Faith now has but little time to speak peace to the conscience—it is now struggling for life—it is now fighting with angels, with infernals—all it can do now is to cry, groan, sweat, fear, fight, and gasp for life.'[2] How desperate the conflict—the mouth of hell yawning to swallow him—man cannot aid the poor warrior, all his help is in God. 'Is it not a wonder to see a poor creature, who in himself is weaker than the moth, to stand against and overcome all devils—all the world—all his lusts and corruptions; or, if he fall, is it not a wonder to see him, when devils and guilt are upon him, to rise again, stand upon his feet, walk with God again, and persevere in faith and holiness?'[3] Job iv. 19.

This severe conflict lasted for about a year. He describes his feelings at times as resembling the frightful pangs of one broken on the wheel. The sources of his misery were fears that he had sinned against the Holy Ghost; and that through his hardness of heart and impatience in prayer, he should not persevere to the end. During all this time, occasional visits of mercy kept him from despair; and at some intervals filled him with transports of joy. At one time so delightfully was his burden removed that he could not tell how to contain himself. 'I thought I could have spoken of his love and of his mercy to me, even to the very crows that sat upon the ploughed lands before me, *had they been capable to have understood me.*'[4] Thus his feelings were controlled by reason, very different to the poor madman who, in olden time, is represented as preaching to the fish. With Bunyan it was a hallowed joy—a gush of holy gladness, in which he wished all creation to participate. His heart was baptized in hope—'I know that my redeemer liveth;' and with holy Job, he wished to perpetuate his joy by a memorial not in rock, but in a book of remembrance—'I would I had a pen and ink here to write it down.' This is the first desire that he expressed to proclaim or publish to others the great Saviour he had found: but he was not yet prepared; he must pass through deeper depths, and possess a living knowledge of divine truth, burned into his soul by satanic fires.

Very soon after this, he was harassed with fear lest he should part with Christ. The tempter, as he did with Christian in the Valley of the Shadow of Death, suggested blasphemies to him, which he thought had proceeded from his own mind. 'Satan troubled him with the fumes of his stinking breath. How many strange, hideous, and amazing blasphemies have some that are coming to Christ had injected upon their spirits against him.'[5] 'The devil is indeed very busy at work during the darkness of a soul. He throws in his fiery darts to amazement, when we are encompassed with the terrors of a dismal night: he is bold and undaunted in his assaults, and injects with a quick and sudden malice a thousand monstrous and abominable thoughts of God, which seem to be the motions of our own minds, and terribly grieve and trouble us.'[6]

What makes those arrows more penetrating and distressing is, that Satan, with subtle art, tips them with sentences of Scripture. 'No place for repentance,' 'rejected,' 'hath never forgiveness,' and other passages which, by the malignant ingenuity of the fiend, are formed by his skill as the cutting and barbed points of his shafts. At one time Bunyan concluded that he was possessed of the devil; then he was tempted to speak and sin against the Holy Ghost. He thought himself alone in such a tempest, and that no one had ever felt such misery as he did. When in prayer his mind was distracted with the thought that Satan was pulling his clothes; he was even tempted to fall down and worship him. Then he would cry after God, in awful fear that eventually Satan would overcome him. During all this time he was struggling against the tempter; and, at length, the day-spring visited him in these words, 'I am persuaded that nothing shall separate us from the love of God in Christ Jesus.' Again he was cast down with a recollection of his former blasphemies. What reason can I have to hope for an inheritance in eternal life? The question was answered with that portion of Scripture, 'If God be for us, who can be against us?' These were visits which, like Peter's sheet, of a sudden were caught up to

[1] Vol. iii. p. 113.
[2] Bunyan's *Saints' Privilege and Profit*, vol. i. p. 661.
[3] Bunyan's *Saved by Grace*, vol. i. p. 340.
[4] Vol. i. p. 17, No. 92.
[5] Bunyan's *Christ a Complete Saviour*, vol. i. p. 210.
[6] Rogers on *Trouble of Mind*. Preface. Thus temptations are suited to the state of the inquiring soul; the learned man who studies Plato, Aristotle, and Aquinas, is filled with doubts arising from 'philosophy and vain deceit, profane and vain babblings;' the unlettered mechanic is tried not by logic, but by infernal artillery; the threatenings of God's Word are made to obscure the promises. It is a struggle which, to one possessing a vivid imagination, is attended with almost intolerable agonies—unbelief seals up the door of mercy.

Bunyan agreed with his learned contemporary, Milton, in the invisible agency of good and bad spirits.

> 'Millions of spiritual creatures walk the earth
> Unseen, both when we wake and when we sleep!'

The malignant demons watch their opportunity to harass the pilgrim with evil thoughts, injecting them when least expected.

heaven again.[1] At length the Sun of Righteousness arose, and shone upon him with healing influence. 'He hath made peace through the blood of his cross,' came with power to his mind, followed by the consoling words of the apostle, 'Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage,' He. ii. 14, 15. This was the key that opened every lock in Doubting Castle. The prisoner escaped to breathe the air of hope, and joy, and peace. 'This,' said he, 'was a good day to me; I hope I shall not forget it.' 'I thought that the glory of those words was then so weighty on me, that I was, both once and twice, ready to swoon as I sat, not with grief and trouble, but with solid joy and peace.'

His mind was now in a fit state to seek for church fellowship, as a further means of advance in his knowledge of divine love. To effect this object, he was naturally led to the Baptist church at Bedford, to which those pious women belonged whose Christian communion had been blessed to him. 'I sat under the ministry of holy Mr. Gifford, whose doctrine, by God's grace, was much for my stability.'[2] Although his soul was led from truth to truth, his trials were not over—he passed through many severe exercises before he was received into communion with the church.[3]

At length he determined to pass the lions—enter the house Beautiful, and at all risks to become identified with a body of professed Christians, who were treated with great scorn by other sects because they denied infant baptism, and he became engaged in the religious controversies which were fashionable in those days. We have noticed his encounter with the Ranters, and he soon had to give battle to persons called Quakers. Before the Society of Friends was formed, and their rules of discipline were published, many Ranters and others, some of whom were bad characters and held the wildest opinions, passed under the name of Quakers. Some of these denied that the Bible was the Word of God; and asserted that the death of Christ was not a full atonement for sin—that there is no future resurrection, and other gross errors. The Quakers, who were afterwards united to form the Society of Friends, from the first denied all those errors. They believed fully in the inspiration of the Scriptures, and the atonement. Their earliest apologist, Barclay, in his theses on the Scriptures, says, 'They are the doctrines of Christ, held forth in precious declarations, spoken and written by the movings of God's Spirit.' Whoever it was that asserted the heresies, to Bunyan the investigation of them, in the light of divine truth, was attended with great advantages. It was through 'this narrow search of the Scriptures that he was not only enlightened, but greatly confirmed and comforted in the truth,' and tutored for the solemn work of the Christian ministry.

He longed to compare his experience with that of some old and eminent convert, and 'God did cast into his hand' Luther *On the Galatians*, 'so old that it was ready to fall piece from piece, if he did but turn it over.'[5] In so excited a state, how little did he care, whether the volume was large paper or small, in splendid morocco or in tatters. It was the invaluable contents that he wanted, and that he devoured. The commentary of this enlightened man was a counterpart to his own feelings. 'I found,' says Bunyan, 'my condition, in his experience so largely and profoundly handled, as if his book had been written out of my own heart. I prefer the book before all others as most fit for a wounded conscience.' This was the 'voice of a man' that Christian 'heard as going before him in the Valley of the Shadow of Death,' and was glad that some who feared God were in this valley as well as himself, who could say, 'I will fear no evil for thou art with me.'[6] In many things Luther and Bunyan were men of similar temperament. Like Emmanuel's captains, in the *Holy War*, they were 'very stout rough-hewn men; men that were fit to break the ice, and to make their way by dint of sword.'[7] They were animated by the same principles, and fought with the same weapons; and although Luther resided in a castle protected by princes, was furnished with profound scholastic learning, and became a terror to Popery, yet the voice of the unlettered tinker, issuing from a dreary prison, bids fair to be far more extensively heard and blessed than that of this most illustrious reformer.[8]

Bunyan's happiness was now very great; his

[1] Vol. i. p. 19. [2] Vol. i. p. 20.

[3] The anxiety of this pious teacher was to press upon his hearers 'to take special heed,' not to receive any truth upon trust from any man, but to pray over it and search 'the Holy Word.' This Mr. Southey designates 'doctrine of a most perilous kind.' How happy would it be for society if every religious teacher pressed this perilous doctrine upon their hearers, that it might bring forth the same fruit universally, as it did specially in Bunyan. Compare *Grace Abounding*, No. 117, and Southey's *Life*, p. 27, 28.

[4] Vol. i. p. 21, No. 126. [5] Vol. i. p. 22, No. 129.

[6] Vol. iii. p. 115. [7] Vol. iii. p. 270.

[8] Luther fell into the same mistake as to the Baptists, that Bunyan did as to the Quakers. Both were keenly alive to the honour of Christianity, and were equally misled by the loose conduct of some unworthy professors. Luther charges the Baptists as being 'devils themselves possessed

soul, with all its affections, cleaved unto Christ: but lest spiritual pride should exalt him beyond measure, and that he might be still more deeply rooted and grounded in the truth, lest he should be terrified to the renouncing of his Saviour, by the threats of transportation and death, with which he was, a few years after, sorely menaced; his heart was again wounded, and quickly after this his 'love was tried to purpose.'

The tempter came in upon him with a most grievous and dreadful temptation; it was to part with Christ, to exchange him for the things of this life; he was perpetually tormented with the words 'sell Christ.' At length, he thought that his spirit gave way to the temptation, and a dreadful and profound state of despair overpowered him for the dreary space of more than two years.[1] This is the most extraordinary part of this wonderful narrative, that he, without apparent cause, should thus be tempted, and feel the bitterness of a supposed parting with Christ. There was, doubtless, a cause for every pang; his heavenly Father afflicted him for his profit. We shall soon have to follow him through fiery trials. Before the justices, allured by their arguments, and particularly by the sophistry of their clerk, Mr. Cobb, and then dragged from a beloved wife and from children to whom he was most fondly attached—all these fiery trials might be avoided, if he would but 'sell Christ.' A cold damp dungeon was to incarcerate his body for twelve tedious years of the prime of his life, unless he would 'sell Christ.' His ministering brother and friend, John Child, a Bedford man, who had joined in recommending Bunyan's *Vindication of Gospel Truths*,[2] fell under this temptation, and fearing temporal ruin and imprisonment for life, conformed, fell into the most awful state of despair, and hurried himself into eternity. Probably Bunyan alludes to this awful instance of fell despair in his *Publican and Pharisee*: 'Sin, when appearing in its monstrous shape and hue, frighteth all mortals out of their wits, away from God; and if he stops them not, also out of the world.'' To arm Bunyan against being overcome by a fear of the lions in the way to the house Beautiful—against giving way under persecution—he was visited with terrors lest he should sell or part with Christ. During these sad years he was not wholly sunk in despair, but had at times some glimmerings of mercy. In comparing his supposed sin with that of Judas, he was constrained to find a difference between a deliberate intention to sell Christ and a sudden temptation.[4] Through all these searchings of heart and inquiries at the Word, he became fixed in the doctrine of the final perseverance of God's saints. 'O what love, what care, what kindness and mercy did I now see mixing itself with the most severe and dreadful of all God's ways to his people; he never let them fall into sin unpardonable.' 'But these thoughts added grief and horror to me; I thought that all things wrought for my eternal overthrow.' So ready is the tender heart to write bitter things against itself, and as ready is the tempter to whisper despairing thoughts. In the midst of this distress he 'saw a glory in walking with God,' although a dismal cloud enveloped him.

This misery was aggravated by reading the fearful estate of Francis Spira, who had been persuaded to return to a profession of Popery, and died in a state of awful despair.[5] 'This book' was to his troubled spirit like salt rubbed into a fresh wound.

Bunyan now felt his body and mind shaking and tottering under the sense of the dreadful judgment of God; and he thought his sin—of a momentary and unwilling consent to give up Christ—was a greater sin than all the sins of David, Solomon, Manasseh, and even than all the sins that had been committed by all God's redeemed ones. Was there ever a man in the world so capable of describing the miseries of Doubting Castle, or of the Slough of Despond, as poor John Bunyan?

He would have run from God in utter desperation; 'but, blessed be his grace, that scripture, in these flying sins, would call, as running after me, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me, for I have redeemed thee,"' Is. xliv. 22. Still he was haunted by that scripture, 'You know how that afterwards, when he would have inherited the blessing, he found no place of repentance, though he sought it carefully with tears.' Thus was he tossed and buffeted, involved in cloudy darkness, with now and then a faint gleam of hope to save him from despair. 'In all

with worse devils.'* 'It is all one whether he be called a Monk, a Turk, a Jew, or an Anabaptist.'† 'Possessed with the devil, seditious, and bloody men.'‡ Even a few days before his death, he wrote to his wife, 'Dearest Kate, we reached Halle at eight o'clock, but could not get on to Eisleben, for there met us a great Anabaptist, with waves and lumps of ice, which threatened us with a second baptism.' Bunyan, in the same spirit, calls the Quakers 'a company of loose ranters, light notionists, shaking in their principles!'§ Denying the Scriptures and the resurrection.‖ These two great men went through the same furnace of the regeneration; and Bunyan, notwithstanding Luther's prejudices against the Baptists, most affectionately recommended his *Comment on the Galatians*, as an invaluable work for binding up the broken-hearted.

[1] Vol. i. p. 23, No. 142. [2] Vol. ii. p. 181.

* Preface to Galatians. † *Com. Gal.* iv. 8, 9. ‡ *Com. Gal.* v. 19.
§ Vol. ii. p. 133; i. 21. ‖ *Com. Gal.* iv. p. 29.

[3] Vol. ii. p. 260. [4] Vol. i. p. 25; No. 158.
[5] See note in vol. i. p. 26.

these,' he says, 'I was but as those that justle against the rocks; more broken, scattered, and rent. O! the unthought-of imaginations, frights, fears, and terrors, that are effected by a thorough application of guilt.'[1] 'Methought I saw as if the sun that shineth in the heavens did grudge to give light, and as if the very stones in the street, and tiles upon the houses, did bend themselves against me.'[2] Here we find him in that doleful valley, where Christian was surrounded by enemies that 'cared not for his sword;' he put it up, and places his dependence upon the more penetrating weapon, 'All Prayer.' Depending upon this last resource, he prayed, even when in this great darkness and distress. To whom could he go? his case was beyond the power of men or angels. His refuge, from a fear of having committed the unpardonable sin, was that he had never refused to be justified by the blood of Christ, but ardently wished it; this, in the midst of the storm, caused a temporary calm. At length, he was led to look prayerfully upon those scriptures that had tormented him, and to examine their scope and tendency, and then he 'found their visage changed, for they looked not so grimly on him as before he thought they did.'[3] Still, after such a tempest, the sea did not at once become a calm. Like one that had been scared with fire, every voice was fire, fire; every little touch hurt his tender conscience.[4]

All this instructive history is pictured by a few words in the *Pilgrim's Progress*. At the Interpreter's house the pilgrim is shown 'a fire burning against a wall, and one standing by it, always casting much water upon it, to quench it; yet did the fire burn higher and hotter.'[5] As Esau beat him down, Christ raised him again. The threatening and the promise were like glittering swords clashing together, but the promise must prevail.

The Rev. George Cokayn, an eminent minister, one of Bunyan's intimate friends, thus argues upon these intense trials: 'The design, through God's goodness, was the humbling and keeping him low in his own eyes. The truth is, as himself sometimes acknowledged, he always needed the thorn in the flesh, and God in mercy sent it him, lest, under his extraordinary circumstances, he should be exalted above measure, which, perhaps, was the evil that did most easily beset him. But the Lord overruled it to keep him in that broken frame which is so acceptable to him. And, indeed, it is a most necessary qualification that should always be found in those disciples of Christ who are most eminent, and are stars of the first magnitude in the firmament of the Church.'[6]

His relief at last was sudden, while meditating in a field upon the words, 'Thy righteousness is in heaven.' Hence he drew the conclusion, that his righteousness was in Christ, at God's right hand, ever before him, secure from all the powers of sin and Satan. Now his chains fell off; he was loosed from his affliction and irons; his temptation fled away. During the rest of his pilgrimage he considered that all present supplies of grace should be compared to the cracked groats and fourpence half-pennies,[7] which rich men carry in their pockets, while their treasure is safe in their trunks at home, as his was in the storehouse of heaven.

This dreary night of awful conflict lasted more than two years; but when the day-spring from on high visited him, the promises spangled in his eyes, and he broke out into a song, 'Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness,'[8] Ps. cl. 1, 2.

Bunyan's opinion as to the cause of this bitter suffering, was his want of watchfulness, his not coming boldly to the throne of grace, and that he had tempted God. The advantages he considered that he had gained by it were, that it confirmed his knowledge of the existence of God, so that he lost all his temptations to unbelief, blasphemy, and hardness of heart. Doubts as to the truth of the Word, and certainty of the world to come, were gone for ever.

He found no difficulty as to the keys of the kingdom of heaven. 'Now I saw the apostles to be the elders of the city of refuge, those that they were to receive in were received to life, but those that they were to shut out were to be slain by the avenger of blood.' Those were to enter who, with Peter, confessed to Jesus, 'Thou art

[1] Vol. i. p. 29, No. 186. [2] Vol. i. p. 30, No. 187.

[3] The study of those scriptures, in order that the solemn question might be safely resolved, 'Can such a fallen sinner rise again?' was like the investigation of the title to an estate upon which a whole livelihood depended. Every apparent flaw must be critically examined. Tremblingly alive to the importance of a right decision, his prayers were most earnest; and at length, to his unspeakable delight, the word of the law and wrath gave place to that of life and grace.

[4] Vol. i. p. 35, No. 228. [5] Vol. iii. p. 100.

[6] Vol. i. p. 686.

[7] Irish sixpences, which passed for fourpence half-penny. See the note on vol. i. p. 36. Since writing that note I have discovered another proof of the contempt with which that coin was treated:—'Christian, the wife of Robert Green, of Brexham, Somersetshire, in 1663, is said to have made a covenant with the devil; he pricked the fourth finger of her right hand, between the middle and upper joints, and took two drops of her blood on his finger, giving her a *fourpence half-penny*. Then he spake in private with Catharine her sister, and vanished, leaving a smell of brimstone behind!'—Turner's *Remarkable Providences*, folio, 1667, p. 28. By 3d Eliz., the finest testoons were cried down from sixpence to fourpence half-penny. See *History of English Money*, 8vo, 1726, p. 67.

[8] Vol. i. p. 36, No. 235.

the Christ, the Son of the living God,' Mat. xvi. 16. This is simply an authority to proclaim salvation or condemnation to those who receive or reject the Saviour. It is upon his shoulder the key of the house is laid, Is. xxii. 22.[1] Christ only has the key, no MAN openeth or shutteth, Re. i. 18; iii. 7. All that man can do, as to binding or unbinding, is to warn the hardened and to invite the contrite.

By these trials, the promises became more clear and invaluable than ever. He never saw those heights and depths in grace, and love, and mercy as he saw them after this severe trial—'great sins drew out great grace;' and the more terrible and fierce guilt was, the more high and mighty did the mercy of God in Christ appear. These are Bunyan's own reflections; but may we not add to them, that while he was in God's school of trial, every groan, every bitter pang of anguish, and every gleam of hope, were intended to fit him for his future work as a preacher and writer? Weighed in the balances of the sanctuary, there was not a jot too little, or an iota too much. Every important subject which embarrasses the convert, was most minutely investigated, especially faith, the sin against the Holy Ghost, the divinity of Christ, and such essential truths. He well knew every dirty lane, and nook, and corner of Mansoul, in which the Diabolonians found shelter, and well he knew the frightful sound of Diabolus's drum.[2] Justly did his pastor, John Burton, say of him, 'He hath through grace taken these three heavenly degrees, to wit, union with Christ, the anointing of the Spirit, and experience of the temptations of Satan, which do more fit a man for that mighty work of preaching the gospel than all the university learning and degrees that can be had.'[3]

Preserved in Christ Jesus, and called—selected from his associates in sin, he was taken into this mental school, and underwent the strictest religious education. It was here alone that his rare talent could be cultivated, to enable him, in two immortal allegories, to narrate the internal discipline he went through. It was here he attained that habitual access to the throne of grace, and that insight into the inspired volume, which filled his writings with those solemn realities of the world to come; while it enabled him to reveal the mysteries of communion with the Father of spirits, as he so wondrously does in his treatise on *Prayer*. To use the language of Milton—'These are works that could not be composed by the invocation of Dame Memory and her Siren daughters, but by devout prayer to that Eternal Spirit, who can enrich with all utterance and knowledge, and send out his seraphim, with the hallowed fire of his altar, to touch and purify the lips of whom he pleases, without reference to station, birth, or education.' The tent-maker and tinker, the fisherman and publican, and even a friar or monk,[4] became the honoured instruments of his choice.

Throughout all Bunyan's writings, he never murmurs at his want of education, although it is often a source of humble apology. One of the infirmities of Christians whose education has been neglected, but who by grace have made great attainments in spiritual knowledge, is to treat with contempt that wisdom which is limited to this world and must be buried with the mortal body; but when sanctified, it throws a beauteous light on many passages of Holy Writ. Bunyan honoured the learned godly as Christians, but preferred the Bible before the library of the two universities.[5] He saw, what every pious man must see and lament, that there is much idolatry in human learning, and that it was frequently applied to confuse and impede the gospel. Thus he addresses the reader of his treatise on *The Law and Grace*—'If thou find this book empty of fantastical expressions, and without light, vain, whimsical, scholar-like terms, it is because I never went to school to Aristotle or Plato, but was brought up at my father's house, in a very mean condition, among a company of poor countrymen. But if thou do find a parcel of plain, yet sound, true, and home sayings, attribute that to the Lord Jesus, his gifts and abilities, which he hath bestowed upon such a poor creature as I am and have been.'[6] His maxim was—'Words easy to be understood do often hit the mark, when high and learned ones do only pierce the air. He also that speaks to the weakest may make the learned understand him; when he that *striveth* to be high, is not only of the most part understood but of a sort, but also many times is neither understood by them nor by himself!'[7] This is one of Bunyan's choice maxims, well worthy the consideration of the most profoundly learned writers, and also of the most eloquent preachers and public speakers.

Bunyan was one of those pioneers who are far in advance of the age in which they live, and the narrative of his birth and education adds to the innumerable contradictions which the history of man opposes to the system of Mr. Owen and the Socialists, and to every scheme for making the offspring of the poor follow in leading-strings the course of their parents, or for rendering them blindly submissive to the dictates of the rich, the learned, or the influential. It incontestibly proves the gospel doctrine of individuality, and that native talent will rise superior to all impediments. Our forefathers struggled for the right

[1] Vol. i. p. 417. [2] *Holy War*. [3] Vol. ii. p. 141. [4] Luther and Tyndale. [5] Vol. iii. p. 398. [6] Vol. i. p. 495.

of private judgment in matters of faith and worship—their descendants will insist upon it, as essential to salvation; personally to examine every doctrine relative to the sacred objects of religion, limited only by Holy Writ. This must be done with rigorous impartiality, throwing aside all the prejudices of education, and be followed by prompt obedience to divine truth, at any risk of offending parents, or laws, or resisting institutions or ceremonies which are discovered to be of human invention. Laying a firm foundation for such a superstructure must be always attended with mental sufferings, with painstaking labour, with a simple reliance upon the Word of God, and with earnest prayer. If any man impiously dares to submit his conscience to his fellowman, or to any body of men called a church, what perplexity must he experience ere he can make up his mind as to which church or sect he shall be governed by! Instead of relying upon the ONE standard which God has given him in his Word, should he build his hope upon a human system, he becomes very justly confounded with the variety of opinions, while he could be certain only that man is fallible and subject to err. How striking an instance have we, in our day, of the result of education, when the mind does not implicitly follow the guidance of the revealed Word of God. Two brothers, named Newman, educated at the same school, trained in the same university, brought up under the same religious system—all human arts exhausted to mould their minds into strict uniformity, yet gradually receding from the same point in opposite directions, but in equally downward roads—one to embrace the most puerile legends of the middle ages, the other to open infidelity. Not so with those who follow the teachings of the Word of God, by which, and not by any church, they are to be individually judged at the great day: no pontiff, no priest, no minister, can intervene or mediate for them at the bar of God. There it will be said, 'I know you,' by your prayers for divine guidance and your submission to my revealed will; or, 'I know you not,' for you preferred the guidance of frail, fallible men, to me, and to my Word—a solemn consideration, which, as it proved a source of solid happiness and extensive usefulness to Bunyan in his pilgrimage, so it insured to him, as it will to all who follow his course, a solid foundation on which to stand at the great and terrible day, and thus enable them to live as well as die in the sure and certain hope of a triumphant entry into the celestial city. Sacred, holy Bible!—

> Here, we can read our title clear
> To mansions in the skies,

and here ONLY.

THE THIRD PERIOD.

BUNYAN IS BAPTIZED, AND ENTERS INTO COMMUNION WITH A CHRISTIAN CHURCH AT BEDFORD—IS SET APART TO FILL THE DEACON'S OFFICE, AND SENT OUT AS AN ITINERANT PREACHER IN THE NEIGHBOURING VILLAGES.

Man is naturally led to seek the society of his fellowmen. His personal progress, and the great interests of civilization, depend upon the nature of his friendly intercourse and his proper associations. So is it with the Christian, but in a much higher degree. Not only does he require companions with whom he can enjoy Christian communion—of sufferings and of pleasures—in seasons of depressing trials, and in holy elevations—but with whom he may also form plans to spread the genial influence of Christianity, which has blessed and so boundlessly enriched his own soul. Christian fellowship and communion has received the broad seal of heaven. 'The Lord hearkened,' when they that feared him spake often to one another, 'and a book of remembrance was written before him for them that feared the Lord.' Mal. iii. 16.

Bunyan possessed a soul with faculties capable of the highest enjoyment in the communion of saints in church order. His ideas of mutual forbearance he enforces with very peculiar power, and, at the same time, with delicate sensibility. After the pilgrims had been washed by Innocence in the Interpreter's bath, he sealed them, which 'greatly added to their beauty,' and then arrayed them in white raiment of fine linen; and 'when the women were thus adorned, they seemed to be a terror one to the other, for that they could not see that glory each one on herself which they could see in each other. Now, therefore, they, in lowliness of mind, began to esteem each other better than themselves.'[1] 'How lovely now was every one in my eyes, that I thought to be converted, men and women! they shone, they walked like a people that carried the broad seal of heaven about them. Oh, I saw the lot was fallen to them in pleasant places and they had a goodly heritage.'[2] 'The Interpreter led them into his garden, where was great variety of flowers. Then said he, Behold, the flowers are divers in stature, in quality and colour, and smell and virtue, and some are better than some; also, where the gardener hath set them, there they stand, and quarrel not with one another.'[3] 'When Christians stand every one in their places, and do their relative work, then they are like the flowers in the gar-

[1] Vol. iii. p. 190.
[2] Vol. i. p. 15, No. 74.
[3] Vol. iii. p. 186.

den that grow where the gardener hath planted them, and both honour the gardener and the garden in which they are planted.'[1] In the same treatise on *Christian Behaviour*, similar sentiments are expressed in language extremely striking and beautiful. 'The doctrine of the gospel is like the dew and the small rain that distilleth upon the tender grass, wherewith it doth flourish and is kept green. Deut. xxxii. 2. Christians are like the several flowers in a garden that have upon each of them the dew of heaven, which, being shaken with the wind, they let fall their dew at each other's roots, whereby they are jointly nourished, and become nourishers of one another. For Christians to commune savourly of God's matters one with another, it is as if they opened to each other's nostrils boxes of perfume.'[2] 'Church fellowship, rightly managed, is the glory of all the world. No place, no community, no fellowship, is adorned and bespangled with those beauties, as is a church rightly knit together to their Head, and lovingly serving one another.'[3] Similar peaceful, heavenly principles, flow through Bunyan's *Discourse of the Building of the House of God*, and happy duties of its inmates.[4] How blessed would be the effects if in all our churches every believer was baptized into such motives of forbearance and brotherly love! These sentiments do honour to the head and heart of the prince of allegorists, and should be presented in letters of gold to every candidate for church fellowship. The convert entertaining such opinions as these, however rude his former conduct, being born again to spiritual enjoyments, must become a treasure to the Christian society with which he may be connected.

In ordinary cases, the minister or people who have been useful to a young convert, lead him in his first choice of Christian associates; but here we have no ordinary man. Bunyan, in all things pertaining to religion, followed no human authority, but submitted himself to the guidance of the inspired volume. Possessing a humble hope of salvation, he would read with deep interest that 'the Lord added to the church such as should be saved.' The question which has so much puzzled the learned, as to *a* church or *the* church, would be solved without difficulty by one who was as learned in the Scriptures as he was ignorant of the subtle distinctions and niceties of the schools. He found that there was one church at Jerusalem (Ac. viii. 1), another at Corinth (1 Co. i. 2), seven in Asia (Re. i. 4), and others distributed over the world; that 'The visible church of Christ is a (or every) congregation of faithful men.'[5] He well knew that uniformity is a fool's paradise; that though man was made in the image of God, it derogates not from the beauty of that image that no two men are alike. The stars show forth God's handiwork, yet 'one star differeth from another star in glory.' 1 Co. xv. 41. Uniformity is opposed to every law of nature, for no two leaves upon a majestic tree are alike. Who but an idiot or a maniac would attempt to reduce the mental powers of all men to uniformity? Every church must have its own order of public worship, while the Scriptures form the standard of truth and morals to each individual member, and to the whole by common consent. Where differences of opinion occur, as they most certainly will, as to the observance of days or abstinence from meats—whether to stand, or sit, or kneel, in prayer—whether to stand while listening to some pages of the inspired volume, and to sit while others are publicly read—whether to call Jude a saint, and refuse the title to Isaiah—are questions which should bring into active exercise all the graces of Christian charity: and, in obedience to the apostolic injunction, they must agree to differ. 'Let every man be fully persuaded in his own mind.' Rom. xiv. 5. Human arts have been exhausted to prevent that mental exercise or self-persuasion which is essential to a Christian profession. The great object of Satan has ever been to foster indifference, that deadly lethargy, by leading man to rely with fatal confidence on the system in which he had been educated, whether Jewish, Mahometan, or nominal Christian, rather than to enter in at the strait gate, and follow those personal, prayerful researches into the truths of the Bible which are essential to salvation. Bunyan's severe discipline in Christ's school would lead him to form a judgment for himself; he was surrounded by a host of sects, and, with such a Bible-loving man, it is an interesting inquiry as to what party he would join.

He lived in times of extraordinary excitement. England was in a transition state. A long chain of events brought on a crisis which involved the kingdom in tribulation. It was the struggle between the unbridled despotism of Prelacy which had been fostered by Popery for many ages, and the sturdy liberty of Puritanism. For although the immediate cause of the civil wars was gross misgovernment—arbitrary taxation without the intervention of parliament, monopolies and patents, to the ruin of trade; in fact, every abuse of the royal power—still, without the additional spur of religious persecution, the spirit of the people would never have proved

[1] Bunyan on *Christian Behaviour*, vol. ii. p. 550.
[2] Vol. ii. p. 570. [3] Vol. i. p. 757. [4] Vol. ii. p. 585.
[5] The Nineteenth Article.

invincible and overpowering. The efforts of Archbishop Laud, aided by the queen and her Popish confessor, Panzani, to subjugate Britain to the galling yoke of Rome, signally failed, involving in the ruin the life of the king and his archbishop, and all the desolating calamities of intestine wars, strangely called 'civil.' In this strife many of the clergy and most of the bishops took a very active part, aiding and abetting the king's party in their war against the parliament—and their cause failing, brought upon themselves great pains and penalties. The people became suddenly released from mental bondage! and if the man who had been born blind, when he first received the blessing of sight, 'saw men as trees walking,' we cannot be surprised that religious speculations were indulged in, some of which proved to be crude and wild, requiring much vigorous persuasive pruning before they produced good fruit. Bunyan was surrounded by all these parties; for although the rights of conscience were not recognized—the Papists and Episcopalians, the Baptists and Unitarians, with the Jews, being proscribed—yet the hand of persecution was comparatively light. Had Bunyan chosen to associate with the Episcopalians, he would not have passed through those severe sufferings for refusing to violate his principles, on which are founded his lasting honours. The Presbyterians and Independents received the patronage of the state under the Commonwealth, and the great mass of the clergy conformed to the directory, many of them reciting the prayers they had formerly read; while a considerable number, whose conscience could not submit to the system then enforced by law, did, to their honour, resign their livings, and suffer the privations and odium of being Dissenters. Among these were necessarily included the bishops.[1]

Of all sects that of the Baptists had been the most bitterly written against and persecuted. Even their first cousins, the Quakers, attacked them in language that would, in our peaceful days, be considered outrageous. The sufferer, Wm. Penn, reviles them for avoiding persecution: 'The Baptists used to meet in garrets, cheese-lofts, coal-holes! and such like mice walks;' and in the same pages abuses them as those that courted public censures: 'These tumultuous, blood-thirsty, covenant-breaking, government-destroying Anabaptists'[2]—words of angry violence void of truth. The offence that called forth these epithets was, that in addressing Charles II. on his restoration, they stated that 'they were no abettors of the Quakers.' Had royal authority possessed the slightest influence over Bunyan's religious opinions, the question as to his joining the Baptists would have been settled in the negative without investigation. Among other infatuations of Charles I. had been his hatred of any sect that proclaimed the right and duty of man to think for himself in choosing his way to heaven. In 1639 he published his 'Declaration concerning the tumults in Scotland,' when violence was resorted to against the introduction of the Common Prayer, in which he denounced voluntary obedience because it was not of constraint, and called it 'damnable;' he calls the principles of the Anabaptists, in not submitting their consciences to human laws, 'furious frenzies,' and 'madness,' all Protestants are 'to detest and persecute them;' 'these Anabaptists raged most in their madness;' 'the scandall of their frenzies;' 'we are amazed at, and aggrieved at their horrible impudence;' 'we do abhor and detest them all as rebellious and treasonable.'[3] This whole volume is amusingly assuming. The king claims his subjects as personal chattels, with whose bodies and minds he had a right to do as he pleased. Bunyan owed no spiritual submission to man, 'whose breath is in his nostrils;' and risking all hazards, he became one of the denounced and despised sect of Baptists. To use the language of his pilgrim, he passed the lions, braving all the dangers of an open profession of faith in Christ, and entered the house called Beautiful, which 'was built by the Lord of the hill, on purpose to entertain such pilgrims in.'[4] He first gains permission of the watchman, or minister, and then of the inmates, or church members. This interesting event is said to have taken place about the year 1653.[5] Bunyan in his *Grace Abounding* does not refer to this very important era in his religious experience. When that deeply interesting book was written and published, Christian baptism by immersion was strictly prohibited by law under very severe penalties. Had he publicly acknowledged it, not only would these penalties have been imposed upon him but also upon his minister, and upon all those who witnessed it. It was generally performed in some convenient spot, in a

[1] The sufferings of the Episcopalians were severe; they drank the bitter cup which they had shortly before administered to the Puritans. Under suspicion of disloyalty to the Commonwealth, they were most unjustly compelled to swallow the Covenant as a religious test, or leave preaching and teaching. Their miseries were not to be compared with those of the Puritans. Laud was beheaded for treason, but none were put to death for nonconformity. It was an age when religious liberty was almost unknown. These sufferings were repaid by an awful retaliation and revenge, when Royalty and Episcopacy were restored.

[2] Penn's *Christian Quaker*.

[3] Folio, p. 417.

[4] Vol. iii. p. 107.

[5] Vol. iii. p. 765. Mr. Doe, in the *Heavenly Footman*, 1698, dates his baptism 'about the year 1653.'

river, sheltered by midnight—witnessed by many who met by stealth upon the spot. These iniquitous laws were equally severe under Independents, Presbyterians, or Episcopalians. The ceremony was performed under such circumstances with peculiar solemnity. Mr. Doe, in the *Struggler*, thus refers to it: Bunyan 'took all advantages to ripen his understanding in religion, and so he lit on the Dissenting congregation of Christians at Bedford, and was, upon confession of faith, baptized about the year 1651, 2 or 3.'[1] No minutes of the proceedings of this church, prior to the death of Mr. Gifford in 1656, are extant, or they would identify the exact period when Bunyan's baptism and admission to the church took place. The spot where Mr. Gifford baptized is a creek by the river Ouse, at the end of Duck Mill Lane, Bedford. It is a natural baptistry, a proper width and depth of water constantly fresh; pleasantly situated; sheltered from the public highway, near the High Street. Well-authenticated tradition points it out to this day. No place in the world could be better adapted by its privacy, its proximity to the town, nor the freshness and proper depth of the water. It was a baptistry formed by nature in a rural spot, with a gently flowing stream. The Lord's supper was celebrated in a large room in which the disciples met, the worship consecrating the place.[2]

Bunyan's ideas of the value of Baptism and the Lord's Supper are well expressed in the fifteenth of his *Emblems*:—

'Two sacraments I do believe there be,
Baptism and the Supper of the Lord;
Both mysteries divine, which do to me
By God's appointment benefit afford.
But shall they be my GOD, or shall I have
Of them so foul and impious a thought,
To think that from the curse they can me save,
Bread, wine, nor water, me no ransom brought.'

How would Bunyan have been surprised with the cuts to many of these books of modern date! One, kneeling at the altar to receive the *sacred* body in the bread; the other, a smart party with a baby to be christened!

Religious feelings and conduct have at all times a tendency to promote the comfort and elevate the character of the poor. How often have we seen them thus blessed; the ragged family comfortably clothed, the hungry fed, and the inmates of a dirty miserable cottage or hovel become a pattern of cleanly happiness. One of Bunyan's biographers, who was an eye-witness, bears this testimony. 'By this time his family was increased, and as that increased God increased his stores, so that he lived now in great credit among his neighbours.' He soon became a respectable member of civil as well as religious society; for, by the time that he joined the church, his Christian character was so fully established, that, notwithstanding the meanness of his origin and employment, he was considered worthy of uniting in a memorial to the Lord Protector. It was to recommend two gentlemen to form part of the council, after Cromwell had dissolved the Long Parliament. It is a curious document, very little known, and illustrative of the peculiar style of these eventful times.

Letter from the people of Bedfordshire to the Lord Generall Cromwell, and the Councell of the army.

May 13*th*, 1653.

May it please your Lordship, and the rest of the councill of the army. We (we trust) servants of Jesus Christ, inhabitants in the county of Bedford, haveing fresh upon our hearts the sadde oppressions we have (a longe while) groan'd under from the late parlyament, and now eyeing and owneing (through grace) the good hand of God in this great turne of providence, being persuaded that it is from the Lord that you should be instrument in his hand at such a time as this, for the electing of such persons whoe may goe in and out before his people in righteousnesse, and governe these nations in judgment, we haveing sought the Lord for yow, and hopeing that God will still doe greate things by yow, understanding that it is in your hearte through the Lord's assistance, to establish an authority consisting of men able, loveing truth, feareing God, and hateing covetousness; and we haveing had some experience of men with us, we have judged it our duty to God, to yow, and to the rest of his people, humbly to present two men, viz., Nathaniell Taylor, and John Croke, now Justices of Peace in our County, whom we judge in the Lord qualified to manage a trust in the ensuing government. All which we humbly referre to your serious considerations, and subscribe our names this 13th day of May, 1653—

John Eston,	Clement Berridge,	Isaac Freeman,
John Grewe,	John Bunyan,	William Dell,
John Gifford,	William Baker, junr.,	William Wheelar,
Ja. Rush,	Anth. Harrington,	John Gibbs,
Tho. Varrse,	Richard Spensley,	John Donne,
Michael Cooke,	Edward Covinson,	Tho. Gibbs,
John Ramsay,	John Hogge,	Edward White,
Robert English,	John Jeffard,	John Browne,
John Edridge,	John Ivory,	John White,
George Gee,	Daniell Groome,	Charles Peirse,
Ambrose Gregory,	Luke Parratt,	Thomas Cooke,
William Page,	Thomas Knott,	Thomas Honnor.

These to the Lord Generall Cromwell, and the rest of the councell of the army, present.[3]

Bunyan's daughter, Elizabeth, was born at

[1] Life (1700) says 1655. For an account of C. Doe, see p. cvii.

[2] In the same year, and about the same period, Oliver Cromwell was made Lord Protector. Upon this coincidence, Mr. Carlisle uses the following remarkable language:—'Two common men thus elevated, putting their hats upon their heads, might exclaim, "God enable me to be king of what lies under this! For eternities lie under it, and infinities, and heaven also and hell! and it is as big as the universe, this kingdom; and I am to conquer it, or be for ever conquered by it. NOW, WHILE IT IS CALLED TO-DAY!"'

[3] Milton Papers in possession of the Society of Antiquaries.

Elstow, April 14th, 1654, and a singular proof of his having changed his principles on baptism appears in the church register. His daughter Mary, was *baptized* in 1650, but his Elizabeth in 1654 is registered as *born*, but no mention is made of baptism.

The poor harassed pilgrim having been admitted into communion with a Christian church, enjoyed fully, for a short season, his new privileges. He thus expresses his feelings:—'After I had propounded to the Church that my desire was to walk in the order and ordinances of Christ with them, and was also admitted by them: while I thought of that blessed ordinance of Christ, which was his last supper with his disciples before his death, that scripture, "This do in remembrance of me," was made a very precious word unto me; for by it the Lord did come down upon my conscience with the discovery of his death for my sins: and as I then felt, did as if he plunged me in the virtue of the same."

In this language we have an expression which furnishes a good sample of his energetic feelings. He had been immersed in water at his baptism, and doubtless believed it to be a figure of his death to sin and resurrection to holiness; and when he sat at the Lord's table he felt that he was baptized into the virtue of his Lord's death; he is *plunged* into it, and feels the holy influence covering his soul with all its powers.

His pastor, John Gifford, was a remarkably pious and sensible man, exactly fitted to assist in maturing the mind of his young member. He is represented as portraying in his life and ministry, all those features from which the character of Evangelist is so beautifully drawn in the *Pilgrim's Progress*. Bunyan had, for a considerable time, sat under his ministry, and had cultivated acquaintance with the members of his church; and so prayerfully had he made up his mind as to this important choice of a church, with which he might enter into fellowship, that, although tempted by the most alluring prospects of greater usefulness, popularity, and emolument, he continued his church fellowship with these poor people through persecution and distress, imprisonment and the threats of transportation, or an ignominious death, until he crossed the river 'which has no bridge,' and ascended to the celestial city, a period of about thirty-five years. Of the labours of his first pastor, John Gifford, but little is known, except that he founded the church of Christ at Bedford, probably the first, in modern times, which allowed to every individual freedom of judgment as to water baptism; receiving all those who decidedly appeared to have put on Christ, and had been received by him; but avoiding, with godly jealousy, any mixture of the world with the church. Mr. Gifford's race was short, consistent, and successful. Bunyan calls him by an appellation, very probably common in his neighbourhood and among his flock, 'holy Mr. Gifford;'[1] a title infinitely superior to all the honours of nobility, or even of royalty. He was a miracle of mercy and grace, for a very few years before he had borne the character of an impure and licentious man—an open enemy to the saints of God. His pastoral letter, left upon record in the church-book, written when drawing near the end of his pilgrimage, is most admirable; it contains an allusion to his successors, Burton or Bunyan, and must have had a tendency in forming their views of a gospel church. Even Mr. Southey praises this puritanic epistle as exemplifying 'a wise and tolerant and truly Christian spirit:' and as it has not been published in any life of Bunyan, I venture to introduce it without abridgment:—

To the Church over which God made me an overseer when I was in the world.

I beseech you, brethren beloved, let these words (wrote in my love to you, and care over you, when our heavenly Father was removing me to the kingdom of his dear Son) be read in your church-gatherings together. I shall not now, dearly beloved, write unto you about that which is the first, and without which all other things are as nothing in the sight of God, viz., the keeping the mystery of the faith in a pure conscience; I shall not, I say, write of these things (though the greatest), having spent my labours among you, to root you and build you up in Christ through the grace you have received; and to press you to all manner of holiness in your conversations, that you may be found of the Lord, without spot, and blameless, at His coming. But the things I shall speak to you of, are about your CHURCH AFFAIRS, which I fear have been little considered by most of you; which things, if not minded aright, and submitted unto, according to the will of God, will by degrees bring you under divisions, distractions, and at last, to confusion of that gospel order and fellowship which now, through grace, you enjoy. Therefore, my brethren, in the first place, I would not have any of you ignorant of this, that every one of you are as much bound now to walk with the church in all love, and in the ordinances of Jesus Christ our Lord, as when I was present among you: neither have any of you liberty to join yourselves to any other society, because your pastor is removed from you: for you were not joined to the ministry, but to Christ, and the church; and this is and was the will of God in Christ, to all the churches of the saints. Read Acts ii. 42; and compare it with Acts i. 14, 15. And I charge you before the Lord, as you will answer it at the coming of our Lord Jesus, that none of you be found guilty herein.

Secondly. Be constant in your church assemblies. Let all the work which concerns the church be done faithfully amongst you; as admission of members, exercising of gifts, election of officers, as need requires, and all other things as if named, which the Scriptures, being searched, will lead you into, through the Spirit; which things, if you do, the Lord will be with you, and you will convince

[1] Vol. i. p. 39, No. 253.

[2] Vol. i. p. 20, No. 117.

others that Christ is your head, and your dependency is not upon man; but if you do the work of the Lord negligently, if you mind your own things and not the things of Christ, if you grow of indifferent spirits, whether you mind the work of the Lord in his church or no, I fear the Lord by degrees will suffer the comfort of your communion to be dried up, and the candlestick which is yet standing to be broken in pieces; which God forbid.

Now, concerning your admission of members, I shall leave you to the Lord for counsel, who hath hitherto been with you; only thus much I think expedient to stir up your remembrance in; that after you are satisfied in the work of grace in the party you are to join with, the said party do solemnly declare (before some of the church at least), That Union with Christ is the foundation of all saints' communion, and not any ordinances of Christ, or any judgment or opinion about externals; and the said party ought to declare, whether a brother or sister, that through grace they will walk in love with the church, though there should happen any difference in judgment about other things. Concerning separation from the church about baptism, laying on of hands, anointing with oil, psalms, or any externals, I charge every one of you respectively, as you will give an account for it to our Lord Jesus Christ, who shall judge both quick and dead at his coming, that none of you be found guilty of this great evil; which, while some have committed, and that through a zeal for God, yet not according to knowledge, they have erred from the law of the love of Christ, and have made a rent from the true church, which is but one. I exhort you, brethren, in your comings together, let all things be done decently, and in order, according to the Scriptures. Let all things be done among you without strife and envy, without self-seeking and vain-glory. Be clothed with humility, and submit to one another in love. Let the gifts of the church be exercised according to order. Let no gift be concealed which is for edification; yet let those gifts be chiefly exercised which are most for the perfecting of the saints. Let your discourses be to build up one another in your most holy faith, and to provoke one another to love and good works: if this be not well-minded, much time may be spent and the church reap little or no advantage. Let there be strong meat for the strong, and milk for babes. In your assemblies avoid all disputes which gender to strifes, as questions about externals, and all doubtful disputations. If any come among you who will be contentious in these things, let it be declared that you have no such order, nor any of the churches of God. If any come among you with any doctrine contrary to the doctrine of Christ, you must not treat with such an one as with a brother, or enter into dispute of the things of faith with reasonings (for this is contrary to the Scriptures); but let such of the brethren who are the fullest of the Spirit, and the word of Christ, oppose such an one steadfastly face to face, and lay open his folly to the church, from the Scriptures. If a brother through weakness speak anything contrary to any known truth of God (though not intended by him), some other brother of the church must in love clear up the truth, lest many of the church be laid under temptation. Let no respect of persons be in your comings-together; when you are met as a church there's neither rich nor poor, bond nor free in Christ Jesus. 'Tis not a good practice to be offering places or seats when those who are rich come in; especially it is a great evil to take notice of such in time of prayer, or the word; then are bowings and civil observances at such times not of God. Private wrongs are not presently to be brought unto the church. If any of the brethren are troubled about externals, let some of the church (let it not be a church business) pray for and with such parties.

None ought to withdraw from the church if any brother should walk disorderly, but he that walketh disorderly must bear his own burden, according to the Scriptures. If any brother should walk disorderly, he cannot be shut out from any ordinance before church censure. Study among yourselves what is the nature of fellowship, as the word, prayer, and breaking of bread;[1] which, whilst few, I judge, seriously consider, there is much falling short of duty in the churches of Christ. You that are most eminent in profession, set a pattern to all the rest of the church. Let your faith, love, and zeal be very eminent; if any of you cast a dim light, you will do much hurt in the church. Let there be kept up among you solemn days of prayer and thanksgiving; and let some time be set apart, to seek God for your seeds, which thing hath hitherto been omitted. Let your deacons have a constant stock by them, to supply the necessity of those who are in want. Truly, brethren, there is utterly a fault among you that are rich, especially in this thing; 'tis not that little which comes from you on the first day of the week that will excuse you. I beseech you, be not found guilty of this sin any longer. He that sows sparingly will reap sparingly. Be not backward in your gathering together; let none of you willingly stay till part of the meeting be come,[2] especially such who should be examples to the flock. One or two things are omitted about your comings-together, which I shall here add. I beseech you, forbear sitting in prayer, except parties be any way disabled; 'tis not a posture which suits with the majesty of such an ordinance. Would you serve your prince so? In prayer, let all self-affected expressions be avoided, and all vain repetitions. God hath not gifted, I judge, every brother to be a mouth to the church. Let such as have most of the demonstration of the Spirit and of power, shut up all your comings-together, that ye may go away with your hearts comforted and quickened.

Come together in time, and leave off orderly; for God is a God of order among his saints. Let none of you give offence to his brother in indifferent things, but be subject to one another in love. Be very careful what gifts you approve of by consent for public service.

Spend much time before the Lord, about choosing a pastor, for though I suppose he is before you,[3] whom the Lord hath appointed, yet it will be no disadvantage to you, I hope, if you walk a year or two as you are before election; and then, if you be all agreed, let him be set apart, according to the Scriptures. Salute the brethren who walk not in fellowship with you, with the same love and name of brother or sister as those who do.

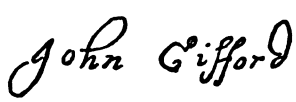
Let the promises made to be accomplished in the latter days, be often urged before the Lord in your comings-together; and forget not your brethren in bonds. Love him much for the work's sake, who labours over you in the word and doctrine. Let no man despise his youth.[4] Muzzle not the mouth of the ox that treads out the corn to you. Search the Scriptures; let some of them be read to you about this thing. If your teacher at any time be laid aside, you ought to meet together as a church, and build up one another. If the members at such a time will go to a public ministry, it must first be approved of by the church. Farewell; exhort, counsel, support, reprove one another in love.

Finally, brethren, be all of one mind, walk in love one to another, even as Christ Jesus hath loved you, and given himself for you. Search the Scriptures for a supply of those things wherein I am wanting. Now the God of peace, who raised up our Lord Jesus Christ from the dead, multiply his peace upon you, and preserve you to

[1] Reading the Word, preaching, and the Lord's Supper.
[2] Not to wait for one another, each one to come in good time.
[3] Alluding to Bunyan, or his co-pastor, Burton, or to both of them.
[4] Bunyan was about twenty-seven years of age.

his everlasting kingdom by Jesus Christ. Stand fast: the Lord is at hand.

That this was written by me, I have set my name to it, in the presence of two of the brethren of the church.[1]



Bunyan was now settled under the happiest circumstances, and doubtless looked forward to much religious enjoyment. A pious wife—peace in his soul—a most excellent pastor, and in full communion with a Christian church. Alas! his enjoyments were soon interrupted; again a tempest was to agitate his mind, that he might be more deeply humbled and prepared to become a Barnabas or son of consolation to the spiritually distressed.

It is a remarkable fact, that upon the baptism of our Lord, after that sublime declaration of Jehovah—'This is my beloved Son,' 'Jesus was led into the wilderness, to be tempted of the devil.' As it was with their leader, so it frequently happens to his followers. After having partaken, for the first time, of the holy enjoyments of the Lord's table—tending to exalt and elevate them—they are often abased and humbled in their own esteem, by the assaults of Satan and his temptations, aided by an evil heart of unbelief. Thus Christian having been cherished in the house called Beautiful, and armed for the conflict, descended into the Valley of Humiliation, encountered Apollyon in deadly combat, and walked through the Valley of the Shadow of Death. 'For three quarters of a year, fierce and sad temptations did beset me to blasphemy, that I could never have rest nor ease. But at last the Lord came in upon my soul with that same scripture by which my soul was visited before; and after that, I have been usually very well and comfortable in the partaking of that blessed ordinance; and have, I trust, therein discerned the Lord's body, as broken for my sins, and that his precious blood hath been shed for my transgressions.'[2] This is what Bunyan calls 'the soul killing to itself its sins, its righteousness, wisdom, resolutions, and the things which it trusted in by nature;' and then receiving 'a most glorious, perfect, and never-fading life.' The life of Christ in all its purity and perfections imputed to me—'Sometimes I bless the Lord my soul hath had this life not only imputed to me, but the very glory of it upon my soul—the Son of God himself in his own person, now at the right hand of his Father representing me complete before the mercy-seat in his ownself.' 'There was my righteousness just before the eyes of divine glory.'[3]

About this period Captain Consumption, who killed Mr. Badman,[4] threatened Bunyan's life. His robust hardy frame gave way under the attack of the disease, and we have to witness his feelings when the king of terrors appeared to be beginning his deadly work. Whether it arose from the fiery trials, the mental tempest through which he had passed, and which proved to be too severe for his bodily frame, is not recorded. His narrative is, that 'upon a time I was somewhat inclining to a consumption, wherewith about the spring I was suddenly and violently seized, with much weakness in my outward man; insomuch that I thought I could not live.'[5] This is slightly varied in his account of this illness in his *Law and Grace*. He there says, 'Having contracted guilt upon my soul, and having some distemper of body upon me, I supposed that death might now so seize upon, as to take me away from among men.'[6] These serious considerations led to a solemn investigation of his hopes. His having been baptized, his union to a church, the good opinion of his fellowmen, are not in the slightest degree relied upon as evidences of the new birth, or of a death to sin and resurrection to holiness. 'Now began I afresh to give myself up to a serious examination after my state and condition for the future, and of my evidences for that blessed world to come: for it hath, I bless the name of God, been my usual course, as always, so especially in the day of affliction, to endeavour to keep my interest in the life to come, clear before my eye.

'But I had no sooner began to recall to mind my former experience of the goodness of God to my soul, but there came flocking into my mind an innumerable company of my sins and transgressions: amongst which these were at this time most to my affliction, namely, my deadness, dulness, and coldness in holy duties; my wanderings of heart, of my wearisomeness in all good things, my want of love to God, his ways and people, with this at the end of all, Are these the fruits of Christianity? Are these the tokens of a blessed man?

'At the apprehension of these things my sickness was doubled upon me, for now was I sick in my inward man, my soul was clogged with guilt; now also was all my former experience of God's goodness to me quite taken out of my mind, and hid as if it had never been, nor seen. Now was

[1] This letter is copied from the church records; the original cannot be found. It was published with Ryland's Funeral Sermon on Symonds, 1788, and in Jukes' very interesting account of Bunyan's church, in 1849. The signature is copied from an original in the Milton State Papers, preserved in the library of the Antiquarian Society.

[2] Vol. i. p. 39, No. 254.

[3] Vol. i. p. 545.

[4] Vol. iii. p. 655.

[5] Vol. i. p. 39, No. 255.

[6] Vol. i. p. 545.

my soul greatly pinched between these two considerations, "Live I must not, die I dare not." Now I sunk and fell in my spirit, and was giving up all for lost; but as I was walking up and down in the house, as a man in a most woful state, that word of God took hold of my heart, Ye are "justified freely by his grace, through the redemption that is in Christ Jesus" (Ro. iii. 24). But O! what a turn it made upon me!

'Now was I as one awakened out of some troublesome sleep and dream; and listening to this heavenly sentence, I was as if I had heard it thus expounded to me:—"Sinner, thou thinkest, that because of thy sins and infirmities I cannot save thy soul; but behold my Son is by me, and upon him I look, and not on thee, and will deal with thee according as I am pleased with him." At this I was greatly lightened in my mind, and made to understand, that God could justify a sinner at any time; it was but his looking upon Christ, and imputing of his benefits to us, and the work was forthwith done.'[1]

'Now was I got on high: I saw myself within the arms of grace and mercy; and though I was before afraid to think of a dying hour, yet now I cried, Let me die. Now death was lovely and beautiful in my sight, for I saw that we shall never live indeed till we be gone to the other world. I saw more in those words, "Heirs of God" (Ro. viii. 17), than ever I shall be able to express. "Heirs of God!"—God himself is the portion of the saints.'[2]

As his mental agitation subsided into this delicious calm, his bodily health was restored; to use his own figure, Captain Consumption, with all his men of death, were[3] routed, and his strong bodily health triumphed over disease; or, to use the more proper language of an eminent Puritan, 'When overwhelmed with the deepest sorrows, and that for many doleful months, he who is Lord of nature healed my body, and he who is the Father of mercies, and God of all grace, has proclaimed liberty to the captive, and given rest to my weary soul.'[4] Here we have a key to the most eventful picture in the *Pilgrim's Progress*—The Valley of the Shadow of Death—which is placed in the midst of the journey. When in the prime of life, death looked at him and withdrew for a season. It was the *shadow* of death that came over his spirit.

The church at Bedford having increased, Bunyan was chosen to fill the honourable office of a deacon. No man could have been better fitted for that office than Bunyan was. He was honesty itself, had suffered severe privations, so as to feel for those who were pinched with want; he had great powers of discrimination, to distinguish between the poverty of idleness, and that distress which arises from circumstances over which human foresight has no control, so as to relieve with propriety the pressure of want, without encouraging the degrading and debasing habit of depending upon alms, instead of labouring to provide the necessaries of life. He had no fine clothes to be spoiled by trudging down the filthiest lanes, and entering the meanest hovels to relieve suffering humanity. The poor—and that is the great class to whom the gospel is preached, and by whom it is received—would hail him as a brother. Gifted in prayer, full of sound and wholesome counsel drawn from Holy Writ, he must have been a peculiar blessing to the distressed, and to all the members who stood in need of advice and assistance. Such were the men intended by the apostles, 'men of honest report, full of the Holy Ghost and wisdom' (Ac. vi. 3), whom the church were to select, to relieve the apostles from the duties of ministration to the wants of the afflicted members, in the discharge of which they were so exposed to give offence.

While thus actively employed, he was again visited with a severe illness, and again was subject to a most searching and solemn investigation as to his fitness to appear before the judgment-seat of God. 'All that time the tempter did beset me strongly, labouring to hide from me my former experience of God's goodness; also setting before me the terrors of death, and the judgment of God, insomuch that at this time, through my fear of miscarrying for ever, should I now die, I was as one dead before death came; I thought that there was no way but to hell I must.'[5]

'A wounded spirit who can bear?' Well might the apostle say, 'If in this life only we have hope in Christ, we are of all men most miserable' (1 Co. xv. 19). Bunyan had enjoyed holy emotions full of glory, and now the devil was threatening him, not only with the loss of heaven, but the terrors of hell. The Puritan Rogers describes religious melancholy as 'the worst of all distempers, and those sinking and guilty fears which it brings along with it are inexpressibly dreadful. What anguish, what desolation! I dare not look to heaven; there I see the greatness of God, who is against me. I dare not look into his Word; for there I see all his threats, as so many barbed arrows to strike me to the heart. I dare not look into the grave; because thence I am like to have a doleful resurrection; in this doleful night the soul hath no evidence at all of its former grace.'[6] Bunyan's experience reminds us of the

[1] Vol. i. p. 39, No. 255—259. [2] Vol. i. p. 40, No. 259.
[3] Vol. iii. p. 655. [4] Rogers on *Trouble of Mind*.
[5] Vol. i. p. 40, No. 260. [6] First edition, p. 355.

impressive language of Job—a book full of powerful imagery and magnificent ideas, in which Bunyan delighted, calling it 'that blessed book.'[1] Job goes on, from step to step, describing his mental wretchedness, until he rises to a climax: God 'runneth upon me like a giant' (xvi. 7-22). 'Thou huntest me as a fierce lion' (x. 16). 'The arrows of the Almighty are within me; they drink up my spirit: the terrors of God do set themselves in array against me' (vi. 4). How well did this agree with the experience of David: 'All thy waves and thy billows are gone over me.' 'Such as sit in darkness, and in the shadow of death, bound in affliction and iron.' 'Thy fierce wrath goeth over me, thy terrors have cut me off.' 'O my God, my soul is cast down within me.' Poor Bunyan, in the depth of his distress, cried unto God, and like David was heard and relieved from these soul troubles. He recollected the joyful ascent of Lazarus from the extreme of human misery to the height of celestial enjoyments. His spirit was sweetly revived, and he was enabled, with delight, to hope yet in God, when that word fell with great weight upon his mind, 'O death, where is thy sting? O grave, where is thy victory?' 'At this he became both well in body and mind at once; his sickness did presently vanish, and he again walked comfortably in his work for God.'[2] The words, 'by grace are ye saved,' followed him through the rest of his pilgrimage. His consolation was, that 'a little true grace will go a great way; yea, and do more wonders than we are aware of. If we have but grace enough to keep us groaning after God, it is not all the world that can destroy us.'[3] He had now become deeply instructed in the school of Christ, and was richly furnished with the weapons of spiritual warfare; 'a scribe instructed into the kingdom of heaven, like unto a man that is an householder, which bringeth forth out of his treasure things new and old' (Mat. xiii. 52). Or, as 'the man of God, perfected, thoroughly furnished unto all good works' (2 Tim. iii. 17). It was powerfully impressed upon his mind that all his inward conflicts were to be made use of in preparing him to instruct others. All the events of his Saviour's life passed before his mind as if he had stood by as a witness to his birth—his walking with his disciples; his wondrous parables and stupendous miracles; his mental and bodily sufferings; his sacrifice, burial, ascension, intercession, and final judgment; all passed in vivid review before the eye of his mind; and then, he says, 'as I was musing with myself what these things should mean, methought I heard such a word in my heart as this, 'I have set thee down on purpose, for I have something more than ordinary for thee to do;' which made me the more to marvel, saying, 'What, my Lord, such a poor wretch as I?'[4] Such was his inward call to the ministry. The manner in which Mr. Gifford and his church conducted so important an affair as the call of one of their members to the ministry, was highly creditable. There were no misgivings on account of his former character nor his mean descent. They required of him the same course to which they would have directed their most educated member. The exercise of his gifts was, at the earnest request of his Christian brethren, tried at their social meetings, and they 'being greatly edified thereby,' he was in due time, by solemn prayer to the Lord, and fasting, more particularly called forth and set apart for publicly preaching the Word of God. This he entered upon with great fear and trembling, and with a deep sense of his own unworthiness.[5] This trial of his qualification to teach being attended with the three requisites usually insisted on among Dissenters—pious ability, inclination, and opportunity—he was sent out as an itinerant preacher in the surrounding villages in 1655, and laid the foundation of many churches, which now flourish to the praise of the glory of divine grace. In some of these villages the gospel had never before been preached; they were strongholds of Satan. These were fit places for the full display of his intrepid energy. At the same church meeting six other members of that little church were solemnly set apart for the same important work of the ministry.

After thus preaching and much suffering by slanders that were heaped upon him, which were repelled by the impenetrable shield of a good conscience and an unblemished life, with most severe sufferings by imprisonment, he was at length, in 1671, appointed to the pastoral office, or eldership,[6] when fifteen years' experience as a preacher of the gospel had fitted him for this solemn duty. Can a man enter upon the work of the ministry from a better school than this? Deeply versed in scriptural knowledge; thoroughly humbled by the assaults of sin and Satan; aware of his devices; with the keen perception of the value of the soul, its greatness, and, if lost, the causes and the unspeakable extent of its loss; solemnly devout and fluent in prayer; ready in conversation upon heavenly things; speaking the truth without fear of consequences, yet avoiding unnecessary offence; first speaking in the church-meeting, and then more extensively in barns, or woods, or dells, to avoid the informers;[7]—

[1] Vol. ii. p. 425. [2] Vol. i. p. 40, No. 260. [3] Vol. i. p. 769.

[4] Vol. i. p. 549. [5] *Life*, 1700, p. 26. [6] Church Book, 1671.

[7] This secrecy became more needful after the Restoration, when the laws became more severe. During those years of persecution, a frequent place of resort was a dell in

'Beneath the canopy of heaven
While stars their witness bear
To pure devotion's sacred flame,
Pour'd forth in midnight air—
There Bunyan, Christian hero! stood
The gospel to display,
Both winter's frost and snow withstood,
Nor storms impede his way.'[1]

Such was his training; and the result was, that, when permitted to proclaim the gospel publicly, thousands hung upon his words with intense feeling; numerous converts were by his means added to the church; the proud became broken-hearted, and the lowly were raised, and blessings abounded; the drunkards were made sober; thieves and covetous were reclaimed; the blasphemers were made to sing the praises of God; the desert bid fair to blossom and bring forth fruit as a garden.

Thou wast a tinker; but the hallow'd fire
Of God baptized thy spirit, and thenceforth
Thou wast a flaming prophet. Heaven and earth
Rang with the symphonies of thy sweet lyre,
Whiles the vibrations of the ecstatic wire,
'Neath thy discoursive touch, embodied forth
Forms of no vain or transitory worth;
Whose truth, when all sublunar things expire,
Gorged in infinitude's profound abyss,
Shall be the song of angels. Every gleam
Of that pure flood that sparkles through thy dream
Is light from heaven, shot from the bowers of bliss.
Thou an apostle by the holy beam
That fired thy soul to speak God's mysteries.[1]

But, alas! his early labours were contrary to acts of parliament; the spirit of intolerance and persecution soon troubled, and eventually consigned him to a prison.

The state required classical learning—familiarity with Horace, Ovid, or the equally luscious odes of Anacreon and the philosophy of Aristotle—all having a direct tendency to fetter both soul and body with habits and passions carnal and destructive, which Bunyan strove to the uttermost to counteract. One of his peculiarities was to preach the glad tidings freely, without expense, to his hearers, and he continued to work at his trade for a maintenance. This soon gave great offence to some of his ministerial brethren. Thomas Smith, the leader in rhetoric at the university of Cambridge, urged it as a serious charge against him. Mr. Denne in his defence called it a frivolous charge, and added, 'As for

Wain-wood, about three miles from Hitchin. Of this locality the following notice will be acceptable:—On the 19th of May, 1853, a splendidly hot day, my pilgrimage to the shrines of Bunyan was continued at Hitchin and its vicinity, in company with S. B. Geard, Esq. Here it was my honour to shake hands with honest Edward Foster, whose grandfather often entertained and sheltered John Bunyan. So singular a case I had never met with, that three lives should connect, in a direct line, evidence of transactions which occurred at a distance of 190 years. His grandfather was born in 1642, and for many years was a friend and companion of the illustrious Dreamer. In 1700, when he was fifty-eight years of age, his youngest son was born, and in 1777, when that son was seventy-seven years of age, his youngest son was born, and in 1853 he has the perfect use of limbs and faculties, and properly executes the important office of assistant overseer to his parish. With such direct testimony, we visited the very romantic dell, where, in the still hours of midnight, the saints of God were wont to meet and unite in divine worship. It is a most romantic spot, in Wain-wood, which crowns a hill about three miles from Hitchin. We had some difficulty in making our way through the underwood—crushing the beautiful hyacinths and primroses which covered the ground in the richest profusion, and near the top of the hill we came suddenly upon this singular dell—a natural little eminence formed the pulpit, while the dell would hold under its shade at least a thousand people. In this place, religious services had been performed by the persecuted Christians from 1666. And now I must give you the countryman's eloquent description of the meetings of his ancestors. 'Here, under the canopy of heaven, with the rigour of winter's nipping frost, while the clouds, obscuring the moon, have discharged their flaky treasures, they often assembled, while the highly-gifted and heavenly-minded Bunyan has broken to them the bread of life, assisted by the indefatigable Oliver Heywood and others. The word of the Lord was precious in those days. And here, while uncovered in prayer, the pious matrons warded off the driving hail and snow, by holding a shawl over the head of their devoted minister by its four corners. In this secluded spot, these plain unpolished husbandmen, like the ancient Waldenses, in the valleys of Piedmont, proved themselves firm defenders of the faith in its primitive purity, and of divine worship in its primitive style.' The late Rev. John Geard of Hitchin, who resided near this wood, in his *Anecdotes of the Foster Family* records a surprising fact:—'I have understood that *a thousand people* have met in that dale *at midnight*, to hear Mr. Bunyan preach.'

The horses on which they rode from various parts, were sheltered in neighbouring friendly farms, while they, to avoid suspicion, ascended the hill by scarcely visible foot-paths. Could fine weather be insured, it would form a lovely spot for a meeting to celebrate the third jubilee of religious toleration—there listen to a Bunyan of our age, and devise measures for religious equality. Then we might close the service by solemnly abjuring every system which gave power to tyrannize over the rights of conscience. In Hitchin, as in other places where Bunyan founded churches, the cause of Christ hath spread; in 1681, about thirty-five Christians united in the following covenant:—

'We who, through the mercy of God, and our Lord Jesus Christ, have obtained grace to give ourselves to the Lord, and one to another by the will of God, to have communion with one another, as saints in one gospel fellowship:—Do, before God our Father, and our Lord Jesus Christ, and the holy angels, agree and promise to walk together in this one gospel communion and fellowship as a church of Jesus Christ, in love to the Lord and one to another, and endeavour to yield sincere and hearty obedience to the laws, ordinances, and appointments of our Lord and Lawgiver in his church. And also do agree and promise, the Lord assisting, to follow after the things which make for peace, and things wherewith one may edify another, that so living and walking in love and peace, the God of love and peace may be with us. Amen.'

This was probably drawn by Bunyan, and so simple and comprehensive has it proved, that the church has flourished, and lately a spacious and handsome place of worship has been erected, to accommodate a thousand worshippers, at a cost of £3000, all paid for, with a surplus fund in hand for contingencies of £500. Mr. Wilson, who edited Bunyan's Works, 1736, was the first pastor. Like his friend Bunyan, he suffered imprisonment, having been incarcerated in Hertford jail for seven years.* In addition to this, there are also large and commodious chapels for the Independents, Wesleyans, and Quakers.

[1] Verses written by Edward Foster, grandson of one of Bunyan's personal friends.

* Foster's *Account of the Church at Hitchin*, 1856.

Bunyan, you seem to be angry with the tinker because he strives to mend souls as well as kettles and pans: as to his being sent, it was enough that the church of Bedford had called the "tinker" forth to preach the gospel. He needed no better commission than that.'[1]

Before we bid a final farewell to his extraordinary mental struggles with unbelief, it may be well to indulge in a few sober reflections. Are the narratives of these mighty tempests in his spirit plain matters of fact? No one can read the works of Bunyan and doubt for a moment his truthfulness. His language is that of the heart, fervent but not exaggerated, strong but a plain tale of real feelings. He says, and he believed it, 'My sins have appeared so big to me, that I thought one of my sins have been as big as all the sins of all the men in the nation; aye and of other nations too; reader, these things be not fancies, for I have smarted for this experience. It is true that Satan has the art of making the uttermost of every sin; he can blow it up, make it swell, make every hair of its head as big as a cedar;[2] but yet the least stream of the heart blood of Jesus hath vanished all away and hath made it to fly, to the astonishment of such a poor sinner, and hath delivered me up into sweet and heavenly peace and joy in the Holy Ghost.'[3] Some have supposed the narrative to be exaggerated, while others have attributed the disturbed state of his mind to disease; my humble belief is that the whole is a plain unvarnished account of facts; that those facts occurred while he was in full possession of all the faculties of his mind. To ascribe such powers to the invisible world by which we are constantly surrounded, does not agree with the doctrines of modern philosophers. Those holy or unholy suggestions suddenly injected, would by the world be set down as the hallucinations of a distempered imagination. Carnal relations attributed Christian's alarm to 'some frenzy distemper got into his head,' and Southey, following their example, ascribes Bunyan's hallowed feelings to his want of 'sober judgment,' 'his brutality and extreme ignorance,' a 'stage of burning enthusiasm,' and to 'an age in which hypocrisy was regnant, and fanaticism rampant throughout the land.'[4] What a display of reigning hypocrisy and rampant fanaticism was it to see the game at cat openly played by men on Sunday, the church bells calling them to their sport!!! Had Southey been poet-laureate to Charles II., he might with equal truth have concealed the sensuality, open profaneness, and debauchery of that profligate monarch and his court of concubines, and have praised him as 'the Lord's anointed.'[5] Bunyan was an eye-witness of the state of the times in which he lived, and he associated with numbers of the poor in Bedfordshire and the adjoining counties. So truthful a man's testimony is of great value, and he proves that no miraculous reformation of manners had taken place; no regnant hypocrisy nor rampant fanaticism. In 1655, that being the brightest period of the Commonwealth, he thus 'sighs' over the state of his country:—'There are but a few places in the Bible but there are threatenings against one sinner or other; against drunkards, swearers, liars, proud persons, strumpets, whoremongers, covetous, railers, extortioners, thieves, lazy persons. In a word, all manner of sins are reproved, and there is a sore punishment to be executed on the committers of them; and all this made mention of in the Scriptures. But for all this, how thick, and by heaps, do these wretches walk up and down our streets? Do but go into the ale-houses, and you shall see almost every room besprinkled with them, so foaming out their own shame that it is enough to make the heart of a saint to tremble.'[6] This was a true character of the great masses of the labouring and trading portions of the commonwealth. Let us hear his testimony also as to the most sacred profession, the clergy, in 1654:—

'A reason why delusions do so easily take place in the hearts of the ignorant, is, because those that pretend to be their teachers, do behave themselves so basely among them. And indeed I may say of these, as our Lord said of the Pharisees in another case, the blood of the ignorant shall be laid to their charge. They that pretend they are sent of the Lord, and come, saying. Thus saith the Lord; we are the servants of the Lord, our commission is from the Lord by succession; I say, these pretending themselves to be the preachers of truth, but are not, do by their loose conversation, render the doctrine of God, and his Son Jesus Christ, by whom the saints are saved, contemptible, and do give the adversary mighty encouragement, to cry out against the truths of our Lord Jesus Christ, because of their wicked walking. For the most part of them, they are the men that at this day do so harden their hearers in their sins by giving them such ill examples, that none goeth beyond them for impiety. As, for example, would a parishioner learn to be proud? he or she need look no farther than to the priest, his wife, and family; for there is a notable pattern before them. Would the

[1] *Fenstanton Records*, p. xx.
[2] *Christ a Complete Saviour*, vol. i. p. 210.
[3] *Law and Grace*, vol. i. p. 549, 550.
[4] *Life of Bunyan*, p. xiv.
[5] '*God's anointed Servant.*'—Common Prayer for the restoration of Charles II.
[6] *Sighs*, vol. iii. p. 712.

people learn to be wanton? they may also see a pattern among their teachers. Would they learn to be drunkards? they may also have that from some of their ministers; for indeed they are ministers in this, to minister ill example to their congregations. Again, would the people learn to be covetous? they need but look to their minister, and they shall have a lively, or rather a deadly resemblance set before them, in both riding and running after great benefices and parsonages by night and by day. Nay, they among themselves will scramble for the same. I have seen, that so soon as a man hath but departed from his benefice as he calls it, either by death or out of covetousness of a bigger, we have had one priest from this town, and another from that, so run, for these tithe-cocks and handfuls of barley, as if it were their proper trade and calling to hunt after the same. O wonderful impiety and ungodliness! are you not ashamed of your doings? Read Ro. i. towards the end. As it was with them, so, it is to be feared, it is with many of you, who, knowing the judgments of God, that they who do such things are worthy of death, not only do the same, but have pleasure also in them that do them. And now you that pretend to be the teachers of the people in verity and truth, though we know that some of you are not, is it a small thing with you to set them such an example as this? Were ever the Pharisees so profane, to whom Christ said, Ye vipers, how can ye escape the damnation of hell? Doth not the ground groan under you? surely, it will favour you no more than it favoured your forerunners. Certainly the wrath of God lies heavy at your doors; it is but a very little while, and your recompense shall be upon your own head. And as for you that are indeed of God among them, though not of them, separate yourselves. Why should the righteous partake of the same plagues with the wicked? O ye children of the harlot! I cannot well tell how to have done with you, your stain is so odious, and you are so senseless, as appears by your practices.'[1]

Eze. xiii.; read that whole chapter, and you will find it as it was a looking-glass, by which thou mayest notably see them with their marks and discoveries.

The testimony of George Fox as to England's fashions in 1654, is very pointed and extremely droll:—'Men and women are carried away with fooleries and vanities; gold and silver upon their backs,[2] store of ribbands hanging about the waist, knees, and in his hat—red or white, black or yellow; women with their gold; their spots on their faces, noses, cheeks, foreheads; rings on their fingers, cuffs double, like a butcher's white sleeves; ribbands about their hands, and three or four gold laces about their clothes; men dressed like fiddlers' boys or stage-players; see them playing at bowls, or at tables, or at shovel-board, or each one decking his horse with bunches of ribbands on his head, as the rider hath on his own. These are gentlemen, and brave fellows, that say pleasures are lawful, and in their sports they shout like wild asses. This is the generation carried away with pride, arrogancy, lust, gluttony, and uncleanness; who eat and drink and rise up to play, their eyes full of adultery, and their bodies of the devil's adorning.'[3] Such quotations from the writings of men of undoubted veracity, and who lived during that period, might be multiplied to fill a volume.

Under the Commonwealth, a great effort was made to purify the Church, by an examination of all those clergymen who, either from profane conduct, ignorance, or want of talent, were a scandal to their profession; or whose violent attachment to monarchy led them to foment rebellion against the government, and who were unfit for the work of the ministry; all such were ejected from their livings; and those who had been pluralists were strictly limited to one living the selection being left to themselves. These triers and judges are all named in an ordinance of the lords and commons, October 20, 1645, and September 26, 1646. The description of characters they were to try is thus given:—

'All persons that shall blasphemously speak or write anything of God, his Holy Word, or Sacraments. An incestuous person. An adulterer. A fornicator. A drunkard. A profane swearer or curser. One that hath taken away the life of any person maliciously. All worshippers of images, crosses, crucifixes, or reliques; all that shall make any images of the Trinity, or of any person thereof. All religious worshippers of saints, angels, or any mere creature. Any person that shall profess himself not to be in charity with his neighbour. Any person that shall challenge any other person by word, message, or writing, to fight, or that shall accept such challenge and agree thereto. Any person that shall knowingly carry any such challenge by word, message, or writing. Any person that shall upon the Lord's-day use any dancing, playing at dice or cards, or any other game; masking, wake, shooting, bowling, playing at foot-ball or stool-ball, wrestling, or that shall make, or resort unto any plays, interludes, fencing, bull-baiting or bear-baiting, or that shall use hawking, hunting or coursing, fishing or fowling, or that shall publicly expose any wares to sale, otherwise than as is provided by an ordinance of parliament. Any person that shall travel on the Lord's-day without reasonable cause Any person that keepeth a known stews or brothel-house, or that shall solicit the chastity of any person for himself or any other. Any person, father or mother, that shall consent to the marriage of their child to a papist, or any person that shall marry a papist. Any person that shall repair for any advice unto any witch, wizard, or fortune-

[1] *Gospel Truths*, vol. ii. p. 178.

[2] Like the Beef-eaters, or yeomen of the guard, at the present day.

[3] Fox's *Journal*, folio, 1694, p. 144. Is it surprising that the Quakers at such a time assumed their peculiar simplicity of costume?

teller. Any person that shall assault his parents, or any magistrate, minister, or elder in the execution of his office. Any person that shall be legally attainted of burretry, forgery, extortion, or bribery. And the severall and respective elderships shall have power likewise to suspend from the sacrament of the Lord's Supper all ministers that shall be duly proved to be guilty of any of the crimes aforesaid, from giving or receiving the sacrament of the Lord's Supper.' With power to appeal to the provincial assembly, to the nationall, and from thence to the parliament.[1]

The commissioners, called triers, ejected many from their livings who had been a disgrace to their calling. The character of the clergy was at a very low standard. Bunyan called them proud, wanton, drunkards, covetous, riding after tithe-cocks and handfuls of barley.[2] And the exclusion of such from their livings, has been since called *the sufferings of the clergy!* To ridicule the efforts of these triers, and, at the same time, some of the Calvinistic doctrines, a small volume was published, entitled the *Examination of Tilenus in Utopia*, London, 1658; said to have been written by Bishop Womack;[3] and merely because the names of the supposed triers are Dr. Absolute, Mr. Fatality, Mr. Fribabe, Dr. Damn-man, Mr. Take o' Trust, Mr. Narrow Grace [Philip Rye], Mr. Know-little [Hugh Peters], Dr. Dubious [R. Baxter], &c., therefore it has been asserted that Bunyan must have read and profited by this book, in composing his allegorical works.[4]

It is neither a 'Pilgrim's Progress,' a 'Holy War,' nor a 'Heavenly Footman;' and to imagine that Bunyan was assisted by this book, merely because the triers are named after some doctrinal or practical bias, is as absurd as to suppose that the boys in a grammar-school were aided by Bunyan, because they nick-named their master, 'Dr. Flog'em,' for his unmanly and absurd attempts to drive Latin by force into his pupils.

In the *Journal* of George Fox, one of the founders of the Society of Friends, under the year 1659, is the copy of a long letter sent by him to these triers. In this he calls upon them to dismiss all ministers who are 'evil beasts, slow bellies, given to wine and filthy lucre, proud, and that have fallen into the condemnation of the devil.' He instances one Ralph Hollingworth, priest of Phillingham, whose parishioner, Thomas Bromby, a thatcher, having refused to pay a sum under six shillings for tithe-dues, instead of preaching the glad tidings of salvation to him, and his wife and family, sent him to jail, and had then kept him there eight and thirty weeks.

Is this the regnant hypocrisy and rampant fanaticism which prevailed in England, and which Southey supposes to have influenced Bunyan and deranged his sober judgment? It is true that the Protector and his council discountenanced vice and folly, and that there was more piety and virtue in the kingdom at that time than it had ever before witnessed. But it would have been the greatest of miracles, had the people been suddenly moralized, after having been baptized in brutality for ages. Not a century had elapsed since the *autos da fé* had blazed throughout the country, burning the most pious, moral, and enlightened of her citizens. A century of misery to the professors of religion had passed, in which the persecutions of Papists and Puritans, hanging, transporting, murdering by frightful imprisonments all those who refused obedience to laws subversive to the rights of conscience, had produced a debasing effect upon public morals. Among carnal professors Bunyan discovered pride, covetousness, impiety, and uncleanness.[5]

Bunyan's religious impressions did not, as Southey states, arise from his ignorance, brutal manners, low station, nor from the fanaticism of the age in which he lived. Did the similar feeling of Job or David spring from these polluted fountains? He is a stranger to Christ's school that confounds its discipline with mental drunkenness, or with the other depraved sources alluded to by Southey. The luxurious imagination which ruled over the mind of Bunyan required to be curbed and brought into subjection to Christ. He must be weaned from a reliance upon sudden impulses to rely upon divine truth. The discovery of errors by scriptural investigation was putting on armour of proof. Self-confidence was gradually swallowed up by dependence upon the word—the result of the severest spiritual training. Those painful exercises produced a life of holiness and usefulness. Can the thistle produce grapes, or the noxious weeds corn? Never, except it be the result of a miracle. His experience came from heaven, in mercy to his soul, and to make him a blessing to millions of his race. By this he was made truly wise, civilized, enlightened, and elevated. Every painful feeling was measured by divine rule—weighed in the sanctuary balance—not one iota too much or too little to form his noble character. He has been compared with Lord Byron, one of our most impassioned thinkers and writers; but the noble poet's heart-griefs were on the wrong side. Judg-

[1] An original copy in the Editor's possession, p. 5–7.
[2] *Vindication of Gospel Truths*, vol. ii. p. 178.
[3] Southey's *Life of Bunyan*, p. 92.
[4] A most intelligent bookseller, and a great admirer of Bunyan, lent me this volume, observing that it was universally admitted that the triers had aided our author; but if he had ever read the triers, it must have tried his patience, and satisfied him that there was not the slightest ground for such an admission.

[5] Vol. ii. p. 178, 566.

ing of his own feelings by those painted on his heroes, they fight for freedom only to gratify lust, pride, and ambition, while the future appeared in dark, dreary uncertainty. But Bunyan strives to be released from the slavery of sin and Satan, that he might enjoy the *liberty* of being a *servant* of Christ, whose service is perfect freedom, with a glorious vista of eternity occasionally breaking in upon his soul.

Well may it be said of him:—Simple, enchanting man! what does not the world owe to thee and to the great Being who could produce such as thee! Teacher alike of the infant and of the aged; who canst direct the first thought and remove the last doubt of man; property alike of the peasant and the prince; welcomed by the ignorant and honoured by the wise; thou hast translated Christianity into a new language, and that a universal one! Thou art the prose poet of all time!

THE FOURTH PERIOD.

BUNYAN ENTERS INTO CONTROVERSY—BECOMES AN AUTHOR—OFFENDS A PERSECUTING MAGISTRACY, AND IS PROCEEDED AGAINST AT THE SESSIONS UNDER AN ACT OF THE COMMONWEALTH—IS ACCUSED OF REPORTING A STRANGE CHARGE OF WITCHCRAFT—PUBLICLY DISPUTES WITH THE QUAKERS.

In proportion as a man becomes a public character, especially if eminent for talent and usefulness in the church, so will his enemies increase. The envy of some and the malice of others will invent slanders, or, what is worse, put an evil construction upon the most innocent conduct, in the hope of throwing a shade over that brghtness which reveals their own defects. In this they are aided by all the craft, and cunning, and power of Satan, the arch-enemy of man. The purity of gospel truth carries with it the blessed fruits of the highest order of civilization; the atmosphere in which it lives is 'good-will to man.' Salvation is a free gift, direct from God to the penitent sinner. It cannot be obtained by human aid, nor for all the gold in the universe. It cannot possibly be traded in, bought, or sold, but is bestowed without money or price. Hence the opposition of Antichrist. The cry or groan of the contrite enters heaven and brings down blessings, while the most elegant and elaborately composed prayer not springing from the heart, is read or recited in vain. Human monarchs must be approached by petitions drawn up in form, and which may be accepted, although the perfection of insincerity and hyprocisy. The King of kings accepts no forms; he knows the heart, and requires the approach of those who worship him to be in sincerity and in truth; the heart may plead without words, God accepteth the groans and sighs of those that fear him. These were the notions that Bunyan had drawn from the Holy Oracles, and his conversation soon made him a favourite with the Puritans, while it excited feelings of great hostility among the neighbouring clergy and magistrates.

Bunyan's conversion from being a pest to the neighbourhood to becoming a pious man, might have been pardoned had he conformed to the Directory; but for him to appear as a dissenter and a public teacher, without going through the usual course of education and ordination, was an unpardonable offence. The opinions of man gave him no concern; all his anxiety was to have the approbation of his God, and then to walk accordingly, braving all the dangers, the obloquy, and contempt that might arise from his conscientious discharge of duties, for the performance of which he knew that he alone must give a solemn account at the great day.

He had entered upon the serious work of the ministry with much heart-searching, earnest prayer, and the advice of the church to which he was united, not with any pledge to abide by their decision contrary to his own conviction, but to aid him in his determination. His own account of these important inquiries is very striking:—'After I had been about five or six years awakened, and helped myself to see both the want and worth of Jesus Christ our Lord, and also enabled to venture my soul upon him, some of the most able among the saints with us, for judgment and holiness of life, as they conceived, did perceive that God had counted me worthy to understand something of his will in his holy and blessed Word, and had given me utterance, in some measure, to express what I saw to others for edification; therefore they desired me, and that with much earnestness, that I would be willing at some times to take in hand, in one of the meetings, to speak a word of exhortation unto them. The which, though at the first it did much dash and abash my spirit, yet being still by them desired and entreated, I consented to their request, and did twice, at two several assemblies in private, though with much weakness and infirmity, discover my gift amongst them; at which they did solemnly protest, as in the sight of the great God, they were both affected and comforted, and gave thanks to the Father of mercies for the grace bestowed on me.

'After this, sometimes, when some of them did go into the country to teach, they would also that I should go with them; where, though as yet I did not, nor durst not, make use of my gift in an open way, yet more privately, still as I came amongst the good people in those places, I did sometimes speak a word of admonition unto them

also, the which they, as the other, received with rejoicing at the mercy of God to me-ward, professing their souls were edified thereby.

'Wherefore at last, being still desired by the church, after some solemn prayer to the Lord, with fasting, I was more particularly called forth, and appointed to a more ordinary and public preaching the Word, not only to and amongst them that believed, but also to offer the gospel to those who had not yet received the faith thereof.'[1]

The ministry of Bunyan's pastor, whom he affectionately called holy Mr. Gifford, must have greatly assisted him, and was wonderfully blessed. In 1650 only twelve pious men and women were formed into a Christian church, and, although subject to fierce persecution, they had so increased that by 1672 ten members had been solemnly set apart for the work of the ministry, and they became a blessing to the country round Bedford. The benighted state of the villages was a cause of earnest prayer that men might be sent out, apt to teach, and willing to sacrifice liberty, and even life, to promote the peaceful reign of the Redeemer. The names of those who were thus set apart were—John Bunyan, Samuel Fenn, Joseph Whiteman, John Fenn, Oliver Scott, Luke Ashwood, Thomas Cooper, Edward Dent, Edward Isaac, and Nehemiah Coxe.[2] Four of these were permitted to fulfil their course without notoriety; the others were severely persecuted, fined, and imprisoned, but were divinely supported.

Encouraged by the opinion of the church, which had been so prayerfully formed, that it was his duty to proclaim the glad tidings of salvation, Bunyan entered upon his important work, and was soon encouraged by a hope that his labours were useful to his fellowmen. 'About this time,' he narrates, 'I did evidently find in my mind a secret pricking forward thereto, though, I bless God, not for desire of vain-glory, for at that time I was most sorely afflicted with the fiery darts of the devil concerning my eternal state. But yet I could not be content unless I was found in the exercise of my gift; unto which, also, I was greatly animated, not only by the continual desires of the godly, but also by that saying of Paul to the Corinthians, "I beseech you, brethren (ye know the household of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints), that ye submit yourselves unto such, and to every one that helpeth with us, and laboureth" (1 Cor. xvi. 15, 16).

'By this text I was made to see that the Holy Ghost never intended that men, who have gifts and abilities, should bury them in the earth, but rather did command and stir up such to the exercise of their gift, and also did commend those that were apt and ready so to do.

'Wherefore, though of myself of all the saints the most unworthy, yet I, but with great fear and trembling at the sight of my own weakness, did set upon the work, and did according to my gift, and the proportion of my faith, preach that blessed gospel that God had showed me in the holy Word of truth; which, when the country understood, they came in to hear the Word by hundreds, and that from all parts. And I thank God he gave unto me some measure of bowels and pity for their souls, which did put me forward to labour with great diligence and earnestness, to find out such a word as might, if God would bless it, lay hold of and awaken the conscience, in which also the good Lord had respect to the desire of his servant; for I had not preached long before some began to be touched by the Word, and to be greatly afflicted in their minds at the apprehension of the greatness of their sin, and of their need of Jesus Christ.

'But I at first could not believe that God should speak by me to the heart of any man, still

[1] *Grace Abounding*, vol. i. p. 41, No 265.

[2] Nehemiah Coxe is said to have been a descendant from Dr. Richard Coxe, preceptor to Edward VI., and Dean of Oxford. He fled from persecution under Mary, was a troubler of his brother refugees by his turbulent temper, and his attachment to superstitious ceremonies. On his return, he was made Bishop of Ely, and became a bitter persecutor. Benjamin Coxe, A.M., probably a son of the furious bishop, was as ardently fond of rites and ceremonies. He was cited to appear before Laud for denying the *jure divino* of bishops, but escaped. 'God did so bless me that I gave him satisfaction.' Mr. Coxe, after prayerful investigation, became a Baptist, and having preached at Bedford, he settled in Coventry. Here he disputed with Mr. Baxter and the Presbyterians; and the Independents had him imprisoned for defending adult baptism—(Crosby, *History of Baptists*, i. 354), a very short mode of settling the controversy. Probably Nehemiah Coxe was his son. He was settled at Bedford as a shoemaker. He was a learned man, and, when tried at Bedford assizes for preaching the gospel, he was indicted in the usual Norman-French or Latin; and pleaded first in Greek, which the prosecutors not understanding, he pleaded in Hebrew, arguing, that as his indictment was in a foreign tongue, he was entitled to plead in any of the learned languages. The counsel being ignorant of those languages, and the judge glad to get rid of a vexatious indictment, dismissed him, saying to the counsellors, 'Well, this cordwainer hath wound you all up, gentlemen.' This anecdote is handed down in a funeral sermon by T. Sutcliff, on the death of Symonds, one of the pastors of the church at Bedford.

Another of this little band that was set apart with Bunyan, became so useful a preacher as to have been honoured with a record in the annals of persecution in the reign of Charles II. John Fenn was on Lord's-day, May 15, 1670, committed to prison for preaching in his own house; and on Tuesday, all his goods and stock in trade were seized and carted away, leaving his family in the most desolate condition.

In the following week, Edward Isaac, a blacksmith, another of this little band, having been fined, had all his stock in trade, and even the anvil upon which he worked, seized and carted away.

Such were the severe trials which these excellent citizens were, with their families, called to pass through, by the tyranny of the church; but they were light, indeed, in comparison with those that awaited the amiable and pious Bunyan.

counting myself unworthy; yet those who thus were touched would love me, and have a peculiar respect for me; and though I did put it from me that they should be awakened by me, still they would confess it, and affirm it before the saints of God. They would also bless God for me, unworthy wretch that I am! and count me God's instrument that showed to them the way of salvation.

'Wherefore, seeing them in both their words and deeds to be so constant, and also in their hearts so earnestly pressing after the knowledge of Jesus Christ, rejoicing that ever God did send me where they were; then I began to conclude it might be so, that God had owned in his work such a foolish one as I; and then came that word of God to my heart with much sweet refreshment, "The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy" (Job xxix. 13).

'At this, therefore, I rejoiced; yea, the tears of those whom God did awaken by my preaching would be both solace and encouragement to me. For I thought on those sayings, "Who is he that maketh me glad, but the same which is made sorry by me" (2 Cor. ii. 2). And again, though "I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord" (1 Cor. ix. 2). These things, therefore, were as another argument unto me, that God had called me to, and stood by me in this work.

'In my preaching of the Word I took special notice of this one thing, namely, that the Lord did lead me to begin where his Word begins with sinners; that is, to condemn all flesh, and to open and allege, that the curse of God by the law doth belong to, and lay hold on all men as they come into the world, because of sin. Now this part of my work I fulfilled with great sense [of feeling], for the terrors of the law, and guilt for my transgressions, lay heavy on my conscience. I preached what I felt, what I smartingly did feel, even that under which my poor soul did groan and tremble to astonishment. Indeed, I have been as one sent to them from the dead; I went myself in chains to preach to them in chains; and carried that fire in my own conscience that I persuaded them to beware of.[1] I can truly say, that when I have been to preach, I have gone full of guilt and terror even to the pulpit door, and there it hath been taken off, and I have been at liberty in my mind until I have done my work, and then immediately, even before I could get down the pulpit stairs, I have been as bad as I was before: yet God carried me on, but surely with a strong hand, for neither guilt nor hell could take me off my work. Thus I went on for the space of two years, crying out against men's sins, and their fearful state because of them.'[2]

A man so much in earnest soon became a most acceptable and popular preacher. Knowing the terrors of the Lord, he persuaded men, pouring out upon them, as in a stream of spiritual fire, the intensity of his own convictions. He studied his sermons carefully, and wrote such memorandums and notes as might refresh his memory before going into the pulpit, although his ardent feeling, his ready utterance, and natural eloquence which charmed his hearers, render it quite improbable that he restricted himself to notes while publicly engaged in sacred services. They might have aided him when he did not enjoy liberty of utterance. 'At times when I have begun to speak the Word with much liberty, I have been presently so straitened in speech that I scarcely knew what I was about, or as if my head had been in a bag.'[3] They were valuable also as a proof that all he said had its exclusive reference to the world to come, without the mixture of politics, which might have given offence to the government. Thus, when he was apprehended for neglecting to attend the church service and for preaching the gospel, in his conversation with Mr. Cobb, the magistrate's clerk, he said, 'that, to cut off all occasions of suspicion from any, as touching the harmlessness of my doctrine, in private I would willingly take the pains to give any one *the notes of all my sermons*, for I do sincerely desire to live quietly in my country, and to submit to the present authority.'[4]

The employment of his time in earning a maintenance for his family, and his engagements to preach, interfered with the proper fulfilment of his duties as a deacon. His resignation of this important office is thus recorded in the minutes of the church:—'At a meeting held on the 27th of the 6th month, 1657, the deacon's office was transferred from John Bunyan to John Pernie, because he could no longer discharge its

[1] If Christians recollected with what anxiety their teachers prepared and delivered their sermons, how constant and prayerful would be their attendance on the means of grace.

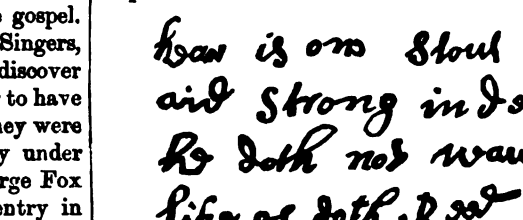
[2] *Grace Abounding*, vol. i. p. 41, 42, Nos. 268, 278. The taunts and revilings of a poet-laureate upon Bunyan's preaching and sufferings need only a passing notice. No words could be more vile and slanderous than those of Mr. Southey. He says, 'Peace might be on his lips, and zeal for the salvation of others in his heart, but he was certainly, at that time, no preacher of good-will, nor of Christian charity.' How can we judge of a preacher's good-will, but by 'peace on his lips?' and what is the criterion of Christian charity, except it be 'zeal for the salvation of others in his heart?'—*Life* by Southey, lxvi.

[3] *Grace Abounding*, No. 293, vol. i. p. 44.

[4] Vol. i. p. 59. Eben. Chandler thus describes Bunyan: 'His wit was sharp and quick, his memory tenacious; it being customary with him to commit his sermons to writing after he had preached them.'—Chandler and Wilson's *Preface to Bunyan's Works*, folio, 1692. All these autographs have unaccountably disappeared.

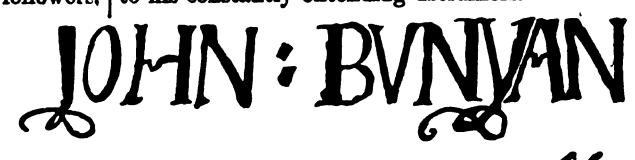
duties aright, in consequence of his being so much employed in preaching.'

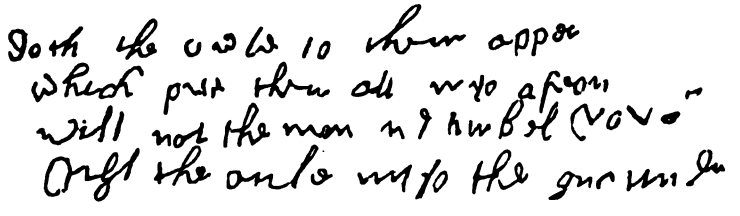
We cannot wonder that his time was incessantly employed. His was no ordinary case. He had to recover and improve upon the little education he had received and lost again by dissipated habits. He must have made every effort, by his diligent study of the Bible, to gain that spiritual knowledge which alone could enable him to proclaim the unsearchable riches of Christ, and that profound internal converse with the throne of God which appears in all his writings. In addition to all this, he was engaged in continual controversy with a variety of sects, which, in his sober judgment, opposed the simplicity of the gospel. Among these the Ranters, or Sweet Singers, were very conspicuous. It is difficult to discover what were their opinions, but they appear to have been nearly like the Dutch Adamites: they were severely persecuted, by public authority under the Commonwealth, for blasphemy. George Fox found some of them in prison at Coventry in 1649, and held a short disputation with them. They claimed each one to be GOD, founding their notion on such passages as 1 Cor. xiv. 25, 'God is in you of a truth.' Fox quaintly asked them whether it would rain the next day; and upon their answering that they could not tell, 'Then said I unto them, God can tell.'[1] Strange as it may appear, the Ranters had many followers. They professed to believe that all the sufferings of Christ were only typical of what he continually suffers in the body of every believer in conversion and under persecution.[2] They denied future punishments,[3] and turned grace into wantonness.[4] While numerous pious people were troubled by their perversion of Scripture, all their teaching fell with more especial weight from the circumstance of their being a persecuted people. Taking advantage of the inquiries that were excited by these strange doctrines, Bunyan determined to become an author, that he might set forth more extensively than he could do by preaching, the truths of the gospel in their native purity, simplicity, and beauty, as an antidote to fanaticism, and an incentive to genuine piety. The learned and eloquent looked with contempt upon the follies of the Ranters, Familists, and some loose Quakers, and only deigned to abuse them with raillery, while the poor unlettered tinker wrote against them with arguments conclusive, cogent, and scriptural. To conceive a work of this kind would be to him a pleasant recreation, but *writing* a book must have been extremely difficult, and have required extraordinary patience. This will be better seen by a specimen of his handwriting, now in the Bedford Library, in Fox's *Book of Martyrs*, the three volumes of which beguiled many of his tedious hours when in prison.



To write a volume containing about twenty-five thousand words, must have been a serious task to such a scribe.

It is interesting to trace his improvement in caligraphy while recovering his lost education, and advancing in proficiency in an art so essential to his constantly extending usefulness.



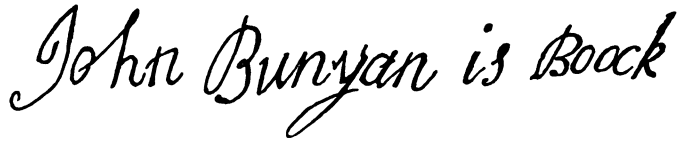


'Doth the owle to them apper
Which put them all into a fear
Will not the man in trebel crown
Fright the owle unto the ground.'[5]

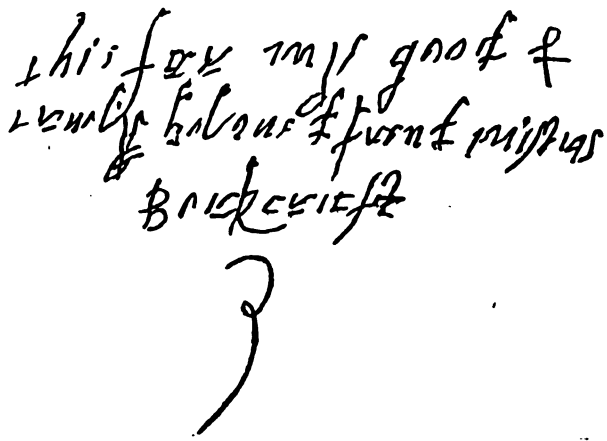
[1] Noticed in the life annexed to *Pilgrim*, part iii.
[2] Vol. i. p. 323. [3] Vol. ii. p. 106. [4] Vol. iii. p. 724.

[5] These signatures are in Fox's *Book of Martyrs* (one of his first acquisitions in book-collecting), and are remarkably rude and laboured—a great effort to produce his name *handsomely*, such as a young scribe would contemplate with no small degree of satisfaction. On a page of that book, under the engraving of an owl appearing at a council held by Pope John at Rome, he wrote the above four lines.

The next is a more useful running hand, however defective in orthography and grammar; it is from the first page of a copy of Bishop Andrews' sermons.[1]

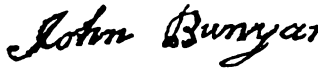


The inscription in a copy of his *Holy City*, 1665, in Dr. Williams' or the Dissenters' Library, Red Cross Street, is in a still more useful hand, as good as that of most authors of that day—

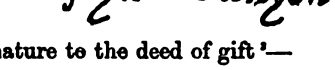


This for my good and truly beloved friend Mistress Boickcritst.

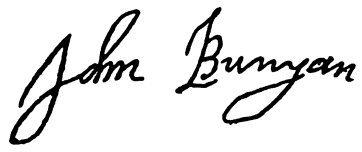
The autograph in Powell's *Concordance*, in the library of the Baptist Academy, Bristol, is in a fair hand—



His autograph is in possession of the Society of Antiquaries. The document to which it is subscribed is written in a remarkably neat hand, addressed to the Lord Protector. The signatures appear to be written as if in the writer's best style.[2]



Signature to the deed of gift[3]—



In addition to the motives which have been noticed as inducing him to become an author, it appears that in the course of his itinerating labours, he was much grieved with the general depravity which had overspread all classes of society. Evil communications had corrupted the great mass, and occasioned an aversion to hear the gospel, which plunged the people into gross profaneness and carnal security. When roused by his preaching they too often found refuge in despair, or in vain attempts to impose upon God their unholy self-righteousness, endeavouring 'to earn heaven with their fingers' ends;'[4] anything rather than submit to receive salvation as the free gift of God, and thus be led to consecrate all their powers to his glory and the comfort of society. A few who appeared to have thought on this solemn subject, without any change of conduct, are called by Bunyan 'light notionists, with here and there a legalist,'[5] or those who relied upon a creed without the fruits of righteousness, and some of these imbibed notions of the strangest kind—that the light within was all-sufficient, without any written revelation of the will of God—that the account of Christ's personal appearance on earth was a myth, to represent his residence in the persons of believers, in whom he suffers, is crucified, buried, and raised again to spiritual life—that such persons might do whatever their inclinations led them to, without incurring guilt or sin; in short, many sinned with the vain pretence that grace might abound!! Some of them professed to be the Almighty God manifest in the flesh. All this took place in what was called a Christian country, upon which millions of treasure had been spent to teach religion by systems which had persecuted the honest, pious professors of vital Christianity to bonds, imprisonment, and death. This had naturally involved the kingdom in impiety and gross immorality. The discovery of the awful state of his country while he was engaged in preaching in the villages round Bedford, induced him, in the humble hope of doing good, to extend through the land his views of divine truth. This was impossible for him to effect by his voice; and therefore that potent engine, the press, must be called to his aid. Very serious difficulties surrounded such an attempt. His humble share of education as to human learning was a stumbling-block; but zeal for his Master's glory overcame all impediments, and he determined

[1] In the editor's library, folio, 1635. Orthography was little cared for in those days. On the beautiful portrait of Andrews, is the autograph of Annie Brokett hir Book!

[2] This document is copied on page xxx.

[3] See page cxii.

[4] Vol. ii. p. 132.

[5] Vol. ii. p. 133.

to become an author. With trembling anxiety he issued to the world the first production of his pen, in 1656, under the title of *Some Gospel Truths Opened according to the Scriptures.* Thus commenced from his pen the flow of thoughts and feelings, in a channel small at first, but deepening and extending, till it poured forth through every nation of the earth a majestic stream of divine truth. In this, his first publication, an ardent love of revealed religion is displayed as the source of all his happiness. This met with a rough reception, plunging him into controversy, which in those days was conducted with bitter acrimony.

Before it was published, he sought the approbation and protection of Mr. John Burton, who had been united with Mr. Gifford in the pastoral charge of the church to which Bunyan belonged. The testimony that he gives is very interesting:—

'Here thou hast things certain and necessary to be believed, which thou canst not too much study. Therefore pray that thou mayest receive this word, which is according to the Scriptures, in faith and love, not as the word of man but as the word of God, and be not offended, because Christ holds forth the glorious treasure of the gospel to thee in a poor earthen vessel, by one who hath neither the greatness nor the wisdom of this world to commend him to thee; for as the Scripture saith, Christ (who was low and contemptible in the world himself), ordinarily chooseth such for himself and for the doing of his work. "Not many wise men after the flesh, not many mighty, not many noble *are called:* but God hath chosen the foolish things of the world," 1 Cor. i. 26-28. This man [Bunyan] is not chosen out of an earthly, but out of the heavenly university, the church of Christ, furnished with the Spirit, gifts, and graces of Christ,—out of which, to the end of the world, the word of the Lord and so all true gospel ministers must proceed. And, though this man hath not the learning or wisdom of man; yet, through grace, he hath received the teaching of God, and the learning of the Spirit of Christ. He hath, through grace, taken these three heavenly degrees—union with Christ, the anointing of the Spirit, and experience of the temptations of Satan—which do more fit a man for that mighty work of preaching the gospel than all university learning and degrees that can be had. I have had experience with many other saints of this man's soundness in the faith, his godly conversation, and his ability to preach the gospel, not by human art, but by the Spirit of Christ, and that with much success in the conversion of sinners. I thought it my duty to bear witness with my brother to these glorious truths of the Lord Jesus Christ.'[1]

Bunyan was twenty-eight years of age when he published this work, and as he attacked the follies of his times, and what he deemed to be heresies were exposed to Scripture light and condemned without mercy, it very naturally involved him in severe disputations. This brought forth the remarkable resources of his mind, which was stored with the Scriptures—his fearlessness—ready wit and keen retort, much sanctified by an earnest desire for the salvation of his opponents. An extraordinary man, younger than himself, full of energy and enthusiasm, entered the lists with him; and in Edward Burrough, Bunyan found an able disputant. It was giant Baptist against giant Quaker. Burrough was an eminent Quaker, designated by his friends a son of consolation to the broken-hearted, yet a son of thunder to secure sinners; he was talented, pious, and fearless in his Master's work, and became eminently useful in laying the foundation of the Society of Friends. Soon after this, he was numbered with the noble army of martyrs at the age of twenty-eight, being sacrificed in Newgate, at the shrine of religious intolerance.

At this time the Quakers were not united as a body, and consequently there was no test of character nor rules of discipline for those who assumed that name. They were very dissimilar men to their quiet and unobtrusive descendants. The markets, fairs, and every public concourse were attended by them, denouncing false weights and measures, drunkenness and villainy, with the curses of the Almighty, calling upon the people, frequently with furious and fearful energy, and powerful eloquence, to repent, and cry unto God, that his mercy might be extended to the salvation of their immortal souls.[2] Their zeal led them to many breaches of good manners. They would enter churches, and after the service, when the quiet folks were thinking of gratifying their bodies with a substantial dinner, they were arrested by the violent declamation of a man or woman, frequently denouncing the priest as being the blind leading the blind. This naturally led to a scene of riot and confusion, in which the Quakers were in many cases handled with great barbarity. Among these disturbers were mingled persons of bad character. The violence of sectarian feeling in the churches thus disturbed, made no discrimination between bad and good; they were equally subjected to the roughest treatment. Bunyan attacked those who denied that Christ had appeared in the world as Emmanuel, God with us, 'in fashion as a man,' that by the infinite merits of his life and death imputed to believers, they might be made holy, and fitted to inhabit the mansions of the blessed. His attack was also directed against those who refused obedience to the written Word, or who relied upon inward light in contradistinction and preference to the Bible. The battle, according to his own words, was against Satan, and those lies with which he had deceived some enthusiastic spirits. He calls them a company of loose ranters and light notionists, with here and there a legalist, who was shaking in his principles, sometimes on this religion, and sometimes on that. It is true that he talks of the delusions of persons called in derision 'Quakers;' but his controversy was with prin-

[1] Vol. ii. p. 140, 141.

[2] Fox's *Journal*, 1649.

ciples, and not sects, and he sets forth what, in his opinion, were 'the lies with which the devil beguileth poor souls.' *First*, That salvation was not fully completed for sinners by Jesus Christ. *Second*, That the light within was sufficient without the written Word. Some of these visionaries denied the divinity of Christ; others asserted that Christ was born, lived, and was crucified within them, and that he was only to be found within themselves by the aid of that light which enlighteneth every man that cometh into the world; that his being found in fashion as a man, and humbling himself to the death of the cross—in fact, that the account of his personal appearance upon earth, was only typical of his taking up a residence in the soul of every believer. These were opinions held by some violent enthusiasts, but never by the Society of Friends. These fanatics abandoned and neglected the written Word, and adopted some singular practices—lived upon bread and water, forbade marriage, and refused to wear hat-bands.[1]

Such were the adversaries against whom he wrote the first book that he published, entitled, *Gospel Truths Opened*. This was quickly answered by the son of thunder and of consolation. The title to Burrough's answer is in strange contrast to the violence of his language—*The Gospel of Peace contended for in the Spirit of Meekness and Love*. In this spirit of meekness he calls his opponents 'crafty fowlers preying upon the innocent;' and lovingly exclaims, 'How long shall the righteous be a prey to your teeth, ye subtle foxes; your dens are in darkness, and your mischief is hatched upon your beds of secret whoredoms. 'You strengthen your hands in iniquity, and gird yourselves with the zeal of madness and fury. You shoot your arrows of cruelty, even bitter words.' The unhallowed spirit of the age mistook abuse for argument, and harsh epithets for faithful dealing.[2]

Burrough fought, as Bunyan called it, 'bitterly, with a parcel of scolding expressions;' and he advises him not to appear so gross a railing Rabshakeh. In fact, he proved himself a match for his adversary with those weapons. He calls Bunyan 'of the stock of Ishmael, and of the seed of Cain, whose line reacheth to the murthering priests, enemies of Christ, preaching for hire.' Bunyan replies, 'These are words flung unto the winds by thee, my adversary.'

Bunyan's reply is entitled *A Vindication of Gospel Truths;* which gave great satisfaction to all his friends.[4] This tract has a recommendation by three of his ministering brethren, R. Spencly, J. Burton, and J. Child. The last of these, after preaching for a few years to a Baptist church, fell under temptation in persecuting times, and, to avoid temporal ruin, conformed, and vilified his old friends. Soon after, he became a victim to remorse, and in a state of horror and desperation committed suicide. He had been a very useful preacher, became a man of property, was well known to Benjamin Keach, and his awful fate was published as a beacon to warn others not to sacrifice their souls to the shrine of state religion,[5] or in Bunyan's words, not 'to sell Christ.'[6] Burrough endeavoured to answer this tract, but Bunyan very wisely allowed his railing opponent to have the last word, and applied his great powers to more important labours than cavilling with one who in reality did not differ with him. The Quaker had been seriously misled by supposing that the Baptist was a hireling preacher; and we must be pleased that he was so falsely charged, because it elicited a crushing reply. Burrough, in answer to an imputation made by Bunyan, that the Quakers were the false prophets alluded to in Scripture, observed that 'in those days there was not a Quaker heard of.' 'Friend,' replied Bunyan, 'thou has rightly said, there was not a Quaker heard of indeed, though there were many Christians heard of then.' Again, to 'defend thyself thou throwest the dirt in my face, saying, If we should diligently trace thee, we should find thee in the steps of the false prophets, through *fained* words, through covetousness, making merchandise of souls, loving the wages of unrighteousness.' To which Bunyan replied, 'Friend, dost thou speak this as from thy own knowledge, or did any other tell thee so? However, that spirit that led thee out this way, is a lying spirit; for though I be poor, and of no repute in the world as to outward things, yet through grace I have learned, by the example of the apostle, to preach the truth, and also to work with my hands, both for mine own living, and for those that are with me, when I have opportunity. And I trust that the Lord Jesus, who hath helped me to reject the wages of unrighteousness hitherto, will also help me still, so that I shall distribute

[1] Hat-bands were gay bunches of ribbons and rosettes fastened round the hat or cap.

'Room for the noble gladiator: see
His coat and hat-band show his quality.'

[2] The American authors of a recent life of Burrough, (*William and Thomas Evans, Philadelphia, republished by Gilpin, London*, 1851), have given an unfair account of his controversy with Bunyan, drawn from Burrough's works, in the shape of a supposed dialogue. Such a disputation can only be understood by reading both sides of the question. We unite with them in admiring the character of that young but noble martyr. They are, however, wrong in their conclusion that 'the meekness and gentleness of Christ softened and adorned *his whole* character.' He was one of those that are called in the *Holy War*, 'rough hewn men fit to break the ice.' Vol. iii. p. 270.

[3] *The Fearful State of F. Spira, J. Child, and G. Edwards.* [4] Vol. ii. p. 177. [5] Vol. i. p. 22.

that which God hath given me freely, and not for filthy lucre's sake.'[1] Thus had he learned of the apostle to 'make the gospel of Christ without charge' (1 Cor. ix. 18); and upon this subject they strangely agreed.' The same agreement existed between them upon the necessity of inward light from the Holy Spirit; without which they both considered the Bible to be a dead letter. The peculiar principle which separates the Quaker from every other Christian community, has nothing to do with the light within. Upon that subject all evangelical sects are now agreed. The substantial difference is whether our Lord intended the work of the ministry to be exclusively a work of benevolence, charity, and love, binding all who are capable of using the talent intrusted to them, to do it without worldly reward. Surely every man may be satisfied in his own mind upon such a subject, without quarrelling with, or anathematizing each other. Bunyan and Burrough agreed, without knowing it, in the sentiments of their illustrious and learned cotemporary, John Milton, as to the ministry being without charge; and had they, when offended, followed their Master's rule, 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone,' (Mat. xviii. 15)—had they met, and on their knees before the throne of grace, sought from heaven wisdom and charity in defending divine truth, we can easily imagine that the approbation of God would have been manifested, by sending them on their important work in peaceful unity. When living Christians meet before the throne of grace, how happily is sectarian bitterness melted into brotherly love. They had been spiritually baptized into the same deep and solemn regeneration, and their ardent object was the same—viz., to spread the influence of the kingdom of Christ. In this controversy, mention is made of a total abstinence movement in the time of the Commonwealth, a germ which has put forth its mighty efforts in our more peaceful and happy times.

Among the many singularities of that very interesting period, one was the number of religious tournaments or disputations that were held all over the country. The details of one of these, between Fisher, a Jesuit, and Archbishop Laud, occupy a folio volume; the object was to prove the superiority of the then semi-Popish church, which had been established by law, over the ancient Romish hierarchy. Another of these disputations forms the substance of a small 4to volume. This was said to have been held in Southwark, between Dr. Featly, one of the learned assembly of divines, and some unknown Baptists. The doctor published his report under the title of '*The Dippers Dipt, or the Anabaptists ducked and plunged over head and ears.*' The frontispiece exhibits some indelicate figures called 'Virgins of Sion in Jordan.' It is dedicated to the parliament, and the doctor advises that the Anabaptists should be 'severely punished, if not utterly exterminated.' The droll title to Dr. Featly's book elicited from his opponents a work with one equally striking: it was, '*Baby-baptism mere babyism.*' One of these disputes, which was to have been held by Captain Hobson and Hansard Knollys with Master Calamy and Master Crawford, on infant baptism, was prevented by authority of the magistrates under the Commonwealth. The subjects generally disputed were the forms of church government, the right of the state to interfere with religion, baptism, and especially lay-preaching. An account of one of these keen, witty disputations was between an ordained preacher at Henley, Mr. Hull, and L. Williams, a nailer; T. Palmer, a baker; T. Hinde, a plough-wright; H. Okes, a weaver; and H. Rogers, a baker's boy. The pulpit was guarded, and the pulpit guard was routed, the victory being claimed by that disputant who published the account. One of these controversies or public disputations on the call to the ministry, or right of lay-preaching, made a great noise, on account of the eminence of those who engaged in it. T. Smith, librarian to the university of Cambridge, a gentleman eminent for his extensive acquirements in Arabic, Hebrew, and oriental languages, assisted by his coadjutors, was opposed to George Whitehead, one of the most celebrated Quakers, and John Bunyan, the preaching tinker. Smith published the account, and claimed the victory. This was answered by Henry Denne, in a tract, '*The Quaker no Papist,*' 4to, 1659. Smith and his party had roundly asserted that the Quakers and Baptists were Papists in disguise. Denne treated this wild assertion with contempt, as equally true as that the Episcopalians were Papists in disguise, and grappled with the question in dispute as to the right of preaching. Smith objected to any one preaching except he be sent—alluding specially to the tinker: to which Denne replied, I think him unworthy the name of a tinker that affirms the contrary. He [Bunyan] was sent to preach by the church at Bedford. You must either prove it false, or that it had no capacity to send. You should have proved that your commission from some other church was superior to his from the church at Bedford, which you have failed to do; and therefore Thomas Smith, the great scholar, hath no better commission to preach than John Bunyan, the tinker of Bedford. Denne gave Smith a hard nut to crack, when he propounded to him the

[1] Vol. ii. p. 201.

following question:—Some shipwrecked men swam to an island, where they find many inhabitants in pagan darkness, and, without any commission, preached to them. The heathen are converted, and walk together in love, praising the Lord. I ask you whether the preaching of these shipwrecked men were a sin? No answer to this question has been discovered.[1] In the disputation between Danson and Ives, on final perseverance, 1671, each party published his separate account, each claiming the victory. Danson, like Bunyan, was celebrated for his attacks upon Whitehead and the Quakers. He is supposed to be the author of the '*Friendly debate between Satan and Sherlock*,' 1676. These conferences were attended with much confusion. Danson and Ives complain of the disorderly conduct of the auditors; the former appeals to all sober persons 'that there is not a ruder sort of people (the Quakers not excepted) than Armenian Anabaptists.' The public dispute in 1658, between Mr. Gunning and H. Denne, at Clement Dane Church, Strand, was held 'before thousands of people.' In these wordy duels the Baptists and Quakers bore a prominent part. To write a history of them would occupy more space than our narrow limits will allow. Bunyan entered into one of these controversies with the Quakers at Bedford market-cross,[2] and probably held others in the church, those buildings being at times available under the protectorate for such purposes. Bunyan was met by the son of thunder, Edward Burrough, who was also assisted by Anne Blackly, a remarkably pious woman and an able disputant. It was this lady who called upon Bunyan in the audience of many, *to throw away the Scriptures;* to which I answered, '*No, for then the devil would be too hard for me.*' Among other queries put to him by Burrough, one was, 'Is not the liar and slanderer an unbeliever, and of the cursed nature?'[3] Bunyan's reply was, 'The liar and slanderer is an unbeliever; and if he live and die in that condition, his state is very sad, though, if he turn, there is hope for him; therefore repent and turn quickly, or else look to yourselves, for you are the men, as is clear by your discourse.'

This controversy, carried on with great spirit and warmth, related also much to that difficult question, Whether Christ continued his human body after his ascension, or was it resolved into a spiritual form? These disputations, which led to a prayerful investigation of Scripture, must have had a beneficial tendency. Bunyan considered that his antagonist did not value the Holy Oracles sufficiently; and Burrough considered that too little attention was paid to 'Christ formed in us the hope of glory.' Both were questions of the deepest importance; and happy was it for those of their countrymen who witnessed the strife between these giants, and were led earnestly and prayerfully to search into these vital and important truths. The dispute presented much wholesome fruit, although not served up in silver dishes. Burrough's friend, Howgill, bears this testimony of his worth:—'Though thou didst cut as a razor—and many a rough stone hast thou squared and polished, and much knotty wood hast thou hewn in thy day—yet, to the seed, thy words dropped like oil, and thy lips as the honeycomb.' Bunyan held a public disputation with these zealous missionaries in Paul's Steeple-house, Bedford town, May 23, 1656.[4] This was a contest which involved in it a close examination of the Sacred Scriptures, and certainly afforded valuable lessons in fitting Britain's allegorist for his great and important work.

Another phase of this singular controversy was, whether Christ had ascended to heaven and was the Christian's advocate before the eternal throne, or only existed in spirit as Christ within his saints. Bunyan proved, by the holy oracles, that Christ had ascended, and was at the right hand of God; to which Mrs. Blackly answered, that he preached up an idol, and used conjuration and witchcraft. To the charge of spiritual conjuration and witchcraft he made no reply, it being unworthy his notice; but called upon her to repent of her wickedness in calling Christ an idol. With regard to his presence in his saints, he reminded her, that if any man have not the Spirit of Christ, or Christ in him, he is none of his: while, at the same time, 'He ever liveth to make intercession for his saints,' and 'sitteth on the right hand of God.' As a matter of course, both parties claimed the victory.[4]

A cloud now hovered over Bunyan, and threatened him with troubles of a very different kind to those of religious controversy. It will startle many of our readers to hear that, under the government of Cromwell, Bunyan was persecuted for his religious opinions and practices. Mr. Jukes, in his interesting *History of Bunyan's Church*, thus refers to it: 'Soon after he had resigned the office of deacon in 1657, the hand of persecution was raised against him; for at a meeting of the church, held on the 25th day of the twelfth month, in the same year (Feb. 1658), it was agreed that the third day of the next month be set apart to seek God in the behalf of our brother Wheeler, who hath been long ill in body, whereby his ministry hath been hindered; and also about the church affairs, and the affairs of

[1] British Museum, E. $\frac{1292}{13}$.
[2] Danson's account, 1672, p. 84.
[3] *Vindication*, query 8, vol. ii. p. 209.
[4] Burrough's *Works*, p. 304.

the nation; and for our brother Whitbread, who has long been ill; and also for counsel what to do with respect to the indictment of brother Bunyan at the assizes, for preaching at Eaton.'[1]

Although persecution for religious opinions assumed a milder form under the Commonwealth, the great principles of religious freedom and equality were neither known nor practised. The savage barbarities perpetrated upon Prynne, Bastwick, Burton, Leighton, and others, by Charles I. and his archbishop, Laud, were calculated to open the eyes of the nation to the wickedness and inutility of sanguinary or even any laws to govern the conscience, or interfere with divine worship. Alas! even those who suffered and survived became, in their turn, persecutors. The great object of persecution was the Book of Common Prayer, the use of which was rigorously prohibited. The clergy were placed in an extremely awkward predicament. No sooner was the Act of Parliament passed ordering the Directory to be used and the Prayer-book to be laid aside, than the king, by his royal proclamation, issued from Oxford, November 13, 1645, ordered the Directory to be set aside, and the Common Prayer to be used in all the churches and chapels. Both these orders were under very severe penalties.

The Act against atheistical opinions, which passed August 9, 1650, illustrates the extraordinary state of the times. The preamble states that, 'Divers men and women have lately discovered themselves to be most monstrous in their opinions, and loose in all wicked and abominable practices.' It then enacts that—'Any one, *not being mad*, who pretends to be God Almighty, or who declares that unrighteousness, uncleanness, swearing, drunkenness, and the like filthiness and brutishness, or denying the existence of God, or who shall profess that murder, adultery, incest, fornication, uncleanness, filthy or lascivious speaking, are not wicked, sinful, impious, abominable, and detestable, shall be imprisoned, and, for a second offence, be transported.'[2]

One of the Acts that affected Bunyan, and under which he was threatened to be indicted, was passed April 26, 1645, cap. 52—'None may preach but ordained ministers, except such as, intending the ministry, shall, for trial of their gifts, be allowed by such as be appointed by both houses of Parliament.' This was amended by 'an ordinance appointing commissioners for approbation of public preachers,' March, 1653. In this Dr. Owen, Goodwin, Caryl, and many others, are named, who were to judge of the candidate's fitness to preach. The Act which more seriously touched Bunyan was that of May 2, 1648, which enacts that any person saying, 'that man is bound to believe no more than by his reason he can comprehend, or that the baptizing of infants is unlawful, or such baptism is void, and that such persons ought to be baptized again, and, in pursuance thereof, shall baptize any person formerly baptized, shall be imprisoned until he gives security that he will not publish or maintain the said error any more.'[3] It was these intolerant proceedings that led Milton to publish a poem *On the New Forcers of Conscience*, beginning with these lines—

> 'Dare ye, for this, adjure the civil sword,
> To force our consciences that Christ set free.'

This last-mentioned ungracious and uncalled-for Act against the Baptists, led some violent spirits to print a paper, entitled, 'The Second Part of England's new Chains Discovered.' This was read in many Baptist meeting-houses, and the congregations called upon to subscribe it: fortu-

[1] P. 16.

[2] It is difficult to describe the state of those times. James Naylor rode into Bristol, a multitude accompanying him, strewing their scarfs, handkerchiefs, and garments on the ground for his horse to tread on, and singing, Hosanna in the highest; holy, holy, holy is the Lord God of Israel. He was addressed as the everlasting son of righteousness, and prince of peace. His brain was bewildered with adulation. Women kissed his feet, and called him Jesus the Son of God. To stop the tumult, he was apprehended, and had he been simply subjected to the discipline of a mad-house, like Mr. Brothers of a later period, his blood would soon have recovered from its agitation. Instead of this, a grand parade was made by trying him before a committee of the House of Commons, and, upon a report of the whole house, he was convicted of 'horrid blasphemy,' and it was by the small majority of fourteen that his life was spared. His cruel sentence was whipping, pillory, his tongue bored through with a red-hot iron, a large letter B burned into his forehead, and to be imprisoned during the pleasure of parliament. By his followers he was considered a martyr; but the infatuation soon subsided. The Rev. Mr. Grainger says, 'The discipline of a prison soon restored him to his senses.' This appears to have been true—he was mercifully restored to his right mind, and proved it by being received into the Society of Friends, and died in their communion—a fact which the clergyman did not record.—See the *Biographical History of England*.

[3] This act or ordinance of parliament involved some of our excellent ancestors in trouble. Hansard Knollys, Wm. Kiffin, Mr. Lamb, and many others, were imprisoned for short periods; Edward Barbour for eleven months. To avoid the informers, adult baptism was performed at midnight; for this Henry Denne suffered imprisonment. That gracious and valuable minister, Vavasor Powel, also suffered a short imprisonment during the Protectorate; his life was afterwards sacrificed by a tedious imprisonment in the following reign. He was taken, with his flock, at a midnight meeting; and for safe custody they were locked up in the parish church, and there he preached without molestation. When conveyed to the justice's house, while waiting his worship's leisure, he again preached. When this magistrate arrived, he was violently enraged that his house should have been turned into a conventicle. He would have committed them at once to prison; but two of his daughters were so affected with the sermon, that, at their intercession, after severe threatenings, the preacher and his friends were set at liberty.

nately, they were peaceably disposed, and denounced it to the House of Commons in a petition, dated April 2, 1649. Mr. Kiffin and the others were called in, when the Speaker returned them this answer—'The House doth take notice of the good affection to the Parliament and public you have expressed, both in this petition and otherways. That they have received satisfaction thereby, concerning your disclaiming of that pamphlet, which gave such just offence to the Parliament, and also concerning your disposition to live peaceably, and in submission to the civil magistracy; your expressions whereof they account very Christian and seasonable. That for yourselves and other Christians, walking answerable to such professions as in this petition you make, they do assure you of liberty and protection, so far as God shall enable them, in all things consistent with godliness, honesty, and civil peace.'[1] Whether it was in consequence of this good understanding having remained between the Baptists and the Parliament, or from some application to the Protector, or from some unknown cause, the persecution was stayed;[2] for the indictment does not appear to have been tried, and Bunyan is found to have been present, and to have taken a part in the affairs of the church, until the 25th day of the 2d Month, 1660 (April), when 'it was ordered, according to our agreement, that our brother, John Bunyan, do prepare to speak a word at the next church meeting; and that our brother Whiteman fail not to speak to him of it.'[3]

This invitation was very probably intended to introduce him to the congregation, with a view to his becoming an assistant pastor, but before it took place, he again appeared before the public as an author, in a 'Vindication of Gospel Truths opened, according to the Scriptures; and the opposition made against it by Edward Burrough, a professed Quaker, but proved an enemy to the truth, examined and confuted by the Word of God.'

This is a very interesting tract, from which may be gathered some of the singularities of those eventful times, narrated by a truthful eye and ear witness, quite capable of coping with his keen and pious antagonists. The state of the clergy, 'riding, and running, and scrambling after tithe-cocks and benefices;' the impiety of carnal professors; a teetotal movement; refusal of some, for conscience sake, to wear hat-bands, being such as are now worn by recruiting sergeants, then part of a gentleman's costume[4]—a public disputation with Quakers, in which the celebrated Anne Blackly told Bunyan to throw away the Scriptures, to whom he replied, 'No, for then the devil would be too hard for me.' He nobly defended himself against the charge of preaching for hire: 'Friend, the spirit that suggested this is a lying spirit; for though I be poor, and of no repute in the world as to outward things, yet through grace I have learned, by the example of the apostle, to preach the truth, and also to work with my hands, both for mine own living and for those that are with me, when I have opportunity.'[5] This book bears the recommendation of three of his brethren, one of whom, John Child, afterwards, from fear of persecution, conformed, and in despair committed suicide.[6]

The next production of his prolific pen is a solemn and most searching work, founded upon the parable of the rich man and Lazarus, under the title of *A few Sighs from Hell, or the Groans of a Damned Soul; by that poor and contemptible Servant of Jesus Christ, John Bunyan*, 1658. His humility led him to seek the patronage of his pastor; and Mr. Gifford, under the initials of J. G., wrote a preface of thirty-eight pages, but he dying before it reached the second edition, that preface was discontinued, and the title somewhat altered. The only copy of this first edition yet discovered is in the royal library at the British Museum. It appears to have belonged to Charles II., who, with more wit than decorum, has bound it up, as a supplement, to an extremely licentious book, as if it was intended to say, 'Her house is the way to hell, going down to the chamber of death;' or that a licentious life endeth in 'sighs from hell.'

Mr. Gifford, in this preface, after strongly recommending the work, speaks of the author in the most respectful and affectionate terms, showing that his zeal, and energy, and great usefulness had excited the envy of many who ought to have encouraged him as one taught by the Spirit, and who was to be set apart, prepared by sacred teaching to do souls good. 'Divers have felt the power of the Word delivered by him; and I doubt not but that many more may, if the Lord continues him in his work: for he hath laid forth himself, to the utmost of his strength, taking all advantages to make known to others what he himself hath received of God; and I fear this is one reason "why the archers have shot so sorely at him:"' and then scripturally proves that no objection should be made to his valuable services from his want of human learning. As the whole of this interest-

[1] From the original, in the editor's possession.

[2] Cotton Mather says that these laws were never carried to extremity, and were soon laid entirely by.—*History of America.*

[3] Jukes' *History of Bunyan's Church*, p. 16.

[4] 'To see a rich heir, upon the loss of a ribbon out of his hat, to stand sighing and grieving, vexing and lamenting, and to cry out, Undone, undone!'—Brooke's *String of Pearls*, 1657, p. 127.

[5] Vol. ii. p. 201.

[6] *Woeful Death of Mr. John Child.* London, 1734, p. 57.

ing preface is accurately reprinted with the book, the reader is referred to it without further extracts.[1] The Editor's introduction to these *Sighs* was written under very solemn feelings, produced by reading this searching treatise. The rich man is intended to personify those who, neglecting salvation, die in their sins, while Lazarus personates all those who humbly receive salvation as the gift of God; who, however they may suffer in this world, retain their integrity to death. In this parable, a voice is heard from the place of torment —the cry is a 'drop of water,' the slightest relief to unutterable woes; and that a messenger may be sent to warn his relatives, lest they should be plunged into the same torment. The impassable gulf defies the vain request; while the despised Christian reposes in everlasting and indescribable enjoyment. This little volume was very popular; nine editions were printed and sold in the author's lifetime, besides pirated copies. Bunyan's feelings and mode of preaching are well described in the *Grace Abounding*,[2] and will be felt by every attentive reader of his *Sighs from Hell*:—'When I have been preaching, I thank God, my heart hath often, with great earnestness, cried to God that he would make the Word effectual to the salvation of the soul. Wherefore I did labour so to speak the Word, as that thereby, if it were possible, the sin and person guilty might be particularized by it.'

'And when I have done the exercise, it hath gone to my heart, to think the Word should now fall as rain on stony places; still wishing from my heart, O! that they who have heard me speak this day, did but see as I do, what sin, death, hell, and the curse of God is; and also what the grace, and love, and mercy of God is, through Christ, to men in such a case as they are who are yet estranged from him.

'For I have been in my preaching, especially when I have been engaged in the doctrine of life by Christ, without works, as if an angel of God had stood by at my back to encourage me.'

Such feelings are not limited to Bunyan, but are most anxiously felt by all our pious ministers. How fervently ought their hearers to unite in approaches to the mercy-seat, that the divine blessing may make the Word fruitful.

The next work he published was one of the deepest interest, titled, *A Treatise of the Covenant of the Law and of Grace.* The doctrine is very clearly set forth, illustrated by his personal experience, and also throwing light upon the state of the times.

In those days it was not an uncommon thing for the hearers, at the close of the sermon, to put questions to the preacher, sometimes to elicit truth, or to express a cordial union of sentiments, or to contradict what the minister had said. Upon one occasion, Mr. Bunyan, after his sermon, had a singular dispute with a scholar. It is narrated by Mr. C. Doe, who was a personal friend and great admirer of our author, and who probably heard it from his own mouth.

'As Mr. Bunyan was preaching in a barn, and showing the fewness of those that should be saved, there stood one of the learned to take advantage of his words. Having done preaching, the schoolman said to him, You are a deceiver, a person of no charity, and therefore not fit to preach; for he that in effect condemneth the greatest part of his hearers hath no charity, and therefore not fit to preach. Then Mr. Bunyan answered, The Lord Jesus Christ preached in a ship to his hearers on the shore, Mat. xiii., and showed that they were as four sorts of ground, the highway, the stony, the thorny, and the good ground, whereof the good ground was the only persons to be saved. And your position is, that he that in effect condemneth the greatest part of his hearers, hath no charity, and therefore not fit to preach the gospel. But here the Lord Jesus Christ did so: then your conclusion is—the Lord Jesus Christ wanted charity, and therefore not fit to preach the gospel. Horrid blasphemy! Away with your hellish logic, and speak Scripture. Then replied the learned, 'Tis blasphemy to call logic hellish, which is our reason, the gift of God, for that which distinguisheth a man from a beast is the gift of God. But Mr. Bunyan replied, Sin doth distinguish a man from a beast; is sin therefore the gift of God? &c. So they parted'[3]

It is the common taunt of the scorner, and sometimes a stone of stumbling to the inquirer, that, while the Christian believes in the intensity of the Saviour's sufferings, and that God was made flesh that he might offer himself in a human body as an atonement to redeem mankind, yet few are saved, in comparison with those who are lost—broad is the way that leadeth to destruction, and many walk therein, while few attempt the narrow way to life; that four sorts of hearers are described by the Saviour, only one receiving the truth; as if the doleful realms of darkness and misery would be more thickly peopled than those of light and happiness, and Satan prove stronger than Christ. Such cavillers forget that the far greater portion of mankind die in infancy, purified by the Saviour's sufferings, and enter heaven in the perfection of manhood. As Mr. Toplady justly observes, What a vista does this open to the believer through the dreary gloom of the infidel! They forget, also, that all those who gain

[1] Works, vol. iii. p. 667; especially p. 672, 673.
[2] Works, vol. i. p. 42, 46, Nos. 280–317.
[3] Vol. iii. p. 767.

the narrow path, once helped to throng the road to destruction; and that the hearers, whose hardened deceitful hearts rejected the gospel under one sermon, may, by mercy, have them opened to receive it under another. And who dares to limit the Almighty? The power that prepared the spirit of the thief, when upon the cross, even in his last moments, for the pure enjoyments of heaven, still exists. Is the arm of the Lord shortened that he cannot save? The myriads of heaven will be found countless as are the sands upon the sea-shore, and the harmony of their worship shall swell like the voice of many waters and mighty thunderings, saying, 'Alleluja, for the Lord God omnipotent reigneth.' What! Satan stronger than the Almighty Redeemer? Perish the thought. Still how common is the question, which one of the disciples put to his master, 'Lord are there few that be saved?' How striking the answer! 'Strive to enter in at the strait gate,' Lu. xiii. 23. Encumber not thy mind with such needless inquiries, but look to thine own salvation.

Another very singular anecdote is related, which proves that the use of the churches was not then limited to any one sect. 'Being to preach in a church in a country village (before the restoration of king Charles) in Cambridgeshire, and the people being gathered together in the church-yard, a Cambridge scholar, and none of the soberest of 'em neither, inquired what the meaning of that concourse of people was, it being upon the week day, and being told, that one Bunyan, a tinker, was to preach there, he gave a boy twopence to hold his horse, saying, he was resolved to hear the tinker prate; and so went into the church to hear him. But God met with him there by his ministry, so that he came out much changed, and would, by his good-will, hear none but the tinker for a long time after, he himself becoming a very eminent preacher in that county afterwards. This story I know to be true, having many a time discoursed with the man, and, therefore, I could not but set it down as a singular instance of the power of God that accompanied his ministry.'[1]

Bunyan's veneration for the Scriptures, as the *only* source and standard of religious knowledge, led him into frequent controversies. In common with the Christian world, he wholly depended upon the enlightening influence of the Holy Spirit to impress the divine truths of revelation upon the mind, and also to illustrate, open, and apply the sacred writings to the heart of man. Unable to read the Bible in the original languages in which it was written, he wisely made use of every aid that might enable him to study its contents with the greatest advantage. It was his habit to examine the two translations then in common use. The present authorized version, first published in 1611, is that to which he usually refers; comparing it with the favourite Puritan version, made by the refugees at Geneva, and first printed in 1560. He sometimes quotes the Genevan, and so familiar were the two translations, that in several instances he mixes them in referring from memory to passages of holy writ.

Upon one of his journeys, being upon the road near Cambridge, he was overtaken by a scholar, who concluded that he was an itinerant preacher, whether from having heard him, or observing his serious deportment, or his Bible reading, does not appear, although the latter was probably the reason. But the student determined to have a brush with him, and said, 'How dare you preach from the Bible, seeing you have not the original, being not a scholar?' Then said Mr. Bunyan, 'Have you the original?' 'Yes,' said the scholar. 'Nay, but,' said Mr. Bunyan, 'have you the very self-same original copies that were written by the penmen of the Scriptures, prophets and apostles?' 'No,' said the scholar, 'but we have the true copies of these originals.' 'How do you know that?' said Mr. Bunyan. 'How?' said the scholar. 'Why, we believe what we have is a true copy of the original.' 'Then,' said Mr. Bunyan, 'so do I believe our English Bible is a true copy of the original.' Then away rid the scholar.[2] As neither persecution, nor railing, nor temptations, nor the assaults of Satan, produced any effect upon Bunyan to prevent his preaching, but rather excited his zeal and energy, means of a more deadly nature were resorted to, to injure or prevent his usefulness. As Mr. Gifford said, 'The archers shot sorely at him,' by the most infamous and unfounded slanders, which he thus narrates:—

'When Satan perceived that his thus tempting and assaulting of me would not answer his design, to wit, to overthrow my ministry, and make it ineffectual, as to the ends thereof: then he tried another way, which was to stir up the minds of the ignorant and malicious to load me with slanders and reproaches. Now, therefore, I may say, that what the devil could devise, and his instruments invent, was whirled up and down the country against me, thinking, as I said, that by that means they should make my ministry to be abandoned. It began, therefore, to be rumoured up and down among the people, that I was a witch, a jesuit, a highwayman, and the like. To all which, I shall only say, God knows that I am innocent. But as for mine accusers, let them provide themselves to meet me before the tribunal

[1] Life of Bunyan added to *Pilgrim's Progress*, part iii., 1700, p. 27.

[2] Vol. iii. p. 767.

of the Son of God, there to answer for all these things, with all the rest of their iniquities, unless God shall give them repentance for them, for the which I pray with all my heart.

'But that which was reported with the boldest confidence, was, that I had my misses, yea, two wives at once, and the like. Now these slanders, with the other, I glory in, because but slanders, foolish or knavish lies, and falsehoods cast upon me by the devil and his seed; and should I not be dealt with thus wickedly by the world, I should want one sign of a saint, and a child of God: "Blessed are ye (said the Lord Jesus) when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great *is* your reward in heaven, for so persecuted they the prophets which were before you" (Mat. v. 11.)

'These things therefore, upon mine own account, trouble me not. No, though they were twenty times more than they are, I have a good conscience; and whereas they speak evil of me, as an evil-doer, they shall be ashamed that falsely accuse my good conversation in Christ. Therefore I bind these lies and slanders to me as an ornament; it belongs to my Christian profession to be vilified, slandered, reproached, and reviled. I rejoice in reproaches for Christ's sake. My foes have missed their mark in this their shooting at me. I am not the man. If all the fornicators and adulterers in England were hanged by the neck till they be dead, John Bunyan, the object of their envy, would be still alive and well. I know not whether there be such a thing as a woman breathing under the copes of the whole heaven, but by their apparel, their children, or by common fame, except my wife.

'And in this I admire the wisdom of God, that he made me shy of women from my first conversion until now. When I have seen good men salute those women that they have visited, I have made my objection against it; and when they have answered, that it was but a piece of civility, I have told them, it is not a comely sight. Some indeed have urged the holy kiss; but then I have asked why they made baulks, why they did salute the most handsome, and let the ill-favoured go. Not that I have been thus kept, because of any goodness in me, more than any other, but God has been merciful to me, and has kept me, to whom I pray that he will keep me still, not only from this, but every evil way and work, and preserve me to his heavenly kingdom. Amen.'[1]

Although Bunyan thus avoided the appearance of evil, he speaks most highly of the female sex, as indeed he was bound to do. A wicked woman's reproof was the first that fell with weight upon his hardened heart. The conversation of some pious women whom he overheard describing their spiritual state, first led him to feel his need of Christ. He was no ascetic, with all his intense views of eternity. 'I will say that when the Saviour was come, women rejoiced in him, before either man or angel. I read not that ever man did give unto Christ so much as one groat; but the women followed him, and did minister unto him of their substance. It was a woman that washed his feet with her tears, and a woman that anointed his body to the burial. They were women that wept when he was going to the cross, and women that followed him from the cross, and that sat by his sepulchre when he was buried. They were women that were first with him at the resurrection morn, and women that brought tidings first to his disciples that he was risen from the dead. Women, therefore, are highly favoured, and show by these things that they are sharers with us in the grace of life.' An American reviewer adds, 'This lump of pure gold has been beaten very thin by some modern versifiers.'

Bunyan lived at a period when witchcraft, witches, and wizards were in the height of fashion. His early habits, want of education, and prolific imagination, must have peculiarly fitted him for all such vulgar errors; but he nearly, if not entirely escaped them all.

It is difficult to account for Bunyan's freedom from those popular delusions which so characterize the age in which he lived, and which spread over the most pious and learned of his contemporaries. The belief in witchcraft, sorcery, ghosts, and goblin sprites, who, in his days, were supposed to ride upon broomsticks through the air, or 'dart through a key-hole swift as light,' was almost universal. In fact, he who professed to disbelieve these delusions, was considered to be deeply tainted, if not swallowed up in infidelity. Stories of witchcraft, haunted houses, necromancy, and such follies, are found in nearly all the pilgrimages of his day. Sir Matthew Hale, Cotton Mather, Baxter, and our most eminent men, were strangely full of faith in these fancies, even from that king who thought himself a mickle wise man, but proved to be a fool and a pedant,[2] to the wretch called the witch-finder,[3] who, by his perjuries, legally murdered so many *poor* helpless old women, for the *rich* were rarely, if ever, attacked. Still Bunyan was remarkably

[1] *Grace Abounding*, vol. i. p. 46. No. 306–316.

[2] *James the First's Dæmonologie*—to deny witchcraft, the damnable opinion of the Sadducees. Harris, i. p. 45.

[3] Matthew Hopkins, who in one year, in one county was the means of hanging sixty poor creatures for witchcraft, and who was afterwards himself hung as a wizard. Whitelock says that between 3000 and 4000 suffered death for witchcraft in the king's dominions.

free from these superstitions, whether it was that after his conversion, the solemnities of the world to come swallowed up all other considerations; or, was it the workings of the Holy Spirit, to fit his writings to be a blessing to future and more enlightened generations? or from what other cause, is a problem difficult to solve, but it is a remarkable fact, worthy of serious reflection.

In this period of English history, any poor woman who had outlived her friends, or had become a burden to her natural protectors, and whose temper was soured by infirmities, especially if her language was vulgar and her appearance repulsive, ran the risk of being defamed as a witch. If in her neighbourhood a murrain seized the cattle, or a disease entered a family which baffled the little knowledge of the country practitioners—such as epilepsy, St. Vitus's dance, or St. Anthony's fire—it was ascribed to witchcraft, and vengeance was wreaked upon any reputed witch. In many parts of England she was tried by a kind of Lynch law in a very summary manner. Her hands and feet being bound together, she was thrown into deep water; if she sank, and was drowned, she was declared innocent; if she swam, it was a proof of guilt, and a little form of law condemned her to the stake or halter. In Scotland, they were treated with greater barbarity; they were awfully tortured—thumb-screws, the boots to crush their knees, pricking them with needles or awls night and day, to prevent a moment's rest, were persevered in—until a confession was extorted, to be followed by a frightful death. The ignorance that prevailed may account for the faith of the vulgar in witchcraft; but that learned divines, and even the enlightened Judge Hale, should fall into the delusion is most surprising. Although Bunyan did not entertain these popular delusions, an extraordinary and unfounded charge was made to injure his fair fame. It was, that he had circulated some paper libelling a most respectable widow, a Quakeress, as a witch. This paper cannot now be discovered; but the story is so perfectly ridiculous as to render it quite improbable that Bunyan had any knowledge of it. The account is contained in a rare pamphlet of four leaves, preserved in the very curious library of the Society of Friends at Devonshire House, Bishopsgate. It is entitled, 'A lying wonder discovered, and the strange and terrible news from Cambridge proved false; which false news is published in a libel, concerning a wicked slander cast upon a Quaker; but the author of the said libel was ashamed to subscribe his name to it. Also, this contains an answer to John Bunion's paper, touching the said imagined witchcraft, which he hath given forth to your wonderment, as he saith; but it is also proved a lie and a slander by many credible witnesses hereafter mentioned.'[1] It narrates that Margaret Pryor, of Long Stanton, indicted, on the 28th July, 1659, the widow Morlin, a very benevolent Quaker lady, for having, on the 20th November, 1657, took her out of bed from her husband in the night, put a bridle in her mouth, and transformed her into a bay mare, and with a Quaker, William Allen, rode upon her to Maddenly House, a distance of four miles; that they made her fast to the latch of the door, while she saw them partake of a feast of mutton, rabbits, and lamb [lamb in November!!]; that they shone like angels, and talked of doctrine, and that she knew some of the guests; that her feet were a little sore, but not her hands, nor was she dirty. In examining her, the judge elicited that she made no mention of the story for a year and three-quarters, and that her deposition then was that some evil spirit changed her into a bay horse; that her hands and feet were lamentably bruised, and changed as black as a coal; that she had her chemise on, which was all bloody, from her sides being rent and torn with the spurs. All this was unknown to her husband; although she had returned from her nocturnal trot through the mud, and again taken her place by his side in bed, nor had she accounted for her chemise so strangely fitting a horse or mare. It was proved that the complainant had received money for bringing the charge, and pretended to have burned some of her hair with elder-bark, as a counter-charm to prevent it happening again. The judge summed up with observing that it was a mere dream or phantasy, and that the complainant was the sorceress, by practising incantations in burning her hair and bark. The jury found a verdict of —not guilty; and thus two innocent persons were saved by an enlightened judge from an ignominious death. It is almost incredible that, even after the trial, priests and magistrates who had promoted the prosecution professed to believe that the charge was true. This singular narrative, in defence of the poor persecuted Quakeress, is signed James Blackley an alderman, George Whitehead, and three others. No one can believe that John Bunyan gave credit to such a tale, or mentioned it to the injury of the parties accused. His reply was, that these slanders were devised by the devil and his instruments—'God knows that I am innocent.' The probability is, that the pamphlet called *Strange News from Cambridge* had been sent to him, and that he gave it to some Quaker to answer.

Considering the almost universal belief in witch-

[1] 4to, London, 1659. A MS. copy is in the editor's possession.

craft in those days—that Baxter, Cotton Mather, Clarke, and many of our most eminent divines, believed in it—and that Bunyan received the Scriptures in our authorized translation with the deepest reverence, it becomes an interesting inquiry how far he believed in witchcraft, possessions, incantations, and charms. He was persuaded that Satan could appear to mankind in the shape of animals, and in the human form. Had any one doubted the possibility of these appearances, he would at that time have been called an atheist and an unbeliever in the existence of God and of separate spirits. Thus he argues, that 'If sin can make one who was sometimes a glorious angel in heaven now so to abuse himself as to become, *to appearance*, as a filthy frog, a toad, a rat, a cat, a fly, a mouse, or a dog, to serve its ends upon a poor mortal, that it might gull them of everlasting life, no marvel if the soul is so beguiled as to sell itself from God and all good for so poor a nothing as a momentary pleasure.'[1] When speaking of the impropriety of excluding a pious person from the Lord's table, because of a difference of opinion as to water baptism, he says 'Do you more to the openly profane—yea, to all wizards and witches in the land?'[2] In quoting Isaiah xiii., he, taught by the Puritan version, puts the key in the margin—'Wild beasts of the desert shall lie there and their houses shall be full of doleful creatures. And the satyrs* shall dance there'[3] He gave no credence to the appearance of departed spirits, except in the hour of death; and then, while between time and eternity, he thought that in some rare cases spiritual sight was given to see objects otherwise invisible.[4]

* Fairies, goblins, and such like fantasies.

He fully believed in the power of Satan to suggest evil thoughts to the pious Christian, and to terrify and punish the wicked, even in this life; but never hints, through all his works, at any power of Satan to communicate to man any ability to injure his fellows. What a contrast is there between the *Pilgrim of Loretto*, with its witch and devil story, mentioned in the introduction to the *Pilgrim's Progress*, and Bunyan's great allegorical work! Conjurors and fortune-tellers, or witches and wizards, were vagabonds deserving, for their fraudulent pretensions,[5] punishment by a few months' imprisonment to hard labour, but not a frightful death. In all these things this great man was vastly in advance of his age. He had studied nature from personal observation and the book of revelation. In proportion as the laws of nature are understood, the crafty pretensions of conjurors and witches become exposed to contempt. Bunyan never believed that the great and unchangeable principles which the Creator has ordained to govern nature could be disturbed by the freaks of poor old crazy women, for purposes trifling and insignificant. No; such a man could never have circulated a report that a woman was turned into a bay mare, and her chemise into a horse-cloth and saddle! Unbridled sectarian feeling perverted some remark of his, probably made with the kindest intention, into a most incredible slander.

The Commonwealth had produced comparatively happy days for God's fearers—much valuable seed was sown, and the light of divine truth penetrated into many a benighted town and village. At length dark and portentous clouds rolled over the horizon. The Protector had entered into rest; his son was wholly incapable of taking the helm of public affairs. The exiled king, Charles II., having been invited to the throne, declared his determination to publish an amnesty for all political offences; and from Breda issued his proclamation for liberty of conscience, and the kingdom was cajoled and sold. The king was scarcely seated on his throne, and armed with power, when he threw off the mask. Men who had faithfully performed very painful duties under the authority of acts of parliament were put to death, others imprisoned and transported, and uniformity in religion was re-enacted under atrocious penalties. Bunyan was to endure a cruel imprisonment, with all the fears of an ignominious death. 'Now,' he says, 'as Satan laboured by reproaches and slanders to make me vile among my countrymen, that if possible my preaching might be made of none effect, so there was added hereto a long and tedious imprisonment, that thereby I might be frighted from my service for Christ, and the world terrified and made afraid to hear me preach.'

A flood of iniquity and profaneness overflowed the nation like an overwhelming torrent. All the wickedness which had been pent up by wholesome laws under Cromwell, burst like an avalanche over the affrighted Puritans. Openly encouraged by the king, his court, and courtezans,* it broke forth, so that a pious observer exclaimed, 'I do verily believe there hath been a greater flood of open profaneness in ten weeks past, than in ten years before.'[7] 'The world begins to loathe God's mannah; they are weary of preaching, and sick of sermons, and therefore 'tis just with God to ease

[1] Vol. i. p. 683.
[2] Vol. iii. p. 445.
[3] Vol. iii. p. 48.
[4] Vol. ii. 635.
[4] Vol. iii. p. 680.

* The Rev. Dr. Thomas Reeve of Waltham Abbey was wicked sycophant enough to dedicate a sermon 'to the most religious, renowned, potent, puissant, just, temperate, wise, worthy, patient, clement, chaste, charitable, incorrupt, innocuous prince Charles II.' It is full to perfection of the grossest lying flattery.

[7] Hall's *Downfall of May Games*, 1661, p. 8.

them of such burthens, and to lay upon them the heavy yoke of cruel and tyrannical men, that they may know the difference between God's service and the service of the nations. Men begin to cry out, *Isaiah* is too bold, *Jeremy* too harsh, *Amos* is too plain, he must go farther off. 'Tis these precise *Lots* that will not let the people go quietly to hell, that are the troublers of *Israel*, if once they could be shut of them, then they might sing, and swear, and rant, and roar, and be as safe as Sodom was when *Lot* was gone out of it.'[1]

THE FIFTH PERIOD.

BUNYAN SUFFERS PERSECUTION, AND A LONG AND DANGEROUS IMPRISONMENT, FOR REFUSING TO ATTEND THE COMMON PRAYER SERVICE, AND FOR PREACHING.

—— 'O happie he who doth possesse
Christ for his fellow-prisoner, who doth gladde
With heavenly sunbeames, goales that are most sad.'

(*Written by William Prynne, on his prison wall, in the Tower.*)

The men who arraign their fellows before any standard of orthodoxy, or claim the right of dictating forms of belief or modes of worship under pains or penalties, are guilty of assuming the prerogative of the Most High, and of claiming, for their frail opinions, infallibility. Such are guilty of high treason against the Majesty of heaven—and all their machinations have a direct tendency to destroy human happiness—the wealth of the nation, and that universal good-will among men which the gospel is intended to establish. Such men present to us the various features of antichrist, the dread enemy of mankind.

The duty of every intelligent creature is to watch the operations of nature, that he may be led to just perceptions of the greatness of the Creator, and the goodness of his immutable laws. Soon he finds his perceptions dim, and is conscious of evil propensities, which baffle all his efforts at sinless perfection. He finds nothing in nature to solve the solemn inquiry how sin is to be pardoned, and evil thoughts and habits to be rooted out. The convinced sinner then feels the necessity of a direct revelation from God; and in the Bible alone he finds that astounding declaration, which leaves all human philosophy at an immeasurable distance—'Ye must be born again.' God only can effect the wondrous change—man, priest, prophet, or magi, can do him no good—his terror-stricken conscience drives him to his Creator, and faith in the Redeemer causes consolation to abound.

In every kingdom of the world, the Christian inquirer is met by the opposition of antichrist; in some form or other, attempts will be made to limit his free-born spirit to human inventions and mediations in seeking divine mercy. He feels that he is bound, by all his hopes of happiness, here and hereafter, to obey God rather than man, in everything pertaining to spiritual religion. In his simple obedience to the Word of God, he braves all dangers, sure of the divine blessing and support while encountering obloquy, contempt, allurements, and persecution in its varied polluted forms and appalling cruelties.

To this period Bunyan's personal history was one of folly, of discipline, and of preparation. From this time he entered upon the higher class of accomplishments in Christ's school—patient suffering under persecution. All this severe education produced the richest fruits. His chronology runs thus:—Born, 1628; youth, to 1645, like a devil's anointed one, went into the army; 1646, married; 1647, outward reform; 1648, first lessons from pious women, tried by Ranters, introduced to Mr. Gifford; 1649, faint hopes followed by a storm of infidel thoughts; 1650, reads Luther, and is tempted to sell Christ; 1651, agonizing conflict; 1652, gradual relief; 1653, joins the church; 1654, serious illness, renewed conflict; 1655–57, preaching frequently in chains to men in chains; 1658–60, preaching with the fire of Christ's love, loses his first wife and marries a second time; 1660, thrust into the den where he wrote his *Pilgrim* and many books. During all this time, and to the end of his days, working at his trade, to maintain himself and family.

After the decease of Oliver Cromwell, it soon became apparent that the exiled king would be restored. In the prospect of that event, Charles II. promised a free pardon to all his subjects, excepting only such persons as should be excepted by parliament; and 'we do declare a liberty to tender consciences, and that no man shall be disquieted or called in question for differences of opinion in matters of religion, *which do not disturb the peace of the kingdom*.' Who could imagine, that, in the face of this solemn declaration, acts, the most oppressive and tyrannical, would be passed—compelling pretended uniformity in belief and real uniformity in the mode of public worship—driving the most pious and useful clergymen from their pulpits and livings—preventing them from becoming tutors or schoolmasters—and not suffering them to live within five miles of a city or town—closing against them their ancient places of worship, unless they conformed to a ritual and ceremonies, which in their conscientious opinions were opposed to the simplicity of the gospel. Ruinous penalties were inflicted, not only on every minister, but upon every hearer, who met to worship God in private houses or in the fields and woods. Christians, convinced of the wickedness

[1] Hall's *Downfall of May Games*, p. 4.

of such laws, strove, by every possible means, to evade the penalties, with a stern determination to worship God in the way that was satisfactory to their consciences. They met their beloved ministers in private places, and at the most unseasonable hours. It is said that Bunyan, to avoid discovery, went from a friend's house disguised as a carter, with his white frock, wide-awake cap, and his whip in his hand, to attend a private meeting in a sheltered field or barn. To prevent these meetings, severe and almost arbitrary penalties were enforced, a considerable part of which went to the informers—men of debauched habits and profligate principles. With all their vigilance, these prohibited meetings could not be prevented. In some cases, the persecuted disciples of a persecuted Lord took houses adjoining each other, and, by opening internal communications, assembled together. In some cases, the barn or room in which they met, had a door behind the pulpit, by which the preacher could escape. A curious letter, preserved in the archives at Devonshire House, states, that when a Christian assembly was held near Devonshire Square, while the minister was in his sermon, the officers and trained band entered the meeting-house. The preacher immediately ceased preaching, and gave out the lines of a hymn, which the congregation joined in singing, and the officers waited till the devotional exercise was ended. The preacher, taking advantage of their hesitation, made his escape by a door at the back of the pulpit; 'thus,' says the quaint Quaker, 'he choked the informers off with his hymn.' In the *Life of Badman* are some illustrative anecdotes relating to informers and their violent ends, with an interesting cut of a religious meeting in the fields. One informer is in a neighbouring tree to identify the meeters; while in the distance, another is running for the officers, with this verse under the print:—

> 'Informer, art thou in the tree?
> Take heed, lest there thou hanged be;
> Look likewise to thy foot-hold well;
> Lest, if thou slip, thou fall to hell.

In many cases the justices considered a field preacher to be equally guilty with a regicide.[1] One of the informers, named W. S., was very diligent in this business; 'he would watch a-nights, climb trees, and range the woods a-days, if possible to find out the meeters, for then they were forced to meet in the fields.' At length he was stricken by the hand of God, and died a most wretched object.[2] The cruelties that were inflicted upon Dissenters are scarcely credible. Penn, the Quaker, gives this narrative of facts:—'The widow's mite hath not escaped their hands; they have made her cow the forfeit of her conscience, not leaving her a bed to lie on, nor a blanket to cover her; and what is yet more barbarous, and helps to make up this tragedy, the poor helpless orphan's milk, boiling over the fire, was flung away, and the skillet made part of their prize; that, had not nature in neighbours been stronger than cruelty in informers and officers, to open her bowels for their relief, they must have utterly perished.[3] One of these infamous, hard-hearted wretches in Bedford, was stricken, soon after, with death; and such had been his notorious brutality, that his widow could not obtain a hearse, but was obliged to carry his body to the grave in a cart.

It is gratifying to leave these horrors—these stains upon our national history—for a moment, to record an event which took place about fifty years back. The Rev. S. Hillyard, the pastor of Bunyan's church, thus writes:—'When our meeting-house was lately repaired, we were allowed, by the lord-lieutenant and the justices, to carry on our public worship, for a quarter of a year, in the town-hall, where, if it had been standing in Mr. Bunyan's time, he must have been tried and committed to jail for preaching.' How different our position from that of our pilgrim forefathers.

Bunyan was one among the first persons punished under the sanction of those wicked laws. He was taken, sent to prison, and threatened with transportation or the halter, unless he would conform, or pretend to conform, to whatever religion happened to be by law established. This at all hazards he steadily refused; although, at that time, he fully anticipated being hung. Under such an awful impression, he felt exceedingly anxious that, suffering for the cause of Christ, he should meet death with fortitude, and be enabled to address the multitude that would come to see him die. 'And, thought I, if it must be so, if God will but convert one soul by my very last words, I shall not count my life thrown away, nor lost.'

About this time twelve Baptists were sentenced to be hung for nonconformity. One of these was a widow, Mary Jackman, who had six children; their reprieve was almost miraculous.[4]

The justices, if the law had allowed them, would, from the first, have prevented Bunyan's preaching. When they had the power, he possessed nothing to excite the cupidity of an informer: this, with the caution of his friends, saved him, for some months, from being apprehended; they met privately in barns, milk-houses, and

[1] Macaulay's *History of England*, vol. i.
[2] *Life of Badman*, vol. iii. p. 625.
[3] Penn's *England's Interest*, 4to, 1675, p. 2.
[4] Vol. i. p. 49, No. 335.
[5] Crosby's *Baptists*, vol. ii. p. 184.

stables, or in any convenient place in which they were not likely to be disturbed. In addition to these services, every opportunity was embraced to visit his friends—praying with them, and administering consolation, arming them with a steady resolve to be patient in suffering, and to trust in God for their safety and reward. At length an information was laid, and he was caught in the very act of worshipping God with some pious neighbours. There can be no hesitation in ascribing persecution to satanic origin. 'The devil shall cast some of you into prison.' He works by his tools, which in this case were wicked laws enforced by wicked men.

The narrative written by his own pen of his being arrested when conducting divine service, is deeply interesting. It is entitled: 'A Relation of the imprisonment of John Bunyan, minister of the gospel at Bedford; his examination before the justices, his conference with the clerk of the peace, and what passed between the judges and his wife when she presented a petition for his deliverance.' *Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven,* &c. (Mat. v. 10-12).

On November 12th, 1660, as the winter was setting in, having been invited to preach at Samsell, in Bedfordshire, he prepared a sermon upon these words—'Dost thou believe in the Son of God?' Jn. ix. 35; from which he intended 'to show the absolute need of faith in Jesus Christ, and that it was also a thing of the highest concern for men to inquire into, and to ask their own hearts whether they had it or no.'[1] He had then been a preacher of the glorious gospel of Christ for five or six years, without any interruption; for, although indicted, he had continued his useful career, and through grace had received great encouragement and eminent proofs of the divine blessing.

Francis Wingate, a neighbouring justice of the peace, having heard of the intended meeting, issued his warrant to bring the preacher before him. The intention of the magistrate was whispered about, and came to Bunyan's ears before the meeting was held, probably to give him an opportunity of escape. His friends, becoming alarmed for his safety, advised him to forego the opportunity. It was a trying moment for him; he had a beloved wife to whom he had not been long married, and four dear children by his first wife, one of them blind, all depending upon his daily labour for food. If he escaped, he might continue his stolen opportunities of doing good to the souls of men. He hesitated but for a few minutes for private prayer; he had hitherto shown himself hearty and courageous in preaching, and it was his business to encourage the timid flock. 'Therefore, thought I, if I should now run and make an escape, it will be of a very ill savour in the country; for what will my weak and newly converted brethren think of it? If I should run, now there was a warrant out for me, I might, by so doing, make them afraid to stand when great words only should be spoken to them.'

He retired into a close, privately, to seek Divine direction, and came back resolved to abide the will of God. It was the first attempt, near Bedford, to apprehend a preacher of the gospel, and he thus argued with himself—'If God, of his mercy, should choose me to go upon the forlorn hope, that is, to be the first that should be opposed for the gospel, if I should fly, it might be a discouragement to the whole body that should follow after. And further, I thought that the world thereby would take occasion at my cowardliness to have blasphemed the gospel.'[2] These considerations brought him to the noble resolution of fulfilling his duty under all its difficulties and dangers. In these reasonings the same honourable decision of mind animated him which impelled Daniel and the three Hebrew youths to violate the wicked laws of the nation in which they lived, because these laws were opposed to the will of God. He and they, as well as the apostles, judged for themselves, and opposed statutes or ancient customs which, in their opinion, were contrary to the divine law by which they were to be judged at the solemn and great day. Nor did they, in the prospect of the most dread personal sufferings, hesitate to follow the convictions of their minds Some laws are more honoured in the breach than in the observance of them. The law of Pharaoh to destroy the male children of the Israelites, in ancient times, and the present Popish laws of Tuscany, that the Bible shall not be read, are laws so contrary to common sense and the most sacred duties of man, that as 'God dealt well' with those who broke them in Egypt, so he has ever dealt with those who have thus honoured him. The millions of prayers that were offered up for a blessing upon the confessors, Madiai, have been answered. Had they perished in the prisons of Tuscany, they would have joined the noble army of martyrs before the throne of God, to witness his judgments upon that persecuting church which has shed so much holy blood.

When Bunyan was advised to escape by dismissing the meeting, which consisted of about forty persons, he replied, 'No, by no means; I will not stir, neither will I have the meeting dismissed. Come, be of good cheer, let us not be daunted; our cause is good, we need not be ashamed of it; to preach God's Word is so good

[1] Preface to his *Confession of Faith*, vol. ii. p. 593.

[2] Vol. i. p. 51.

a work, that we shall be well rewarded if we suffer for that.'[1] All this took place about an hour before the officers arrived. The service was commenced with prayer at the time appointed, the preacher and hearers had their Bibles in their hands to read the text, when the constable and his attendants came in, and, exhibiting the warrant, ordered him to leave the pulpit and come down; but he mildly told him that he was about his Master's business, and must rather obey his Lord's voice than that of man. Then a constable was ordered to fetch him down, who, coming up and taking hold of his coat, was about to remove him, when Mr. Bunyan fixed his eyes steadfastly upon him; having his Bible open in his hand, the man let go, looked pale, and retired; upon which he said to the congregation, 'See how this man trembles at the Word of God.' Truly did one of his friends say, 'he had a sharp, quick eye. His countenance was grave, and did strike something of awe into them that had nothing of the fear of God.'[2] But being commanded in the king's name, he went with the officers, accompanied by some of his friends, to the magistrate's residence. Before they left, the constable allowed him to speak a few words to the people of counsel and encouragment. He declared that it was a mercy when called to suffer upon so good an account; that it was of grace that they had been kept from crimes, which might have caused their apprehension as thieves and murderers, or for some wickedness; but by the blessing of God it was not so, but, as Christians, they were called to suffer for well-doing; and that we had better be the persecuted than the persecutors. The constable took him to the justice's house, but as he was from home, to save the expense and trouble of charging a watch to secure his prisoner, he allowed him to go home, one of his friends undertaking to be answerable for his appearance the next day. On the following morning they went to the constable and then to the justice. The celebrated Quaker, John Roberts, managed an affair of that kind better than Bunyan. There was plenty of time to have held and dismissed the meeting before the constable arrived, and then he might have done as Roberts did—made the best of his way to the magistrate's house, and demanded, 'Dost thou want me, old man?' and when asked whether or not he went to church, his ready reply was, 'Yes, sometimes I go to the church, and sometimes the church comes to me.'[3] And the justice, having no proof of any meeting, was glad to dismiss his troublesome customer, and discharged the warrant.

When Bunyan and the constable came before the justice, he inquired what the meeters did, and what they had with them, suspecting that they met armed, or for treasonable practices; but when the constable told him that they were unarmed, and merely assembled to preach and hear the Word, he could not well tell what to say. Justice Wingate was not the only magistrate who had felt difficulties as to the construction of the persecuting acts of 35 Eliz. and 15 Char. II. Had he taken an opinion, as one of the justices at that time did, it might have saved him from the infamy and guilt of punishing an innocent man. The case was this:—'Two persons of insolent behaviour, calling themselves informers, demanded, on their evidence of having been present, without summons or hearing in presence of the accused, that a fine of £100 should be levied; they were at the meeting and heard no Common Prayer service.' The opinion was that there must be evidence showing the intent, and proof that the meeting was held under *colour and pretence* of any exercise of religion to concoct sedition.[4] Mr. Wingate asked Bunyan why he did not follow his calling and go to church? to which he replied, that all his intention was to instruct and counsel people to forsake their sins, and that he did, without confusion, both follow his calling and preach the Word. At this the angry justice ordered his commitment to jail, refusing bail unless he would promise to give up preaching. While his mittimus was preparing, he had a short controversy with an old enemy of the truth, Dr. Lindale, and also with a persecuting justice, Mr. Foster, who pretended kindness, but began as 'a right Judas, and ended as a Herod:' he who, soon after, sorely vexed the people of God at Bedford. They tried their utmost endeavours to persuade Bunyan to promise not to preach; a word from him might have saved his liberty; but it was a word which would have sacrificed his religious convictions, and these were dearer to him than life itself. This was a trying moment, but he had been forewarned of his danger by the extraordinary temptation *to sell Christ* narrated in his *Grace Abounding*.[5] His feelings, while they were conducting him to the prison, were so cheering as to enable him to forget his sorrows; he thus describes them—'Verily, as I was going forth of the doors I had much ado to forbear saying to them, that I carried the peace of God along with me; and, blessed be the Lord, I went away to prison with God's comfort in my poor soul.'[6] In no part of Bunyan's life did he

[1] Vol. i. p. 51. [2] Preface to Works, folio, 1692.
[3] This very interesting memoir was published by the Society of Friends, 1825.

[4] *Case and Opinion*, under the head 'Conventicles,' British Museum. There is also a rare tract, to prove that the persecuting acts expired Oct. 24th, 1670.
[5] Vol. i. p. 22, No. 133.
[6] Vol. i. p. 54. How unspeakable the mercy, that the

manifest greater magnanimity and nobleness of soul than in his conduct before these persecuting justices.

We may easily imagine the alarm and misery felt by his affectionate wife and his four children, one of whom was blind, while it deeply affected all the dissenters in that part of the country. Antichrist appeared to triumph. It is very probable that his fellow-worshippers would humble themselves before God, and, with broken hearts, inquire what peculiar crimes they had been guilty of to call forth this severe chastisement. They might call to remembrance the language of David, 'thy judgments *are* a great deep;' and be comforted with his following words, 'O Lord, thou preservest man.' Who could have imagined that the jail was to be his study, his Bethel, and the means of his preaching to millions of his fellow-sinners, in all ages and languages! 'O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable *are* his judgments, and his ways past finding out!'

Bunyan's sufferings in prison were aggravated by his affectionate feelings for his blind daughter, and with tender apprehension he speaks of her in language of impassioned solicitude. 'Poor child, thought I, what sorrow art thou like to have for thy portion in this world! Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind shall blow upon thee!' Then he casts himself upon the boundless power of his God, repents his doubts, and is filled with consolation. Such were the severe trials by which he was qualified to write the *Pilgrim's Progress*.

Tradition points out the place in which this eminently pious man was confined, as an ancient prison, built with the bridge over the river Ouse.[1]

BEDFORD JAIL AND GATEHOUSE.

Situated over the middle of the river Ouse. In this damp den John Bunyan wrote the wondrous DREAM. The view was taken in 1761. The prison, in which the sleeping apartments are called by Mr. Howard two dungeons, stood until that great philanthropist unveiled its gloomy wretchedness in 1789, soon after which it was pulled down.

It was supported on one of the piers near the middle of the river.[1] As the bridge was only four yards and a half wide, the prison must have been very small. Howard, the philanthropist, visited the Bedford prison, that which was dignified as the county jail, about 1788, and thus describes it:—'The men and women felons associate together; their night-rooms are two dungeons. Only one court for debtors and felons; and no apartment for the jailer.'[2] Mr. Howard describes two prisons in Bedford, one being called the bridewell, the other the county jail—both very small and wretched. It is very probable that parts of Bunyan's twelve years were spent in each of these dens. A late venerable minister, Mr. Bull, who knew all the traditions upon the subject, never crossed the bridge without paying homage to Bunyan. On the other hand, a Mrs. Impey recollected visiting

persecutor cannot plunge his implements of torture into the spirit, nor prevent its intercourse with heaven!

A very deeply interesting narrative of all the particulars of this examination and form of trial, was recorded by the sufferer. See vol. i. p. 50.

[1] The bank of this river, Ouse, had been famous for the magnificent mausoleum of Offa, king of the Mercians, one of the illustrious murderers and robbers of his time (from whom the Editor's family, in their foolish vanity, claim descent); but this, as Camden says, 'a more violent and swifter stream than ordinary in a flood swouped clean away.' Upon the bridge being erected, a pier was raised from the river to support the two centre arches; and in this pier was Bunyan's gloomy prison. This dark place, a fit habitation for cruelty, has also been swept away. The gatehouse was pulled down in 1765, and the prison was demolished very soon after Howard had unveiled its gloomy wretchedness. The most solemn revelations were made by an apostle in a state of exile; and in this case how strange an apartment did God select for his servant, in which to write a most important book!

[2] There were three prisons in Bedford—the county jail, the bridewell, and the town jail. No decisive evidence has been discovered as to which prison Bunyan was committed. Two views of the bridge and prison are given in the plate at p. 63, vol. i.

[3] Howard's *Account of Lazarettos*, &c., 4to, 1789, p. 150.

the prison about 1803, and being shown the county jail in High Street, where Mr. Howard's steward pointed out Bunyan's cell. It is more than eighty years since Mr. Grose published a print of the prison on the bridge, and, in the absence of all records, tradition is our only guide. Imagination can hardly realize the miseries of fifty or sixty pious men and women, taken from a place of public worship and incarcerated in such dens or dungeons with felons, as was the case while Bunyan was a prisoner. Twelve feet square was about the extent of the walls; for it occupied but one pier between the centre arches of the bridge; and judging from Grose's view, it could not have had more than three rooms, one over the other. How properly does the poor pilgrim call it a certain DEN! What an abode for men and women who had been made by God kings and priests—the heirs of heaven! The eyes of Howard, a dissenter, penetrated these dens, these hidden things of darkness, these abodes of cruelty. He revealed what lay and clerical magistrates ought to have published centuries before, that they were not fit places in which to imprison any, even the worst of criminals. He denounced them, humanity shuddered at the discovery, and they were razed to their foundations. In this den God permitted his honoured servant, John Bunyan, to be incarcerated for more than twelve years of the prime of his life—a man, whose holy zeal for the salvation of sinners, whose disinterested labours, whose sufferings for Christ prove his apostolical descent much better than those who claim descent from popes, and Wolsey or Bonner—those fiends in human shape.

Bedford Bridge was pulled down in the year 1811, when the present handsome bridge was built. One of the workmen employed upon the ruins found, among the rubbish, where the prison had stood, a ring made of fine gold, bearing an inscription which affords strong presumptive evidence that it belonged to our great allegorist. Dr. Abbott, a neighbouring clergyman, who had daily watched the labours of the workmen, luckily saw it, and saved it from destruction. He constantly wore it, until, drawing near the end of his pilgrimage, in 1817, he took it off his own finger and placed it upon that of his friend Dr. Bower, then curate of Elstow,[1] and at present the dean of Manchester, charging him to keep it for his sake. This ring must have been a present from some person of property, as a token of great respect for Bunyan's pious character, and probably from an indignant sense of his unjust and cruel imprisonment. By the kind permission of the dean, we are enabled to give a correct representation of this curious relic.[2]

Impression of a Seal on a gold ring[3] found in the foundation of the old prison, Bedford Bridge.

Bunyan was thirty-two years of age when taken to prison. He had suffered the loss of his pious wife, whose conversation and portion had been so blessed to him. It is not improbable that her peaceful departure is pictured in Christiana's crossing the river which has no bridge. She left him with four young children, one of whom very naturally and most strongly excited his paternal feelings, from the circumstance of her having been afflicted with blindness. He had married a second time, a woman of exemplary piety and retiring modesty; but whose spirit, when roused to seek the release of her beloved husband, enabled her to stand unabashed, and full of energy and presence of mind, before judges in their courts, and lords in their mansions. When her partner was sent to jail, she was in that peculiar state that called for all his sympathy and his tenderest care. The shock was too severe for her delicate situation; she became dangerously ill, and, although her life was spared, all hopes had fled of her maternal feelings being called into exercise. Thus did one calamity follow another; still he preserved his integrity.[4]

Bunyan was treated with all the kindness which

[1] Elstow is a perpetual curacy or vicarage, worth at that time only £35 per annum! forming one of the discreditable anomalies of the church in the division of its immense revenues.

[2] The dean has kindly favoured me with the following description of it:—'The ring is of fine gold, very like in colour to that which has been brought into this country from California. The head is, I think, engraven, but the letters have not that sharpness about them which indicates the engraving tool; and the I. B. are undoubted indents made after the ring was finished.' It is not the usual emblem of a mourning gift, for that would have the cross-bones under the skull; it was more probably given as a special mark of esteem. Three things are certain—1st, That if so valuable a gift excited the poor man's pride, its loss must have been a serious annoyance to one whose family was dependent upon his daily labour. 2d, His preaching talent must have been highly appreciated before he was known as the author of the *Pilgrim's Progress*, to have brought him so valuable a token of respect. But the most pleasing and remarkable reflection is, the surprising progress of good-will among men of various denominations that a ring, worn by a despised and persecuted Nonconformist of a former age, is now highly prized and worn, from respect to his memory, by a dignified clergyman of the Established church.

[3] This was not his only ring; he left, *inter alia*, all *his rings* to his wife. See the deed of gift by which all the little property he had became secured to his wife.

[4] After he had lain in jail five or six days, an application was made to a liberal justice at Elstow, named Crumpton, to release him on bail; but he declined, fearing to give offence. He, however, so felt for this persecuted servant of Christ, as, after a few years, to sell him an edifice and barn, which, upon his release, was converted into a large meeting-house.

many of his jailers dared to show him. In his times, imprisonment and fetters were generally companions. Thus he says—'When a felon is *going to be tried*, his fetters are still making a noise on his heels.'[1] So the prisoners in the Holy War are represented as being 'brought in chains to the bar' for trial. 'These prisoners were handled by the jailer so severely, and loaded so with irons, that they died in the prison.'[2] In many cases, prisoners for conscience sake were treated with such brutality, before the form of trial, as to cause their death. By divine mercy, Bunyan was saved from these dreadful punishments, which have ceased as civilization has progressed, and now cloud the narratives of a darker age.

After having lain in prison about seven weeks, the session was held at Bedford, for the county; and Bunyan was placed at the bar and told that a bill had been found against him of which he had previously not the slightest intimation. The indictment preferred against him was, 'That John Bunyan, of the town of Bedford, labourer, hath devilishly and perniciously abstained from coming to church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the king.' He was asked whether he confessed the indictment, to which he replied: 'We have had many meetings together, both to pray to God, and to exhort one another; and that we had the sweet comforting presence of the Lord among us for our encouragement; blessed be his name therefor! I confess myself guilty no otherwise.' No witnesses were examined, but a plea of guilty was recorded; and his sentence was, 'You must be had back again to prison, and lie there for three months following; and, at the three months' end, if you do not submit, and go to church to hear divine service, and leave your preaching, you must be banished the realm; and if, after such a day as shall be appointed you to be gone, you shall be found in this realm, without special license from the king, you must stretch by the neck for it, I tell you plainly; and so he [the justice] bid the jailer have him away.'[3] The hero answered, 'I am at a point with you: If I were out of prison to-day, I would preach the gospel again to-morrow by the help of God.'[4]

In this indictment Bunyan is not described as 'of Elstow' but 'of Bedford.' Probably he had removed to Bedford soon after he joined Gifford's church. Many justices were upon the bench, presided over by Justice Keeling.[5] If this was Serjeant Kelynge who, the following year, was made lord chief-justice, he was a most arbitrary tyrant, equalled or excelled only by Judge Jeffreys. It was before him that some persons were indicted for attending a conventicle; but it being only proved that they had assembled on the Lord's-day with Bibles in their hands without prayer-books, and there being no proof that their meeting was only under colour or pretence of religion, the jury acquitted them. Upon this he fined each of the jurymen one hundred marks, and imprisoned them till the fines were paid. Again, on a trial for murder, the prisoner being under suspicion of dissent, was one whom the judge had a great desire to hang, he fined and imprisoned all the jury because, contrary to his direction, they brought in a verdict of manslaughter! Well was it said, that he was more fit to charge the Roundheads with Prince Rupert's dragoons than to charge a jury. After a short career, he fell into utter contempt.[6] He entered into a long argument with the poor tinker, about using the liturgy, first warning him of his danger if he spake lightly of it. Bunyan argued that prayer was purely spiritual, the offering of the heart, and not the reading of a form. The justice declared—'We know the Common Prayer-book hath been ever since the apostles' time, and is lawful to be used in the church!!' Bunyan replied, 'Sir, the Scripture saith that it is the Spirit as helpeth our infirmities – mark, it doth not say the Common Prayer-book teacheth us how to pray, but the Spirit.' One of the justices said, 'He will do harm, let him speak no farther.' 'I said, Blessed be the Lord, we are encouraged to pray, and exhort one another, for we have

[1] Vol. ii. p. 107. [2] Vol. iii. p. 341, 366.

[3] Vol. i. p. 57. He had been in prison seven weeks when three months were allowed to conform, after which the day was to be named for transportation. Before this time was run out came the coronation, and then he had another twelve months to sue out a pardon. But for this remarkable intervention of Providence, Bunyan, in due course of law, would have been transported.

[4] Vol. i. p. 57. This forcibly reminds us of Greatheart's reply to Giant Maul—'I am a servant of the God of heaven; my business is to persuade sinners to repentance; if to prevent this be thy quarrel, let us fall to it as soon as thou wilt.'—Vol. iii. p. 210. Southey attempts to vindicate the justices in condemning him, and grossly misstates the facts; calling him unreasonable and intolerant; that preaching was incompatible with his calling, and that he ought not to have sacrificed his liberty in such a cause! The poet-laureate makes these assertions, knowing the vast benefits which sprung from the determined piety and honesty of the persecuted preacher. Would not By-ends, Facing-both-ways, and Save-all, have jumped to the same conclusion?

[5] His autograph, in the Editor's possession is spelled 'Keling.'

[6] Lord Campbell's *Lives of the Chief Justices*, vol. i. p. 504. Keeling, when Magna Charta was cited in a cause before him, showed his contempt of the great charter of English liberty by vulgarly calling it Magna F——a. He became despised, scorned, and neglected, and died May 9th, 1671, before his victim, Bunyan, was liberated.

had the comfortable presence of God among us, for ever blessed be his holy name. Justice Keeling called this pedler's French, saying that I must leave off my canting. The Lord open his eyes!' It is surprising that such a dialogue was ever entered upon; either Keeling was desirous of triumphing over the celebrated tinker, or his countenance and personal appearance commanded respect. For some cause he was treated with great liberality for those times; the extent of it may be seen by one justice asking him, 'Is your God Beelzebub?' and another declaring that he was possessed with the devil! 'All which,' says Bunyan, 'I passed over: the Lord forgive them!' When, however, the justice was worsted in argument, he acknowledged that he was not well versed in Scripture.[1]

Bunyan was, if not the first, one of the first dissenters who were proceeded against after the restoration of Charles II.; and his trial, if such it may be called, was followed by a wholesale persecution. The king, as head of the Church of England, wreaked his vengeance upon all classes of dissenters, excepting Roman Catholics and Jews.

Charles II. was the vilest head that ever the church had upon its shoulders, or, it is to be hoped, ever will have. The *Edinburgh Review* justly said: He superseded the reign of the saints, by the reign of strumpets. He was crowned with the Solemn League and Covenant in his hand, and died with the host sticking in his throat, after a life spent in dawdling suspense between Hobbism and Popery, and in degrading bondage to licentiousness. His reign was most disgraceful and disastrous to the nation, even the king being a pensioner upon the French court. Plots and conspiracies alarmed the people; tyranny was triumphant; even the bodies of the illustrious dead were exhumed, and treated with worse than savage ferocity; while a fierce persecution for nonconformity raged throughout the kingdom, which filled the jails with dissenters.

In Scotland, the persecution raged with still more deadly violence. Military, in addition to civil despotism, strove to enforce the use of the Book of Common Prayer. The heroic achievements and awful suffering of Scottish Christians, saved their descendants from this yoke of bondage.[2]

It would be difficult to believe the records of the brutal treatment which the sufferers underwent, had they not been handed down to us in the state trials, and in public registers, over which the persecuted had no control. Two instances will show the extreme peril in which the most learned and pious men held their lives. John James, the pastor of a Baptist church in Whitechapel, was charged, upon the evidence of a perjured drunken vagabond named Tipler, a pipemaker's journeyman, who was not present in the meeting, but swore that he, outside the chapel, heard him utter treasonable words. Notwithstanding the evidence of some most respectable witnesses, who were present during the whole service, and distinctly proved that no such words were used, Mr. James was convicted, and sentenced to be hung. His distracted wife saw the king, presented a petition, and implored mercy, when the unfeeling monarch replied, 'O Mr. James; he is a sweet gentleman.' Again, on the following morning, she fell at his feet, beseeching his royal clemency, when he spurned her from him, saying, 'John James, that rogue, he shall be hanged; yea, he shall be hanged.' And, in the presence of his weeping friends, he ascended from a gibbet, erected facing his meeting-house, to the mansions of the blessed. His real crime was, that he continued to preach after having been

[1] The statute under which Bunyan suffered is the 35th Eliz. cap. 1, re-enacted with all its rigour in the 16th Charles II. cap. 4, 1662: 'That if any person, above sixteen years of age, shall forbear coming to church for one month, or persuade any other person to abstain from hearing divine service, or receiving the communion according to law, or come to any unlawful assembly, conventicle, or meeting—every such person shall be imprisoned, without bail, until he conform, and do in some church make this open submission following:—I do humbly confess and acknowledge that I have grievously offended God, in contemning his majesty's godly and lawful government and authority, by absenting myself from church, and from hearing divine service, contrary to the godly laws and statutes of this realm. And in using and frequenting disordered and unlawful conventicles and assemblies, under pretence and colour of exercise of religion; and I am heartily sorry for the same. And I do promise and protest, that from henceforth I will, from time to time, obey and perform his majesty's laws and statutes, in repairing to the church and divine services, and do my uttermost endeavour to maintain and defend the same. And for the third offence he shall be sent to the jail or house of correction, there to remain until the next sessions or assizes, and then to be indicted; and being thereupon found guilty, the court shall enter judgment of transportation against such offenders, to some of the foreign plantations (Virginia and New England only excepted), there to remain seven years; and warrants shall issue to sequester the profits of their lands, and to distrain and sell their goods to defray the charges of their transportation; and for want of such charges being paid, the sheriff may contract with any master of a ship or merchant to transport them; and then such prisoner shall be a servant to the transporter or his assigns; that is, whoever he will sell him or her to, for five years. And if under any such judgment of transportation shall escape, or being transported, return into any part of England, shall SUFFER DEATH as felons, without benefit of clergy.' These horrid laws were repealed or modified as to dissenters by the toleration acts of William and Mary, leaving under their tyranny the nonjurors and Papists. The test and corporation acts were repealed in 1828, and under our beloved Queen Victoria, the Papists have been freed from these ferocious laws.

[2] Every Christian should read the appalling account of these sufferings recently published under the title of *Ladies of the Covenant*. It exhibits scenes of savage brutality licensed by the laws of a country called Christian.

warned not to do so by John Robinson, lieutenant of the Tower, properly called, by Mr. Crosby,[1] a devouring wolf, upon whose head the blood of this and other innocent dissenters will be found. Another dissenting minister, learned, pious, loyal, and peaceful, was, during Bunyan's time, marked for destruction. Thomas Rosewell was tried before the monster Jeffreys. He was charged, upon the evidence of two infamous informers, with having doubted the power of the king to cure the king's evil, and with saying that they should overcome their enemies with rams' horns, broken platters, and a stone in a sling. A number of most respectable witnesses deposed to their having been present; that no such words were uttered, and that Mr. Rosewell was eminent for loyalty and devoted attachment to the government. Alas! he was a dissenting teacher of high standing, of extensive acquirements, and of great earnestness in seeking the salvation of sinners; and, under the direction of that brutal judge, the venal jury found him guilty, and he was sentenced to be hung. This frightful sentence would have been executed but from a singular interposition of Providence. Sir John Talbot was present during the trial, and a stranger to Mr. Rosewell; but he was so struck with the proceedings, that he hastened to the king, related the facts, and added, 'that he had seen the life of a subject, who appeared to be a gentleman and a scholar, in danger, upon such evidence as he would not hang his dog on.' And added, 'Sire, if you suffer this man to die, we are none of us safe in our own houses.' At this moment Jeffreys came in, gloating over his prey, exulting in the innocent blood he was about to shed, when, to his utter confusion, the king said, 'Mr. Rosewell shall not die;' and his pardon was issued under the great seal.[2] Every Englishman should read the state trials of that period, recording the sufferings of Richard Baxter, William Penn, Sir H. Vane, and many others of our most pious forefathers; and they must feel that it was a miracle of mercy that saved the life of Bunyan, and gave him leisure to write not only his popular allegories, but the most valuable treatises in the English language upon subjects of the deepest importance.

When he entered the prison, his first and prayerful object was to levy a tax upon his affliction—to endeavour to draw honey from the carcass of the lion. His care was to render his imprisonment subservient to the great design of showing forth the glory of God by patient submission to His will. Before his commitment, he had a strong presentiment of his sufferings; his earnest prayer, for many months, was that he might, with composure, encounter all his trials, even to an ignominious death. This led him to the solemn consideration of reckoning himself, his wife, children, health, enjoyments, all as dying, and in perfect uncertainty, and to live upon God, his invisible but ever-present Father.

Like an experienced military commander, he wisely advises every Christian to have a *reserve* for Christ in case of dire emergency. 'We ought to have a reserve for Christ, to help us at a dead lift. When profession and confession will not do; when loss of goods and a prison will not do; when loss of country and of friends will not do; when nothing else will do, then willingly to lay down our lives for his name.'[3] In the midst of all these dread uncertainties, his soul was raised to heavenly contemplations of the future happiness of the saints of God.

A persecuting hierarchy having been re-instated in power, revived obsolete and tyrannical laws. The mechanic, or fisherman, shall not preach or teach, was the sullen, stern voice of despotic authority. But, at the imminent risk of transportation, and even of death, the pious and highly-talented mechanic, John Bunyan, persevered in instructing the peasantry who came within the reach of his voice. He was for this, and for not attending his parish church, seized and sent to jail; where he was mysteriously screened until the violence of the storm of persecution had passed by. Here, by the overruling power of his God, the means that were thus used to prevent his voice from being heard by a few poor labourers, was the means by which he has preached to millions, and which opened to this persecuted disciple of Christ the path to honour, as well as to lasting and most extensive usefulness.

At the end of three months he became anxious to know what the enemies of the cross intended to do with him. His sentence was transportation and death, unless he conformed. To give up or shrink from his profession of Christ, by embracing the national forms and submitting his conscience to human laws, he dared not. He resolved to persevere even at the sacrifice of his life. To add to his distress, doubts and fears clouded his prospects of futurity; 'Satan,' said he, 'laid hard at me to beat me out of heart.' At length he came to the determination to venture his eternal state with Christ, whether he had present comfort or not.

The clerk of the peace, Mr. Cobb, was sent by the justices to persuade him to conform, and had

[1] *History of Baptists*, vol. ii. p. 172. Robinson was a nephew of Archbishop Laud, and appeared to inherit his evil spirit.

[2] Wilson's *History of Dissenting Churches*, and the *Trial of Rosewell*, 8vo, 1718.

[3] Vol. i. p. 198. *Grace Abounding*, No. 326.

a very long and interesting conference with him in the prison. This persuasion was accompanied with a notice sent by the justices, that they would prosecute the law even to sending him 'away out of the nation, or else worse than that,' alluding to the stretching by the neck, as Mr. Justice Keeling brutally menaced. This shows that the magistrates were well convinced that he was a leader in nonconformity, who, if brought over, would afford them a signal triumph. In fact, he was called by a beneficed clergyman 'the most pestilent schismatic in all the county of Bedford.'[1] It is perhaps to the arguments of Cobb that he refers in his *Advice to Sufferers*. 'The wife of the bosom lies at him, saying, O do not cast thyself away; if thou takest this course, what shall I do? Thou hast said thou lovest me; now make it manifest by granting this my *small* request—Do not still remain in thine integrity. Next to this come the children, which are like to come to poverty, to beggary, to be undone, for want of wherewithal to feed, and clothe, and provide for them for time to come. Now also come kindred, and relations and acquaintance; some chide, some cry, some argue, some threaten, some promise, some flatter, and some do all to befool him for so unadvised an act, as to cast away himself, and to bring his wife and children to beggary for such a thing as religion. These are sore temptations.'[2] It was during this period of his imprisonment that the mad attempt was made, by Venner and his rabble, to overturn the government. This was pressed upon Bunyan as a reason why he should not hold meetings for religious exercises, but rely upon his more private opportunities of exhorting his neighbours. In reply to this, Mr. Cobb is reminded of Bunyan's well-known loyalty, which would become useful in proportion to his public teaching. He was asked whether he would submit to the judgment of the church; he replied, Yes, sir, to the church of God, and that judgment can only be found in the Scriptures. The home-thrust which overpowered the clerk of the peace, when he pressed upon the prisoner not to preach, was a quotation from Fox's *Martyrs*, with which Bunyan must have been familiar before he was imprisoned, and which his retentive memory enabled him to quote. '*Wickliffe* saith, that he which leaveth off preaching and hearing of the Word of God for fear of excommunication of men, *he is already excommunicated of God*, and shall in the day of judgment be counted *a traitor to Christ*.' It was a pleasing interview, which, while it did not for a moment shake his determination, led him to thank Mr. Cobb for his civil and meek discourse, and to ejaculate a heartfelt prayer—'O that we might meet in heaven.'[3] The whole of it is reprinted at the end of the *Grace Abounding*, and it shows that God gave him favour even with his persecutors. It is not surprising that such a prisoner should have won the good opinion of his jailer, so that he was permitted the consolation of seeing his relatives and friends, who ministered to his comforts.

When the time arrived for the execution of the bitterest part of his sentence, God, in his providence, interposed to save the life of his servant. He had familiarized his mind with all the circumstances of a premature and appalling death; the gibbet, the ladder, the halter, had lost much of their terrors; he had even studied the sermon he would then have preached to the concourse of spectators. His feelings are best exhibited in his own words. 'I was once above all the rest in a very sad and low condition for many weeks; this lay much upon my spirit, that my imprisonment might end at the gallows for aught that I could tell. Now, therefore, Satan laid hard at me to beat me out of heart, by suggesting thus unto me, But how if, when you come indeed to die, you should be in this condition; that is, as not to savour the things of God, nor to have any evidence upon your soul for a better state hereafter? For indeed at that time all the things of God were hid from my soul. Wherefore, when I at first began to think of this, it was a great trouble to me; for I thought with myself, that in the condition I now was in, I was not fit to die, neither indeed did think I could, if I should be called to it: besides, I thought with myself, if I should make a scrabbling shift to clamber up the ladder, yet I should either with quaking, or other symptoms of faintings, give occasion to the enemy to reproach the way of God and his people for their timorousness. This therefore lay with great trouble upon me, for methought I was ashamed to die with a pale face, and tottering knees, for such a cause as this. Wherefore, I prayed to God that he would comfort me, and give me strength to do and suffer what he should call me to; yet no comfort appeared, but all continued hid: I was also at this time so really possessed with the thought of death, that oft I was as if I was on the ladder with a rope about my neck; only this was some encouragement to me, I thought I might now have an opportunity to speak my last words to a multitude, which I thought would come to see me die; and, thought I, if it must be so, if God will but convert one soul by my very last words, I shall not count my life thrown away, nor lost. But yet all the things of God were kept out of my sight, and still the tempter followed me with,

[1] Vol. ii. p. 279.
[2] Vol. ii. p. 733.
[3] Vol. i. p. 60.

But whither must you go when you die? What will become of you? Where will you be found in another world? What evidence have you for heaven and glory, and an inheritance among them that are sanctified? Thus was I tossed for many weeks, and knew not what to do; at last this consideration fell with weight upon me, That it was for the Word and way of God that I was in this condition, wherefore I was engaged not to flinch a hair's breadth from it.

'I thought also, that God might choose whether he would give me comfort now or at the hour of death, but I might not therefore choose whether I would hold my profession or no: I was bound, but he was free: yea, it was my duty to stand to his word, whether he would ever look upon me or no, or save me at the last: wherefore, thought I, the point being thus, I am for going on, and venturing my eternal state with Christ, whether I have comfort here or no; if God doth not come in, thought I, I will leap off the ladder even blindfold into eternity, sink or swim, come heaven, come hell, Lord Jesus, if thou wilt catch me, do; if not, I will venture for thy name. Now was my heart full of comfort, for I hoped it was sincere: I would not have been without this trial for much; I am comforted every time I think of it, and I hope I shall bless God for ever for the teaching I have had by it.' His spiritual foes fled in confusion—his feet were firmly fixed upon the Rock of ages—the Angel of the covenant had ministered unto him—he had fought the good fight, had overcome his fears, and God crowned him with victory.

At this critical time the king's coronation took place, on April 23d, 1661. To garnish this grand ceremony, the king had ordered the release of numerous prisoners of certain classes, and within that description of offences was that for which Bunyan was confined. The proclamation allowed twelve months' time to sue out the pardon under the great seal, but without this expensive process thousands of vagabonds and thieves were set at liberty, while, alas, an offence against the church was not to be pardoned upon such easy terms. Bunyan and his friends were too simple, honest, and virtuous, to understand why such a distinction should be made. The assizes being held in August, he determined to seek his liberty by a petition to the judges. The court sat at the Swan Inn, and as every incident in the life of this extraordinary man excites our interest, we are gratified to have it in our power to exhibit the state of this celebrated inn at that time.

Having written his petition, and made some fair copies of it, his modest, timid wife determined to present them to the judges. This was his second wife. Of her family, how they became

Old Swan Inn, Bedford.[1]

acquainted, or where they were married, nothing is known. She proved to be a mother to his children, and happily for him, she was a spirited, Christian woman—exactly fitted for so trying a position. His first wife was a solace and helpmate while his spirit was a prisoner in Doubting Castle, as his second wife was his comfort while his body was incarcerated in Bedford jail. Her heroic achievements—for such they deserve to be called—on behalf of her husband, are admirably narrated by Bunyan, the whole of which is reprinted in our first volume,[2] and deserves a most attentive perusal. She had previously travelled to London with a petition to the House of Lords, and intrusted it to Lord Barkwood, who conferred with some of the peers upon it, and informed her that they could not interfere, the king having committed the release of the prisoners to the judges. When they came the circuit and the assizes were held at Bedford; Bunyan in vain besought the local authorities that he might have liberty to appear in person and plead for his release. This reasonable request was denied, and, as a last resource, he committed his cause to an affectionate wife. Several times she appeared before the judges; love to her husband, a stern sense of duty, a conviction of the gross injustice practised upon one to whom she was most tenderly attached, overcame her delicate, modest, retiring habits, and forced her upon this strange duty. Well did she support

[1] The cut, copied from an old drawing of the house taken before its entire demolition, at the end of the last century, exhibits its quaint characteristics. The bridge foot is to the spectator's right; the church tower behind is that of St. Mary's, also seen in our view of the jail, which would of course be seen from the bow windows of the old inn in which the judges met.

[2] Vol. i. p. 60.

the character of an advocate, pleading for a beloved husband and his children in impassioned language—only tolerated by her peculiar position, and under the protection of a pious chief-justice. This delicate, courageous, high-minded woman appeared before Judge Hale, who was much affected with her earnest pleading for one so dear to her, and whose life was so valuable to his children. It was the triumph of love, duty, and piety over bashful timidity. Bunyan thus narrates the interview which was held in the Swan Chamber near his prison. 'She came before the judges with abashed face, and a trembling heart,' and appealed to Judge Hale, that as her husband had not been lawfully convicted, he ought to be discharged. Some of the justices rudely asserted that he was lawfully convicted, and that it was recorded. She pleaded for him and his four children, one of whom was blind, until Judge Hale, 'looking very soberly on the matter,' was much affected, and said, 'Alas, poor woman.' One of his persecutors taunted her husband with being a tinker: yes, said she, and because he is a tinker and a poor man, therefore he is despised and cannot have justice. He will preach, said Justice Chester, the doctrine of the devil. No, my lord, she replied—it is the Word of God, and when the righteous Judge shall appear, it will be known that God hath done much good by him. Judge Hale said, I am sorry that I can do thee no good. Some of the judges scratched their heads for anger. Hale, much affected, and like an angel of mercy, sheltered the prisoner from their rage. Mrs. Bunyan burst into tears, not so much, she said, because they were so hard-hearted to her husband, but to think what a sad account such poor creatures will have to give at the coming of the Lord. Thus ended this extraordinary scene, perhaps unparalleled in the world's history. Her energetic appeals were in vain. Overwhelmed with misery, she went to inform her husband that, while felons, malefactors, and men guilty of misdemeanours were, without any recantation or promise of amendment, to be let loose upon society to *grace the coronation*, the poor prisoners for conscience sake were to undergo their unjust and savage sentences. Or, in plain words, that refusing to go to church to hear the Common Prayer was an unpardonable crime, not to be punished in any milder mode than recantation, or transportation, or the halter, unless an uncertain, tedious, and expensive process of pardon under the great seal could be sued out. This the poor poverty-stricken prisoner was utterly unable to attempt. With what bitter feelings must she have returned to the prison, believing that it would be the tomb of her beloved husband! How natural for the distressed, insulted wife to have written harsh things against the judge! She could not have conceived that, under the stately robes of Hale, there was a heart affected by divine love. And when the nobleman afterwards met the despised tinker and his wife, on terms of perfect equality, clothed in more glorious robes in the mansions of the blessed, how inconceivable their surprise! It must have been equally so with the illustrious, the pious, and learned judge, when, in the pure atmosphere of heaven, he found that the illiterate tinker, harassed by poverty and imprisonment, who had been left to languish in a jail for want of the means to sue out a writ of pardon, would one day be the admiration of the world. As Dr. Cheever eloquently writes—'How little could he [Hale] dream, that from that narrow cell in Bedford jail a glory would shine out, illustrating the government and grace of God, and doing more good to man than all the prelates and judges of the kingdom would accomplish.'[1]

His wife returned to the prison with a heavy heart, believing that death would be his only release. How surprised must she have been to find her husband tranquil in holy communion, and even rejoicing. 'Now was my heart full of comfort. I would not have been without this trial for much—*these are the spoils won in battle.*' 1 Ch. xxvi. 27.

How many thousands will in heaven search out Bunyan, to hear his own accounts of his sufferings, and how he conceived his wondrous dream! Nor will they forget the wife whose 'Plain Man's Pathway'[2] led him to his first inquiries after the Wicket-gate; nor his Elizabeth, who so nobly pleaded for him before the judges.

To prevent the pious and talented John Bunyan from doing good, state religion shut him up in a noisome jail; and how remarkably was it overruled for the attainment of the very object they intended to prevent! What fearful odds—the power of the state, priests, and justices, armed with acts of parliament, to compel uniformity in faith and practice, are confederate together to crush a labouring mechanic! He preaches the glad tidings of salvation to a few poor trembling sinners; they are converted; from being pests to society, they become valuable and useful citizens; it is effected in a barn—the pomp and ceremonies and vestments used in a consecrated building are set at nought. The kingdom of Christ increased, with all its blessed effects, without the aid of a learned education. God must be prevented from thus going with, and

[1] *Lectures on the Pilgrim's Progress.*

[2] This book, with 'M. Bunyan' on the title-page, is in the Editor's possession.

blessing his devoted and humble servant, in a way so contrary to acts of parliament and human pride; the justices meet—they warn their destined prey, and endeavour to cajole him into obedience and spiritual slavery; he saw their hostile array, he knew their extensive powers—to imprison, transport, put to an ignominious death. What could a poor tinker do under such alarming circumstances? He had a refuge and a friend that they saw not, knew not. He took counsel with his God, and, while in the path of duty, felt that he had a wall of fire round about him, that all things must work together for good.

During the twelve months allowed him to sue out a pardon, his jailer granted him considerable liberty. 'I followed my wonted course of preaching and visiting the people of God, exhorting them to be faithful, and to take heed that they touched not the Common Prayer but to mind the Word of God.' He was present at the church meetings in June and July, 1661. But having gone to visit his Christian friends in London, 'my enemies were so angry that they had almost cast my jailer out of his place; whereupon my liberty was more straitened, so that I must not now look out of the door.'[1]

The number of nonconformists who were imprisoned in these trying times will never be fully known until the great day when all secrets will be revealed, to the honour of the persecuted and the infamy of the persecutors. They were of both sexes and of all ages, from the child of nine or ten years to the hoary-headed saint of eighty, who, bending and trembling over the grave with bodily infirmities, was driven to prison and incarcerated in a dungeon. In Picart's *Religious Ceremonies*, it is stated that the number of dissenters, of all sects, who perished in prison under Charles II. was EIGHT THOUSAND.[2]

As a sect, the Quakers were the most severely handled. Not only were they the ardent friends of religious liberty, but their principles led them to testify against oaths, a hireling ministry, tithes, and other ecclesiastical demands, whether by forcible or voluntary contributions; and they taught that the work of the ministry was one of the purest benevolence, and not to be fulfilled for the love of pelf, or idleness, or worldly distinction. The law required them to attend the church, and when there, roused by what they deemed to be foolish and wicked observations, it was common for them to take out their Bibles, and denounce, in awful terms, the conduct of blind teachers, who led their equally blind hearers to everlasting perdition. And for this illegal conduct, instead of being fined and admonished, they were imprisoned and cruelly treated.

If some of the nonconformists occasionally interrupted the clergyman while preaching, the church party frequently did the same to both Baptists and Quakers. Thus it happened when Bunyan was preaching in a barn, a church scholar, wounded by his observations, cried out, 'You are a deceiver, a person of no charity, nor fit to preach; for you condemn the greater portion of your hearers.' Bunyan replied, 'Did not Jesus Christ preach to the same effect, when he described four sorts of hearers—the highway, stony, thorny, and good ground, whereof the good ground were the only persons to be saved? Do you mean to say that Jesus was unfit to preach? Away with such logic!' The scholar rode away much better punished than by imprisonment, for disturbing a congregation which he was *not* compelled to attend.

Multitudes of Quakers and Baptists were confined for the non-payment of ruinous fines, imposed after the officers of injustice had swept away all the worldly goods that they possessed. In most cases they were treated with extreme cruelty; some, even in the midst of the plague then raging, were dragged from their homes and families, and shut up in a jail little better than a pest-house, in which seventy-nine members of the Society of Friends,[3] and a great number of other nonconformists died, and obtained a happy release from the fangs of tyranny. Upwards of eight thousand Quakers alone suffered imprisonment;[4] and the record of those who died in prison, at an early period of this fierce persecution, as preserved at Devonshire House, Bishopsgate, gives the fearful number of 399 persons of that persuasion only. At Carlisle, Dorothy Waugh and Ann Robinson, for preaching, were dragged through the streets, with each an iron instrument of torture, called a bridle, upon their heads, and were treated with gross indecency.[5] A youth named James Parnell, aged nineteen, was treated with a degree of cruelty which, had it not been well authenticated, would have been beyond our credibility. 'He was thrust into a hole in Colchester Castle not so wide as a baker's oven, and at a considerable height from the pavement; in climbing down to get his food, his hands being benumbed, he lost his hold, and fell upon the stones, wounding his head severely, and bruising his body. In this state he was beaten by the jailer, and thrust into a similar hole nearer the pavement. He was shortly released from further torments by death.'[6] A memorial was presented to the king and his council at Whitehall, 'Being a brief relation of

[1] Vol. i. p. 62.

[2] Paris, 1809, tome x. p. 71:—'Huit mille *dissenters* de toutes les croyances périrent en prison.'

[3] Hooke's *Address to both Houses of Parliament*, 4to, 1674.

[4] Ibid. [5] Besse's *Sufferings*. [6] Ibid. vol. i. p. 191.

some of the cruel and inhuman usage, and great persecution and imprisonment of above four thousand two hundred and thirty of the people of God, in scorn called Quakers, for worshipping of God, and meeting together in the fear of the Lord.'[1] The summary of this frightful broadside, which gives an account of the number of Quakers in every prison throughout the kingdom, and is of undoubted authority, shows that such was the thronged state of the prisons, that in some cases they were crowded into so small a space that some had to stand while the others laid down. Many were taken out dead. To add to their trials, in Somersetshire the vilest felons were ironed to the poor Quakers; all the prisons were filled with men, women, and children; the aged and young, healthy and sick, were indiscriminately shut up with the vilest of ruffians, their clothes torn off; women taken from their beds in the night, and driven along the dirty roads in winter to prison; sixty-eight thrust into a small room, without bread or water, some of the women being in the most trying and delicate state; many in chains and fetters, wallowing in indescribable filth. Sixty of these Quakers were at one time confined, with John Bunyan and his friends, in the prison at Bedford. In 'Some Account of the Life and Death of Mr. John Bunyan,' prefixed to his works, 2 vols. folio, 1737, p. xii., we find that 'sixty dissenters were at one time put in Bedford jail for attending a religious meeting at Kaistoe, in addition to Bunyan and the usual prisoners, among whom were two eminent dissenting ministers, Mr. Wheeler and Mr. Dun. Amidst all this hurry, Bunyan preached and prayed among them in a mighty spirit of faith and overflowing of divine assistance, which made me stand and wonder.'[2] In one place of confinement in that county, 'fifty are in a close and strait place, where many are sick and weak, and likely to perish.' A very affecting appeal was made at this time to the House of Commons. One hundred and sixty-four nonconformists, called Quakers, assembled in Westminster Hall, and sent in a petition, stating that many of their brethren lay in irons, cruelly beaten by cruel jailers; many have died in their sufferings, and many lie sick and weak upon straw; and then praying that they might suffer in their stead, and that their bodies might be put into the holes and prisons, and an equal number of their suffering dying friends be released. Well might the editor of the *Christian Examiner* call this 'the feelings of majestic benevolence expressed in tender and beautiful simplicity.'[3] In the jail for the city of Bedford, in which Bunyan was confined, the prisoners were treated with an extraordinary degree of humanity, for which the jailer was severely threatened by some of the inhuman justices. So was Bunyan's valuable life preserved; the walls of the jail kept out the informers, and he was favoured with an opportunity of writing the *Pilgrim's Progress*, and so fulfilling his great and appointed work. While he was suffering this imprisonment, his friends in Bedford were severely visited by the ruthless hand of persecution.

Mr. Ruffhead[4] was one of Bunyan's principal friends and supporters, and had the honour of being the first that had his house plundered in the general persecution, when those who refused to attend the church service were so severely visited.

The effect of persecution upon this excellent and pious man was, that he, within two years, opened his house for the reception of the despised Christians, and it was *the first place of worship* that was licensed in Bedford for the use of the nonconformists, if not the first in the United Kingdom. The account of the ruffianly transactions which took place at this time, is contained in a rare tract, called 'A True and Impartial Narrative of some Illegal and Arbitrary Proceedings against Innocent Nonconformists in the Town of Bedford, 4to, 1670.'[5] 'On Monday, the 30th of May, Feckman, the chief apparitor, with the churchwarden, constable, and overseer, began to distrain. The person's name is *J. Ruffhead* at whose house they first began. He had been fined three pounds, and they took away two timber trees, value seven pounds.'[6]

He must have been a man of some consequence in the town to have been dealt with so leniently; for in most cases they swept away all the stock in trade, tools, and household furniture, and left the bare walls to shelter the widow and her lamenting orphans. Mr. Foster, a justice, went with the band, and in some cases *doubled the fine* because it was not immediately paid. The misery was such that the porters said, *they would be hanged, drawn, and quartered before they would assist in that work.* Two of them, for so refusing, were caught, and sent to Bedford jail, where, doubtless, they gave an account to Bunyan of the cruel trials to which his pious friends were subjected. The trained bands were called to assist, but 'the tradesmen, journeymen, labourers, and servants having either left the town or hid themselves to avoid his [Feckman's] call, the town was so thin of people that it looked more like a country village than a corporation; and the shops being generally shut down, it seemed like a place

[1] Devonshire House, in a volume of tracts, 4to, No. 57.
[2] Evidently written by an eye-witness.
[3] *Christian Examiner*, by Dr. Carlisle, now of Woolwich, vol. i. p. 211.
[4] Spelled 'Roughed' in the Indulgence, 1672.
[5] In the library of the Editor.
[6] *Narrative.* p. 9.

visited with a pest, where usually is written upon the door, *Lord, have mercy on us!*' Similar desolations fell upon many cities in the kingdom, which must have been utterly ruined, had the absurd attempt to enforce uniformity been continued. Mr. Arthur had all his goods taken, and upon asking Foster whether his children were to starve, he brutally answered, So long as you are a rebel, your children shall starve! adding that when all the meeters' goods were seized he would fill the prisons with their bodies. Feckman died suddenly; and such was the indignation of the townsmen at his brutal conduct, that a hearse was refused, and his corpse was carried to the grave in an open cart. The justices, in a tract published the same year, justified all these spoliations as being *according to law.*

In reading the narrative of these distressing and cruel proceedings, the mind is strangely relieved by the humours of the mob who accompanied these legalized plunderers. 'Whilst Battison and the other officers were attempting to break into a malt-house, a great number of all sorts of persons were gathered about them, expressing their indignation against him, for attempting this against Bardolf, the maltster, whom the whole town knew to be a just and harmless man. And the common sort of people covertly fixing a calf's tail to Battison's back, and deriding him with shouts and hollows, he departed without taking any distress there.'[1]

Our pious teacher had his time so fully occupied in prison, that his hours must have passed more sweetly and swiftly than those of a debauched monarch, surrounded with luxuries, in his magnificent palaces. To tag laces, the profit of which supported a beloved wife and his family of helpless children, must have employed many of his hours to procure the scantiest food, and most homely clothing. But he found time also to study his Bible—to *minutely* study and ponder over the Word of God, so that the phraseology of our venerable translation guided his thoughts, his words, and his pen. 'The fervour of the poet's soul,' remarks an American critic, speaking of Bunyan, 'acting through the medium of such a language as he learned from our common translation of the Scriptures, has produced some of the most admirable specimens in existence of the manly power and familiar beauty of the English tongue!'[2] Time was occupied, also, in teaching his fellow-prisoners in a region where informers and penalties for praying and preaching were unknown. In this Bethel he composed books which have inscribed his name on the page of history more indelibly and brilliantly than it could have been if set with diamonds on the most splendid earthly crown. He who could write, and loved to write such volumes, wanted not occupation or solace; he might have said, I have found a nest of honey in the carcass of the lion that roared upon me. The world has from that time been refreshed with its sweetness, while, as a spiritual medicine, it counteracts the guilt and wretchedness of man. From such adversity God has extracted manna for the nourishment of his church in the wilderness.

Stone walls do not a prison make,
Nor iron bars a cage:
Minds innocent and quiet take
That for a hermitage.
For though men keep my outward man
Within their locks and bars,
Yet, by the faith of Christ I can
Mount higher than the stars.
These be the men that God doth count
Of high and noble mind;
These be the men that do surmount
What you in nature find.
First they do conquer their own hearts,
All worldly fears, and then
Also the devil's fiery darts,
And persecuting men.

So sang Bunyan; and in a similar strain the persecuted William Prynne wrote on his prison wall in the Tower of London.

'Christ's presence hath my prison turn'd into
A blessed heaven: what, then, will it doe
In heaven hereafter, when it now creates
Heav'n in a dungeon—goales to courts translates!'

How refreshing for such scriptures as these to thrill through the soul of a prisoner for Christ—'Let not your heart be troubled, neither let it be afraid.' Jn. xiv. 27. 'In the world ye shall have tribulation; but be of good cheer, I have overcome the world.' 'My peace I give unto you: not as the world giveth, give I unto you.' Thus Bunyan says, 'I have had sweet sights of the forgiveness of sin in this place. O the Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and God the judge of all; Jesus the Mediator, and the spirits of just men made perfect! I have seen here what I never can express. I have felt the truth of that Scripture—"Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."'

Most mercifully he was permitted to have not only his Bible but also Fox's *Book of Martyrs*, with him in prison. Not all the books in the world could have inspired him with such Christian fortitude, nor have taught him Christian prison behaviour while suffering under persecution, so well as this little library. The letter of Pomponius Algerius, a learned Italian suffering

[1] *Narrative*, p. 4.
[2] *North American Review*, No. lxxix. art. 'Southey's Bunyan.'

in prison for refusing to deny his Saviour, must have imparted great consolation to his spirit. In it he learned how to improve by Samson's experience, and find honey in the carcass of the lion. 'Here the Lord heapeth me up with gladness. The argument with which Satan tempted him to play the hypocrite and regain his liberty, was the same that was urged by Mr. Cobb with Bunyan, and by Southey in condemning his *obstinacy* —'Fool art thou, that for speaking one word might regain thy liberty, and refusest it.' What was that word? 'To sell Christ,' deny your Saviour, and bring misery and ruin upon your soul. 'The prison,' said Algerius, 'is, to the guiltless, mellifluous. Here droppeth the delectable dew —here floweth the pleasant nectar. Let us be glad and sing unto the Lord. What man will ever think in the deep dark dungeon to find a paradise of pleasure.' Such truths must have refreshed the soul of Bunyan, as the water gushing out of the rock in the wilderness cheered and comforted the parched Israelites.

Many years after he had obtained his liberty, notwithstanding all his sufferings, he, with the majesty of truth, hurled defiance at all persecutors, and exhorted those who had put on Christ to be steadfast unto the end. When preaching upon the unsearchable riches of Christ, he thus applied his subject, 'We are environed with many enemies, and faith in the love of God and of Christ is our only succour and shelter. Wherefore, our duty, and wisdom, and privilege is, to improve this love to our own advantage—improve it against daily infirmities—improve it against the wiles of the devil—improve it against the threats, rage, death, and destruction that the men of this world continually, with their terror, set before you.'[1]

It may be asked, Why dwell so much upon the sufferings of our pilgrim forefathers? My reply is, To those trials in the person of John Bunyan we are indebted for his invaluable book. To the groans, and tears, and blood of these saints we owe the great privileges we now enjoy. And my object also is to warn my readers not to touch the unclean thing. Antichrist is governed by the same principles and powers now as he was then; the acts of uniformity, and coercion to use the Book of Common Prayer, remain unaltered; while the important blessing of toleration, and a more humane state of society protects our persons from his despotism. So long as the wealth of the state is the bribe to conformity, and the power of taxing and imprisoning the nonconformist is continued, so long must she lie under the strong suspicion of hypocrisy and tyranny. She was formerly defiled with the sufferings unto death of many of the saints of God. And while the system is the same, it becomes us to listen to the voice of the Holy Spirit, 'Come out from among them, and be ye separate, saith the Lord.' 2 Co. vi. 14, 17.

It would not be proper to pass by the contemptible sophistry with which Mr. Southey justifies an intolerant hierarchy in sending our Pilgrim to prison, 'where his understanding had leisure to ripen and to cool . . . favourable for his *moral* and religious nature;'[2] 'That he might have worshipped when he pleased, where he pleased, and how he pleased;' 'that he was only required not to go about the country holding conventicles;' and then invents a foul slander against these pious men, that they did not admonish persons to labour for salvation, but to regard with abhorrence the Protestant church. A conventicle is a meeting *convened* for religious purposes—whether it be in Elstow church or a meeting-house at Samsel. In which of Bunyan's sermons, or in those ten thousand sermons preached by his brethren at the time, does Mr. Southey find proof of his wicked calumny? He produces no evidence, because none existed. Can this be the language of the author of *Wat Tyler?* Yes; the smile of royalty had elevated and corrupted him. He might now regret that he was not born in Bonner's days, to have assisted in improving the morals and religion of the martyrs, by flogging them in the coal-house!

The same language which Southey uses to justify the Church of England in sending our Pilgrim to prison, would equally justify the horrid cruelties practised upon those pious and amiable martyrs, Tyndale, Cranmer, Latimer, or Ridley. The alleged offence was refusing to transfer the obedience of a free immortal spirit from God, who justly claims it, to erring, debauched, or ungodly men, who, instigated by Satan, assumed the prerogatives of Deity to exercise dominion over the mode and form of worship; to impose trammels upon that which must be free if it exists at all; for God is a Spirit, and they who worship him must do it in spirit and in truth.

When the English Established Church considered herself unsafe, unless Bunyan and many hundred kindred minds were shut up in prison, it proved itself to be a disgrace to the gospel, and an injury to a free people.[3] Milton fearlessly said, 'Though all the winds of doctrine were let loose to play upon the earth, so truth unfettered be in the field, we do injuriously to misdoubt by licensing and prohibiting. Let her and falsehood grapple; who ever knew truth put to the worse in a free and open encounter? No one ever: where the Spirit of the Lord is, there is LIBERTY.' All national hierarchies have estimated the minds

[1] See *Saints' Knowledge of Christ's Love*, vol. ii. p. 38.

[2] Southey's *Life of Bunyan*, p. lxvi.

[3] Dr. Cheever, p. 95.

of others by their own standard; but no *real* minister of the gospel can be like the Vicar of Bray, who was determined to retain his vicarage, whatever doctrine he might be ordered to preach.

How strangely different were the feelings of the poor, pious, unlettered teacher, to those of archbishops, bishops, and clergy, thousands of whom swore under Henry VIII. and Edward VI. to abjure the Pope, perjured themselves under Mary, by swearing to maintain him, and under Elizabeth again perjured themselves by taking a new oath to un-oath Queen Mary's oath, and all within the space of a few years! The state, by *enforcing conformity* in religious rites, ceremonies, creeds, and confessions, naturally puts the people upon desperate courses, either to play the hypocrite, and have no conscience at all, or to be tortured for having a conscience not fashionable or pleasing to the court party. They must either deny their faith and reason, or if virtuous, be destroyed for acting according to them.[1] Those who have no religion have always persecuted those who have religious principles; and to enable them to do this, they must obey the state, be it Christian or be it Mahometan. Force makes hypocrites: persuasion alone makes converts.

Nothing is here intended against the doctrines of the Church of England, or against the perfect freedom of its members who choose that form of divine worship. Bunyan loved those doctrines, and so do his readers; but the purity of its doctrine conveys no right to tyrannize over the consciences of those who may prefer other modes of public worship. Bunyan and his fellow-sufferers were victims 'of intolerant laws and prelatical oppression.' A plain duty, with which he dared not compromise, called for the sacrifice which he cheerfully made; nor could a greater strength of will have been manifested.

Dragged from the arms of his affectionate wife, who was brought to death's door by painful apprehensions that his life would be sacrificed; bereaved of the company of his children, and of personal communion with the little flock of Christ to which he ministered, this holiest, most harmless, and useful of men was incarcerated in a jail, with felons and degraded characters. But 'surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain, O Lord.' Ps. lxxvi. 10. Here he finds a resting place, with leisure time to write his far-famed allegory; here, having commended his bereaved wife and infant family to the protection of the King of kings, even in that DEN, with a conscience void of offence, and full of spiritual peace, he tranquilly reposed, waiting with resignation the will of his heavenly father. How strange a dwelling for one so highly honoured of God! how unearthly a mode of fitting him for his glorious destination, to shine as a star in the heavenly firmament, and to occupy a mansion in glory! He who thinks that happiness, or holiness, or true honour, is to be measured by temporal grandeur, makes a false estimate, and knows little of the ways of God.

> 'These walls and bars cannot a prison make,
> The freeborn soul enjoys its liberty;
> These clods of earth it may incaptivate,
> Whilst heavenly minds are conversant on high,
> Ranging the fields of bless'd eternity.'[2]

The poor persecuted Christian was free from that mental wretchedness which cankered the souls of his persecutors; one of these, named Feckman, whose violent conduct we have noticed, died miserably while Bunyan was in prison;[3] and the Christian inhabitants of Bedford trembled under the thought, that his wretched end was one of the just judgments of God upon persecutors. We must be, however, very careful in such conclusions. Every solemn event, in divine providence, is not to be considered a judgment upon those who have offended God. Thus, when Charles II. said to Milton, 'Your loss of sight is a judgment of God upon you for your sins committed against my father;' the intrepid poet dared to answer, 'Does your majesty judge so? then how much greater must have been the sins of your royal father, seeing that I have only lost my sight, while he lost his eyes, and head, and all!'

Notwithstanding that Bunyan fully anticipated an ignominious death, his days were spent as happily as the prison discipline would permit. Working to provide for his family—studying his Bible—instructing his fellow-prisoners—and writing on the most important subjects—must have fully occupied every moment of his time. And it was HERE, in this DEN, that his vivid imagination conceived, and his pen wrote the wondrous Pilgrimage, under the similitude of a dream. And when it was published to the world, he by it preached, and is now preaching, not merely to a few villagers in the neighbourhood of Bedford, but is making known the glad tidings of salvation, the way of escape from the city of destruction, the pilgrim's path to heaven, to millions of every clime.

Thus do the emissaries of Satan ever overreach themselves. So it was when the Bishop of London

[1] *England's Present Interest*, 4to, 1675, by Wm. Penn.

[2] From a poem by Stephen Colledge, a preaching mechanic, written a few days before he suffered death, August, 1681.

[3] The miseries inflicted upon the inhabitants of LOYAL Bedford will enable the reader to estimate the desolations that reigned throughout the kingdom. The pious imprisoned, banished, or destroyed—profligacy and superstition triumphant—trade ruined—and, but for the glorious Revolution, Britain must have become a slave to France.

paid a large price for a few score of English New Testaments, to burn them. The money that Tyndale received from Tonstall enabled him to publish a new and superior edition, corrected in the translation, and which was extensively circulated. Some of these remain to this day,[1] a monument to the faithfulness, the piety, and the talent of the translator, and to the folly of persecution. It led Tyndale to sing —

> 'The devilish imps did strive to have
> For the Holy Book a burning grave;
> But all their travail was in vain,
> God multiplied it quick again.
> The pope and devil are scared and wondered—
> Their gold burns one, but makes a hundred.'[2]

The world would probably have heard but little of John Bunyan—he might, with thousands of similar valuable characters, have remained comparatively unknown, had not the natural enmity of the human heart to the simple, but divine truths of Christianity, excited wicked men to acts of persecution. Crafty and designing priests, under the pretence of the sole cure of souls, engrossed the patronage of the state, enjoyed exalted dignities among their fellow-men, and appropriated to themselves immense wealth. To preserve this worldly eminence, they sought to stay the onward improvement of the human mind, and the progress of divine truth. To effect this object, they resorted to an old plan, which had been often tried and had as often eminently failed. It was the obsolete system of tyranny similar to that which cast the three Hebrew youths into the fiery furnace, Daniel into the den of lions, and had martyred thousands of God's saints—a system opposed not only to reason and common sense, but to the operations of God in nature. It was to compel uniformity in modes of worship and matters of faith; to bind the spirit in fetters, and to prevent those personal inquiries into religion which are so strictly enjoined in the Word of God. The mode of a sinner's access and approach to the throne of divine grace was limited to the same round of forms and ceremonies under all circumstances; in fine, it demanded the entire prostration of the immortal mind before the claim of priestcraft to infallibility. Such a system required the support of violence and tyranny. Therefore it was enacted by law, that all should constantly attend the parish church, and go through the prescribed service, upon pain of fine, imprisonment, transportation, or death. If any benevolent person, not connected with the sect of religion taken into partnership with the state, was detected in visiting and praying with the sick, teaching the ignorant the way to heaven, comforting the distressed conscience, or converting sinners to holiness, he was doomed to imprisonment, that such useful labours might be stopped.

By this time, the Bible, which for ages had been concealed, was widely circulated among the people; education had spread abroad the means of examining those sacred pages; while a holy ministry, under the Commonwealth, had extensively sown the seeds of life. Many felt the powers of the world to come; hundreds of thousands had been taught the Assembly's Catechism, and had sanctioned the Confession of Faith; while upwards of twenty thousand had become united in Baptist churches. Multitudes of godly men and women, of all denominations, were proving the sincerity and truth of their Christian profession by their harmless, benevolent, and pious conduct. The death of Oliver Cromwell let loose those ambitious and licentious spirits, which had been for some years kept under severe restraint. It opened the way for the restoration of the old system of extravagance, tyranny, and iniquity. Like streams long pent up, they now rolled on with resistless violence, filling their course with the tears of the virtuous, and the oaths of the profane.

The Puritans, by their simple habits of life, had secured many comforts, which excited the thirst of plunder; and the enemies of divine truth entered with alacrity upon the work of wholesale persecution and spoliation. Among the first of those upon whom the hand of tyranny fell, was John Bunyan, a man who had determined, at all costs, to maintain his integrity. With the most inflexible devotion to his Saviour, he preferred death to hypocrisy, and would submit to no compromise with the enemies of his soul's happiness and salvation. In the face of most imminent danger, he dared not pretend to believe that the priest could, by any ceremony, convert an infant into a child of God and an inheritor of the kingdom of heaven; or that one poor feeble sinful man had power to forgive the sins of his fellow-transgressor. He dared not conform to ceremonies which were not commanded in Holy Writ. He could not unite with a system which, in his conscience, he believed to be directly and essentially opposed to Christianity; inasmuch as it prevented free inquiry, and usurped the throne of God, in wickedly attempting, by coercive laws, to regulate or direct the mode in which the soul shall publicly worship the God of salvation. Bunyan refused obedience to laws that interfered with the sacred rights of conscience. His free

[1] A fine perfect copy is in the Editor's library.

[2] On an ancient painting of Tyndale, the martyr, in possession of the Editor. Under an emblematical device on one side of the portrait is the poetical description. The representation is of a book tied to a stake, burning, while a number of similar books are flying out of the fire.

immortal spirit was not to be confined by articles, creeds, and confessions made by fallible mortals. He persevered in his pious benevolent course, and the tyrants immured him in a prison. Here his God most eminently honoured and blessed him, and, by his providence and grace, consecrated him to be a guide and companion to Christian pilgrims of every country, and every age, while on their way from the City of Destruction to their celestial and eternal habitation in glory.

It is deeply impressive to view a man, with gigantic intellect, involved in the net which was laid to trammel his free spirit, disregarding his own wisdom; seeking guidance from heaven in earnest prayer, and in searching the sacred Scriptures; disentangling himself, and calmly waiting the will of his heavenly Father. Still he severely felt the infirmities of nature. Parting with his wife and children, he described as 'the pulling the flesh from the bones. I saw I was as a man who was pulling down his house upon the head of his wife and children; yet, thought I, I must do it.' His feelings were peculiarly excited to his poor blind Mary.[1] 'O! the thoughts of the hardships my poor blind one might go under, would break my heart in pieces.' It is one of the governing principles of human nature, that the most delicate or afflicted child excites our tenderest feelings. 'I have seen men,' says Bunyan, 'take most care of, and best provide for those of their children that have been most infirm and helpless; and our Advocate "shall gather his lambs with his arms, and carry *them* in his bosom."'[2] While in this state of distress, the promise came to his relief, 'Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.' He had heard of the miseries of those transported Christians who had been sold into slavery, and perished with cold and calamities, lying in ditches like poor, forlorn, desolate sheep.

In possession of a strong bodily frame, and of that robust health which arises from incessant activity in the open air; travelling about the country to obtain means of support to his family by his labours, and exerting himself on the day of rest by proclaiming in the villages the glad tidings of salvation; from a state of incessant activity, he was suddenly incarcerated in a jail, situated on a bridge, and over the centre of the river; the small damp dens being on a level with the water. Had he been sent there for crime, it might have rapidly affected his health and spirits; but he was called to suffer, that the cause of truth might be honoured, and the God of truth was with him to preserve his health, and to comfort and support his mind with those supplies of happiness to which the world is a stranger, and which it can neither give nor take away.

Bunyan was thus left in a dreary and hopeless state of imprisonment, in which he continued for somewhat more than twelve years, and it becomes an interesting inquiry how he spent his time and managed to employ his great talent in his Master's service. The first object of his solicitude would be to provide for his family, according to 1 Tim. v. 8. How to supply his house with bare necessaries to meet the expenses of a wife and four children, must have filled him with anxiety. The illness, death, and burial of his first beloved wife had swept away any little reserve which otherwise might have accumulated, so that, soon after his imprisonment commenced, before he could resume any kind of labour, his wife thus pleaded with the judge for his liberty: 'My lord, I have four small children that cannot help themselves, of which one is blind, and have *nothing to live upon but the charity of good people.*'[3] How inscrutable are the ways of Providence; the rich revelling in luxury while using their wealth to corrupt mankind, while this eminent saint, with his family, were dependent upon charity! As soon as he could get his tools in order, he set to work; and we have the following testimony to his industry by Mr. Wilson,[4] the Baptist minister of a church founded by Bunyan at Hitchin, and of Charles Doe, who visited him in prison:—'Nor did he, while he was in prison, spend his time in a supine and careless manner, nor eat the bread of idleness; for there have I been witness that his own hands have ministered to his and his family's necessities, making many hundred gross of long tagged laces, to fill up the vacancies of his time, which he had learned to do for that purpose since he had been in prison. There, also, I surveyed his library, the least, but yet the best that e'er I saw—the *Bible* and the *Book of Martyrs.*[5] And during his imprisonment (since I have spoken of his library), he writ several excellent and useful treatises, particularly the *Holy City, Christian Behaviour*, the *Resurrection of the Dead*, and *Grace Abounding to the*

[1] Baptized at Elstow, July 20, 1650

[2] Vol. i. p. 168.

[3] During the first three months of his imprisonment, while under the sentence of transportation if he did not conform, he could neither have tagged laces nor published tracts for a livelihood, but must have been dependent upon the kind assistance of those who loved him.—ED.

[4] Mr. Wilson, the friend of Bunyan, suffered seven years' imprisonment in Hertford jail for nonconformity.

[5] This valuable set of books came into the possession of my old friend Mr. Wontner, of the Minories, London; it descended at his decease to his widow, who resided on Camberwell Green, and from her to a daughter, married to Mr. Parnel, an orange merchant in Botolph Lane. He was tempted to sell it to Mr. Bohn, the bookseller, from whom it was bought for the Bedford library.—ED.

Chief of Sinners.'[1] Besides these valuable treatises, Charles Doe states that, of his own knowledge, in prison Bunyan wrote the *Pilgrim's Progress*, the first part, and that he had this from his own mouth.[2] George Whitefield, in recommending these works, says, they 'smell of the prison.' 'Ministers never write or preach so well as when under the cross. The spirit of Christ and of glory then rests upon them.'[3] That the first part of this important book was written in prison, is fully demonstrated in the introduction to the *Pilgrim's Progress*. Bunyan's statement in introducing his second part shows the alteration in his circumstances:—'Now, having taken up my lodgings in a wood about a mile off the place:' no longer in a 'den,' but sheltered, in a wood, in a state of comparative, but not of perfect liberty, about a mile distant from the den in which he wrote his first part. Whether this may refer to his former cottage at Elstow, of which there is great doubt, or to the house he occupied in Bedford after his release, they were equally about a mile from the jail. He certainly means that the two parts were not written in the same place, nor is there a shadow of a doubt as to the fact that in prison the great allegory was conceived and written. Well might Mr. Doe exclaim—'And I reckon I shall not be out of the way if I observe and say, What hath the devil or his agents gotten by putting our great gospel minister, Bunyan, in prison? for in prison, as before mentioned, he wrote many excellent books, that have published to the world his great grace, and great truth, and great judgment, and great ingenuity; and to instance, in one, the "PILGRIM'S PROGRESS," he hath suited to the life of a traveller so exactly and pleasantly, and to the life of a Christian, that this very book, besides the rest, hath done the superstitious sort of men and their practice more harm, or rather good, as I may call it, than if he had been let alone at his meeting at Bedford to preach the gospel to his own auditory, as it might have fallen out; for none but priest-ridden people know how to cavil at it, it wins so smoothly upon their affections, and so insensibly distils the gospel into them; and hath been printed in France, Holland, New England, and in Welsh, and about a hundred thousand in England, whereby they are made some means of grace, and the author become famous, and may be the cause of spreading his other gospel books over the European and American world, and, in process of time, may be so to the whole universe.' This time has arrived! Not only Caffrarians and Malays, but the Chinese possess the enchanting volume in their languages; two distinct translations have been published in the dialects of China. One of these now before me is illustrated with characteristic wood-cuts—the Chinese pilgrim with his long tail running from his Chinese wife and children—the house Beautiful, a handsome Chinese mansion—Chinese pilgrims conversing with Chinese shepherds, &c.[4]

Mr. Doe asks what hath the devil or his agents gotten by putting Bunyan in prison? The answer is plain. He and they have gotten eternal shame; for if the conversion of a sinner create joy in heaven, how hath it caused unutterable anguish to Satan. He opened the prison doors to incarcerate Bunyan, and it has been attended by the escape of thousands from the dark imprisonment of sin and Satan. A glorious light was hidden under a bushel. The devil, to extinguish that light, shut it up in a den, where the screen was removed, and the light shone forth to illumine the world.

'Wonders of grace to God belong.'

The late writer of a critique upon Bunyan's works states, without the slightest authority, that this extraordinary book was not written in prison. But a very close examination of all the evidence proved irresistibly, without the shadow of a doubt, that it was both conceived and written in his 'den' in Bedford jail, and that Whitefield was right in saying that it 'smells of the prison.'

All the accounts agree with Bunyan's marginal glossary, as to the place where he was located when visited with this wondrous dream. 'As I walked through the wilderness of this world, I lighted on a certain place, where was a den; and I laid me down in that place to sleep; and as I slept I dreamed a dream.' The marginal note to that '*place* where was a den,' is 'THE JAIL.' This was first added to the third edition, 1679; he had probably been asked what was meant by the den, and from that time, in every edition, he publishes that his meaning was 'THE JAIL.' His sleeping portrait rests upon a den, the portcullis showing that it was the entrance to a jail or castle, a lion being the keeper or jailer. That Bunyan attached much importance to these marginal notes, as a KEY to his works, is plainly stated in his verses to the reader of the *Holy War*:—

Nor do thou go to work without my key
(In mysteries men soon do lose their way),
And also turn it right, if thou would'st know
My riddle, and would'st with my heifer plough.
It lies there in the window,* fare thee well,
My next may be to ring thy passing-bell.

* The Margent.

[1] Charles Doe in *Heavenly Footman*, 2d edition, 1700.
[2] Introduction to the *Pilgrim*, vol. iii.
[3] Preface to Bunyan's Works, 2 vols. folio, 1767.
[4] I was favoured with this deeply interesting book by W. Lockhart, Esq., Richmond.

No language can be plainer. The author wishes all his readers to understand where he conceived and wrote the *Pilgrim's Progress*. He says that it was in 'a den.' He puts his key to this word in the window, and upon turning the key right, it discovers the den to be Bedford jail. In this dismal den he tranquilly slept; like the Psalmist, he feared not ten thousands of people—'I laid me down and slept: I awaked, for the Lord sustained me.' And why? It was because 'I cried unto the Lord, Thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.' Ps. iii. Thus does the wrath of man praise God. In addition to the works above enumerated, he there published some extremely valuable tracts, *A Map of Salvation and Damnation;* the *Four Last Things*, a poem; *Mount Ebal and Gerizim, or Redemption from the Curse*, a poem; *Prison Meditations*, a poem; and a small 4to pamphlet, very recently discovered in a volume of tracts in a Devonshire library, entitled, 'Profitable Meditations fitted to Man's Different Condition, in a Conference between Christ and a Sinner. By John Bunyan, Servant to the Lord Jesus.' The prefatory verses are signed, John Bunyan of Bedford, *A Brazier now in prison in Bedford*, 1664. The words in Italics and date are written, but the colour of the ink, and shape of the letters, proves this memorandum to have been made at or about the time it is dated. The five last works are small pamphlets, probably sold by his children or friends to assist him in obtaining his livelihood; also, *Justification by Faith in Jesus Christ*, 4to; *Confession of his Faith and Reason of His Practice*. The most remarkable treatise which he published while in confinement is on Prayer, from the words of the apostle, 'I will pray with the spirit and with the understanding also. His attention had been fixed on this subject when his free-born spirit was roused by the threat of Justice Keeling, 'Take heed of speaking irreverently of the Book of Common Prayer, for if you do you will bring great damage upon yourself.'

Bunyan had formed his ideas of prayer from heartfelt experience; it is the cry of the burdened, sinking sinner, 'Lord, save us, we perish;' or adoration rising from the heart to the throne of grace, filled with hopes of pardon and immortality. In his estimation, any form of human invention was an interference with the very nature of prayer, and with the work of the Holy Spirit, who alone can inspire our souls with acceptable prayer. He thus exclaims: 'Look into the jails in England and into the alehouses: and I trow you will find those that plead for the spirit of prayer in the jail, and those that look after the form of man's inventions in the alehouse. It is evident by the silencing of God's dear ministers [1662], though never so powerfully enabled by the spirit of prayer, if they in conscience cannot admit of that form of Common Prayer. If this be not exalting the Common Prayer Book above praying by the Spirit, I have taken my mark amiss. It is not pleasant for me to dwell on this. The Lord in mercy turn the hearts of the people to seek more after the spirit of prayer; and in its strength to pour out their souls before the Lord.'[1]

In expressing his views upon this all-important subject, Bunyan was simply guided by a sense of duty. Fear of the consequences, or of offending his enemies, never entered his mind. He felt that they were in the hands of his heavenly Father, and that all their malice must be overruled for good. Notwithstanding the solemn warning of the justices not to speak irreverently of the Book of Common Prayer, his refusal to use which had subjected him to severe privations and the fear of a halter, this Christian hero was not daunted, but gives his opinion of it with all that freedom and liberty which he considered essential to excite in his fellow-men inquiries as to its imposition; and this he did in 1663, the year in which the act was passed. So that with the first edition of the act of uniformity came out Bunyan's commentary on it.

It is not my province to enter into the controversy whether in public worship a form of prayer ought to be used. Let every one be persuaded in his own mind. Bunyan felt the deep solemnity of this subject. The Rev. Robert Philip, who had carefully read Bunyan's works, says:[2] 'I know of nothing he has said against forms, severer than what he has said against parade and heartlessness without them.' Could he have said anything severe enough? Common Prayer might please the persecutor, but the church suffering under persecution must needs have uncommon prayer suited to their state, which peculiarly led them to seek from God patience, fortitude, hope, forgiveness to their enemies, and every grace to enable them to do good to those who persecuted them. All private prayer must be the outpouring of the heart; and those who daily and hourly commune with God will need no form to guide them in public. Many have studied their public prayers with great advantage—others in extemporary public prayer have preached to the people while *professedly* speaking to God. These are what Bunyan calls mock prayers, and the breathings of an abominable spirit.[3] 'These be they that pray to be heard of men.' Mat. vi. 5. He who prays in an improper spirit, 'is like a painted man,

[1] Vol. i. p. 640.
[2] *Life of Bunyan*, p. 318.
[3] Vol. i. p. 636.

and their prayers like a false voice.' It is a most important subject, upon which we must bear and forbear with each other. The Book of Common Prayer was compiled in the reign of Edward the Sixth, when the church was emerging from Popish darkness. It has been altered many times, and has many devout admirers. It has also been injured in public estimation by being violently enforced.

But to interfere with private judgment by proscribing the use of the Common Prayer Book under pain of imprisonment, as was done by the Commonwealth, or to denounce those who refuse conformity in its use, as worthy of punishment, even to the extreme penalty of transportation or death, as was done under the Stuart race, were equally violations of the vital principles of Christianity. The foundation of the Christian church differs from that of all false systems of religion. It rests upon the voluntary submission of the soul to God; while false religions are founded on coercion to outward observances by human laws. The Christian is restrained by that solemn admonition—'Who art thou that judgest another man's servant?' A Christian is God's servant: 'Why dost thou judge thy brother? we shall ALL stand before the judgment-seat of Christ.' To punish those who spoke irreverently of the Book of Common Prayer, was almost an acknowledgment that it would not bear investigation. To speak of the book as, in his serious judgment, it deserved, was not that mark of sectarianism which Romaine exhibited when he called the beautiful hymns of Dr. Watts, which are used so much in public worship among dissenters, 'Watts' jingle,' and 'Watts' whims!'[1] No answer appears to have been published to Bunyan's extremely interesting volume upon Praying with the Spirit and with the Understanding also, until twelve years after the author's death, when a reply appeared under the title of 'Liturgies Vindicated by the Dissenters, or the Lawfulness of Forms of Prayer proved against John Bunyan and the Dissenters. 1700.' This is a very rare and curious volume. The author, as usual in such controversies, deals wholesale in invective; he also displays all the ability of a sophist.

The Christian world is indebted to Dr. Cheever for a beautiful picture of Bunyan's devotional exercise in his cell. 'It is evening; he finishes his work, to be taken home by his dear blind child. He reads a portion of Scripture, and clasping her small hands in his, kneels on the cold stone floor, and pours out his soul to God; then, with a parting kiss, dismisses her to her mother. The rude lamp glimmers on the table; with his Bible, pen, and paper, he writes as though joy did make him write. His face is lighted as from the radiant jasper walls of the celestial city. He clasps his hands, looks upward, and blesses God for his goodness. The last you see of him is alone, kneeling on the prison floor; he is alone with God.'

Charles Doe,[2] who manifested most laudable anxiety to hand down the works of Bunyan to posterity, bears honourable testimony to his conduct while in prison. 'It was by making him a visit in prison that I first saw him, and became acquainted with him; and I must profess I could not but look upon him to be a man of an excellent spirit, zealous for his Master's honour, and cheerfully committing all his own concernments unto God's disposal. When I was there, there were about sixty dissenters besides himself there, taken but a little before at a religious meeting at Kaistoe, in the county of Bedford; besides two eminent dissenting ministers, Mr. Wheeler and Mr. Dun (both very well known in Bedfordshire, though long since with God[3]), by which means the prison was very much crowded; yet, in the midst of all that hurry which so many new-comers occasioned, I have heard Mr. Bunyan both preach and pray with that mighty spirit of faith and plerophory of divine assistance that has made me stand and wonder.'[4] Here they could sing, without fear of being overheard; no informers prowling round. The world was shut out; and, in communion with heaven, they could forget their sorrows, and have a rich foretaste of the inconceivable glory of the celestial city. It was under such circumstances that Bunyan preached one of his most remarkable sermons, afterwards published under the title of the *Holy City, or the New Jerusalem*, 1665. 'Upon a certain first-day, being together with my brethren in our prison-chamber, they expected that, according to our custom, something should be spoken out of the Word for our mutual edification. I felt myself, it being my turn to speak, so empty, spiritless, and barren, that I thought I should not have been able to speak among them so much as five words of truth with life and evidence. At last I cast mine eye upon

[1] Psalmody, edit. 1775, p. 137. George Whitefield, in recommending the works of Bunyan, says, 'Ministers never write or preach so well as when under the cross; the Spirit of Christ and of glory shall rest upon them.'* Admiring the courage and honesty of Bunyan, when alluding to the Prayer-Book, we earnestly unite in his petition—'The Lord in mercy turn the hearts of his people to seek more after the spirit of prayer, and, in the strength of that, to pour out their souls before the Lord.'

* Preface to Bunyan's Works, 1767.

[2] For an account of C. Doe, see p. cvii.

[3] This was published in 1698.

[4] *Heavenly Footman*, 2d edition, 1700, p. 126.

this prophecy, when, after considering awhile, methought I perceived something of that jasper in whose light you find this holy city descended; wherefore, having got some dim glimmering thereof, and finding a desire to see farther thereinto, I with a few groans did carry my meditations to the Lord Jesus for a blessing, which he did forthwith grant, and helping me to set before my brethren, we did all eat, and were well refreshed; and behold, also, that while I was in the distributing of it, it so increased in my hand, that of the fragments that we left, after we had well dined, I gathered up this basketful. Wherefore, setting myself to a more narrow search, through frequent prayer, what first with doing, and then with undoing, and after that with doing again, I thus did finish it.'[1] To this singular event the religious public are indebted for one of Bunyan's ablest treatises, full of the striking sparkles of his extraordinary imagination. It was a subject peculiarly adapted to display his powers—the advent of New Jerusalem, her impregnable walls and gates of precious stones, golden streets, water of life, temple, and the redeemed from all nations flocking into it. This most interesting little volume has four dedications. 1. To the godly. 2. To the learned. 3. To the captious: 'I intended this book as little for thee as the goldsmith intendeth his jewels for the snout of a sow. 4. To the mother of harlots: 'Mistress, here is neither paint to adorn thy wrinkled face, nor crutch to uphold thy tottering kingdom of Rome; but a certain presage of thy final downfall. Smell thou mayest of this, but taste thou wilt not. I know that thy wanton eye, and all thy mincing brats that are intoxicated with thy cup and enchanted with thy fornications, will at so plain a dish as this cry, Foh! Snuff, put the branch to the nose and say, Contemptible! Ezek. viii. 17.' This treatise is intensely interesting, and displays a surprising knowledge and adaptation of Scripture phraseology.

In these times of severe persecution, two of the church members, S. Fenn and J. Whiteman, were ordained joint pastors over the church at Bedford. Fenn had just been delivered out of prison; yet they ventured to brave the storm, and in this year, although the lions prowled before the porch,[2] a number were added to the church. Thus was their little Jerusalem built 'even in troublous times.'

Bunyan's popularity and fame for wisdom and knowledge had spread all round the country, and it naturally brought him visitors, with their doubts, and fears, and cases of conscience. Among these a singular instance is recorded in the *Life of Badman*. 'When I was in prison,' says the narrator, 'there came a woman to me that was under a great deal of trouble. So I asked her, she being a stranger to me, what she had to say to me? She said she was afraid she should be damned. I asked her the cause of those fears. She told me that she had, some time since, lived with a shopkeeper at Wellingborough, and had robbed his box in the shop several times of money; and pray, says she, tell me what I shall do? I told her I would have her go to her master, and make him satisfaction. She said she was afraid lest he should hang her. I told her that I would intercede for her life, and would make use of other friends to do the like; but she told me she durst not venture that. Well, said I, shall I send to your master, while you abide out of sight, and make your peace with him before he sees you? and with that I asked her master's name. But all she said in answer to this was, Pray let it alone till I come to you again. So away she went, and neither told me her master's name nor her own; and I never saw her again.'[3] He adds, 'I could tell you of another, that came to me with a like relation concerning herself, and the robbing of her mistress.' How different is this to the recent conduct of one of our Puseyites, who was severely censured by the Archbishop of Canterbury for auricular confession and absolution. Bunyan directs his penitents to confess to the party they have injured—to make what restitution was in their power, and then seek peace with heaven.[4]

To his cruel imprisonment the world is indebted for the most surprising narrative of a new birth that has ever appeared. It was there that he was led to write and publish the *Grace Abounding to the Chief of Sinners*. He displays in the preface his deep interest in the spiritual welfare of those who had been born under his ministry. He rejoices in their happiness, even while he was 'sticking between the teeth of the lions in the wilderness. I now again, as before from the top of Shenir and Hermon, so now from the lions' dens, from "the mountains of the leopards," do look yet after you all, greatly longing to see your safe arrival into the desired haven.'[5] How natural it was that, while narrating his own experience, he should be led to write a guide to pilgrims through time to eternity, and that it should be dated from 'the den!'

> 'And thus it was: I writing of the way
> And race of saints, in this our gospel-day,
> Fell suddenly into an allegory
> About their journey, and the way to glory.'[6]

[1] Vol. iii. p. 397, 398.
[2] Vol. iii. p. 106.
[3] Vol. iii. p. 610.
[4] Compare Mat. xviii. 15 with James v. 16.
[5] Vol. i. p. 4.
[6] Author's Apology for the *Pilgrim*.

Any one possessing powers of imagination, to whom the adventures of Christian are familiar, would, on reading the *Grace Abounding*, be continually struck with the likeness there drawn of the pilgrim; the more he contemplates the two pictures of Christian experience, so much the more striking is their similarity. The one is a narrative of facts, the other contains the same facts allegorized. Thus, by an irresistible impulse from heaven upon the mind of a prisoner for Christ, did a light shine forth from the dungeon on Bedford bridge which has largely contributed to enlighten the habitable globe. The *Pilgrim* has been translated into most of the languages and dialects of the world. The Caffrarian and Hottentot, the enlightened Greek and Hindoo, the Arabian philosopher, the remnant of the Hebrew race, the savage Malay and the voluptuous Chinese—all have the wondrous narrative in their own languages. Bunyan was imprisoned by bigots and tyrants, to prevent his being heard or known; and his voice, in consequence, reaches to the ends of the earth. Let every wretched persecutor contemplate this instance of God's overruling power. You will surely plunge the avenging sword into your own vitals if, by persecution, you vainly endeavour to wound the saints of the living God. You may make hypocrites throw off their disguise. The real Christian may be discouraged, but he perseveres. He feels the truth of Bunyan's quaint saying, 'The persecutors are but the devil's scarecrows, the old one himself lies quat;' while the eye of God is upon him to save the children of Zion.[1] His otherwise dreary imprisonment was lightened, and the time beguiled by these delightful writings. His fellow-prisoners were benefited by hearing him read his pilgrim's adventures.

While busily occupied with his *Grace Abounding* and *Pilgrim's Progress*, he wrote a poetical epistle in answer to the kind inquiries of his numerous friends and visitors. After thanking them for counsel and advice, he describes his feelings in prison. His feet stood on Mount Zion; his body within locks and bars, while his mind was free to study Christ, and elevated higher than the stars. Their fetters could not tame his spirit, nor prevent his communion with God. The more his enemies raged, the more peace he experienced. In prison he received the visits of saints, of angels, and the Spirit of God. 'I have been able to laugh at destruction, and to fear neither the horse nor his rider. I have had sweet sights of the forgiveness of my sins in this place, and of my being with Jesus in another world.'[2] If his ears were to be pierced in the pillory, it would be only 'to hang a jewel there.' The source of his happy feelings is well expressed in these stanzas:—

'For though men keep my outward man
Within their locks and bars,
Yet, by the faith of Christ, I can
Mount higher than the stars.

'Here come the angels, here come saints,
Here comes the Spirit of God,
To comfort us in our restraints
Under the wicked's rod.

'The *truth* and I were both here cast
Together, and we do
Lie arm in arm, and so hold fast
Each other; this is true.

'We change our drossy dust for gold—
From death to life we fly;
We let go shadows, and take hold
Of immortality.'[3]

Yes, honest John Bunyan, the world at large now gives you credit for the truth of those sayings. While a prisoner, a Quaker, probably one of his former disputants, came to visit him, and said, 'Friend Bunyan, the Lord hath sent me to seek for thee, and I have been through several counties in search of thee; and now I am glad I have found thee.' 'Friend,' replied Bunyan, 'Thou dost not speak truth, in saying the Lord sent thee to seek me; for the Lord well knows that I have been in this jail for some years, and if he had sent thee, he would have sent thee here direct.'

How strange must it seem to the luxurious worldling, with his bed of down and splendid hangings, but aching heart, to hear of the exquisite happiness of the prisoner for Christ on his straw pallet! 'When God makes the bed,' as Bunyan says, 'he must needs be easy that is cast thereon; a blessed pillow hath that man for his head, though to all beholders it is hard as a stone.'[4]

BUNYAN'S JUG.

In the whole course of his troubles, he enjoyed the sympathy of his family and friends. His food was brought daily, and such was the veneration in which his memory was embalmed, that the very jug in which his broth was taken to the prison has been preserved to this day.[5]

In the midst of all his sufferings he murmurs

[1] Vol. i. p. 602. [2] *Grace Abounding*, No. 322. [3] Vol. i. p. 65. [4] Vol. i. p. 741.

[5] This jug is in possession of Mrs. Hillyard, widow of the late Mr. Hillyard, who was minister of the chapel for fifty years, and died in 1839. One tradition says the jug

not, nor for a moment gives way to revenge; he leaves the persecutor in the hands of God. Stand off, Christian; pity the poor wretch that brings down upon himself the vengeance of God. Your pitiful arm must not strike him—no, stand by, 'that God may have his full blow at him in his time. Wherefore he saith, Avenge not yourself —"Vengeance is mine, saith the Lord." Give place, leave such an one to be handled by me.'[1]

'There are several degrees of suffering for righteousness—the scourge of the tongue, the ruin of an estate, the loss of liberty, a jail, a gibbet, a stake, a dagger. Now answerable to these are the comforts of the Holy Ghost, prepared like to like, part proportioned to part, only the consolations are said to abound.'[2] The mind of Bunyan was imbued with these sentiments; baptized into them, and consequently elevated far above the fear of what man could do unto him. Yes, he knew the power of God. 'He can make those things that in themselves are most fearful and terrible to behold, the most delightful and most desirable things. He can make a jail more beautiful than a palace, restraint more sweet by far than liberty, and the reproach of Christ greater riches than the treasures of Egypt.'[3]

The Bible, that heavenly storehouse, was more abundantly opened to him while a prisoner; 'I never had, in all my life, so great an inlet into the Word of God as now.'[4] 'I have had sweet sights of forgiveness and of the heavenly Jerusalem. I have seen here that which, while in this world, I shall never be able to express.' It was *here* that his spirit became so imbued with the style of our authorized version, perhaps rendered more unctious by comparing it with the Genevan translation, that it pervades all his works.

About a year before he was set at liberty he received a very popular work, written by Edward Fowler, a Bedfordshire clergyman, who was soon after elevated to the see of Gloucester. It was entitled the *Design of Christianity*, and professed to prove that the object of the Saviour was merely to place man in a similar position to that of Adam before the fall. Baxter answered this extremely learned production,[5] which is full of Greek and Latin quotations; but Bunyan's reply was far more deeply interesting—in his estimation it aimed a deadly blow at the foundations of Christianity. To restore man to Adam's innocency, and then to leave him to cope with satanic subtlety, was to cut off all hopes of salvation. To use his own words, 'If God do not help me, I am sure it will not be long before my heart deceive me, and the world have the advantage of me, and so God be dishonoured by me.'[6] By this his Redeemer would be robbed of the most glorious gems in his crown. It was sent to him in prison in February, 1672. In the almost incredibly short time of forty-two days,[7] he, in jail, composed an answer, consisting of 118 pages of small quarto, closely printed, and in which he completely demolished the theory of this great scholar. It is entitled, 'A Defence of the Doctrine of Justification by Faith in Jesus Christ, showing true Gospel Holiness flows from thence; or, Mr. Fowler's pretended Design of Christianity proved to be nothing more than to trample under foot the blood of the Son of God, and the idolizing of man's own righteousness.' 'You step over the righteousness of Christ as the spider straddleth over the wasp.'[8] In this hastily written, but valuable book, Bunyan used very strong language; reflecting upon a man of considerable influence, and one of his decided enemies. Of some of Mr. Fowler's sentiments, he says, 'Here are pure dictates of a brutish, beastly man, that neither knows himself nor one tittle of the Word of God.' 'But why should this THIEF love thus to *clamber* and seek to go to God by other means than Christ?'[9] Mr. Fowler said, 'It cannot be worth our while to lay out any considerable matter of our heat, either for or against *doubtful opinions, alterable modes, rites and circumstances of religion;* it would be like the apes blowing at a glow-worm, which affords neither light nor warmth,[10] and whatsoever is commended by the custom of the places we live in, or commanded by superiors, our Christian liberty is to do them.'[11] 'Behold here a glorious latitudinarian, that can, as to religion, turn and twist like an eel on an angle; or rather like the weather-cock that stands on the steeple."[12] Bunyan knew the feelings of the clergy in his own neighbourhood, and he also knew that the act of uniformity had just turned out all the godly and evangelical ministers from the Church of England. To the sophistry, as to a Christian's being bound by the custom of the country he lives in, and by the authority of superiors, as to outward forms or ceremonies of divine worship and religious teaching, our pilgrim's guide thus breaks out into what Mr. Fowler calls a Rabshakeh, 'I know none so wedded thereto as yourselves, even the whole gang of your rabbling counterfeit clergy; who,

was used as noted in the text; another that his broth was brought to 'chapel' in it, for his Sunday dinner in the vestry: both may be true.

[1] Vol. ii. p. 737–739. [2] 2 Co. i. 5; vol. ii. p. 735.
[3] Vol. ii. p. 700. [4] Vol. i. p. 47.
[5] See London Catalogue, by Clavel, Brit. Mus.
[6] Vol. i. p. 426.
[7] From February 13 to March 27, 1671.
[8] Vol. ii. p. 311. [9] Vol. ii. p. 293.
[10] *Design of Christianity*, 8vo, 1671, p. 239.
[11] Ibid. p. 242. [12] Vol. ii. p. 322.

generally, like the ape you speak of, lie blowing up the applause and glory of your trumpery, and, like the tail, with your foolish and sophistical arguings, you cover the filthy parts thereof.'[1]

To Bunyan's treatise a reply was immediately published.[2] In this book the gentleman and scholar complains of the uncharitable terms used by Bunyan, and we are led to expect something polite and genteel; but, unfortunately, the bishop in expectancy, or one of his friends, beats the tinker in harsh epithets, without answering his hard arguments. The scoffer calls our pilgrim's guide 'grossly ignorant,' 'most unchristian and wicked,' 'a piece of proud folly,' 'so very dirty a creature that he disdains to defile his fingers with him;'[3] and yet writes a book in reply to him! He vauntingly says, that 'Bunyan can no more disgrace Mr. Fowler than a rude creature can eclipse the moon by barking at her, or make palaces contemptible by their lifting up their legs against them.'[4] 'He is not in the least concerned (so he pretends) at the *brutish barkings* of such a creature'—'a most black-mouthed calumniator'[5]—'*John Bunyan*, a person that hath been near these twenty years, or longer, most infamous in the town and county of Bedford for a very pestilent schismatic;'[6] and winds up much of his abuse in these words:—'I now appeal to *authority*, whether this man ought to enjoy any interest in his majesty's *toleration;* and whether the letting such *firebrands*, and most impudent, malicious schismaticks, go unpunished doth not tend to the subversion of *all* government? I say, let our superiors judge of this.'[7] Bunyan had then suffered nearly twelve years' imprisonment, and was more zealous and intrepid than ever; and yet this fanatic bishop would have had his imprisonment continued, or his life forfeited, because he could not resist the arrows with which this prisoner for Christ assailed him, drawn all burning from the furnace of God's Holy Word. George Whitefield says, that when driven to preach in barns and fields, the Puritans in an especial manner preached as men having authority.[8] This was one of the lessons by which Bunyan was taught how to lead the pilgrims in their attack upon the monster Antichrist, which was very rampant and looked upon the pilgrims with great disdain; but these valiant worthies did continually assault him, until he became wounded, 'and it is verily believed by some that this beast will certainly die of his wounds.'[9] How would it delight the church of Christ to witness his death, and to see his vile remains buried under all his implements of torture—his inquisitions, flames and stakes, dungeons and racks, halters and church-rates. The impression that this controversy made upon the public mind is well expressed in a rude rhyme, published by a contemporary anonymous author, in a poem called *The Assembly of moderate Divines:*

> 'There's a moderate Doctour at Cripplegate dwells,
> Whom Smythes, his curate, in trimming excells;
> But Bunyan, a tinker, hath tickled his gills.'[10]

The faithful and fearless manner in which Bunyan attacked all that appeared to him to oppose divine truth, even at the imminent risk of his life, has led some great men to charge him with bigotry. Lord Macaulay considers this attack on Fowler to be *ferocious*. Dr. Southey, commenting upon Bunyan's aversion to the Prayer-book, says, it was a proof that he was no preacher of good-will nor of Christian charity; perhaps forgetting that this aversion had been strengthened by an act of parliament under the Commonwealth. Dr. Towers, in the *Biographia Britannica*, considers Bunyan much under the influence of enthusiasm, and very bigoted and censorious. It would be happy indeed for the Christian church, if every minister was equally as enthusiastic in the cause of the Saviour, and so catholic and enlarged as to receive into the bosom of the church all who sincerely love Christ, leaving to them the right of judging as to ceremonial observances, or even as to church

[1] *Defence of the Doctrine of Justification*, vol. ii. p. 322.

[2] Entitled, '*Dirt wipt off*: or a manifest discovery of the gross ignorance, erroneousness, and most unchristian spirit of one JOHN BUNYAN, lay preacher in Bedford, which he hath shewed in a vile pamphlet publisht by him against the *Design of Christianity*. Written for the disabusing of those poor deluded people that are followers of him and such like teachers, and to prevent their deluding of others, and poisoning them with licentious and destructive principles.' Printed for Royston, the king's printer.

[3] *Dirt wipt off*, 4to, 1672, title.

[4] Ibid. preface.

[5] Ibid. p. 2.

[6] Ibid. p. 3. This exactly agrees with the opinion of Justice Chester, expressed at the assizes when Bunyan's wife so nobly pressed Judge Hale to release him:—'My lord,' said Justice Chester, 'he is a pestilent fellow, there is not such a fellow in the country again.'—Relation of Bunyan's Imprisonment, vol. i. p. 57.

[7] *Dirt wipt off*, p. 70.

[8] Preface to Bunyan's Works.

[9] *Pilgrim's Progress*, part ii., Vanity Fair, vol. iii. p. 227.

[10] Fowler was vicar of St. Giles's, Cripplegate. In the London catalogue of books printed at the time, and in the *Biographical Dictionary*, 12 vols., 1761, Fowler is said to be the *author* of *Dirt wipt out*, and it bears evident marks of having been dictated, if not written by him; but the rhyme written at the time leads me to think that it was written by his curate, and published under his authority. Fowler was made Bishop of Gloucester in 1691. His system still has admirers. Lord Macaulay charges Bunyan with assailing Fowler's *Design* 'with a *ferocity* which nothing can justify, but which the birth and breeding of the honest tinker in some degree excuse.' Unfortunately for his lordship, the bishop replied to Bunyan with *tenfold ferocity*. Did the birth and breeding or the high position justify HIM? or is a bishop, like tithes, 'too hot to be touched?'—See Macaulay's *History of England*, vol. ii. note on p. 344.

fellowship.[1] Had these learned men been present when one of Bunyan's admirers came to beg his acceptance of a Christmas pie, with many apologies about his conscientious scruples against the observance of Christmas, their opinions might have been rectified. Oh! said the Puritan, there is all the difference between Christmas and pie: I can enjoy the latter, but must reject the former with all other *masses*. Hume, under 1645, describes Christmas pies as profane and superstitious in the esteem of the Puritans. So might he have said there is all the difference between form, consistency, and bigotry. To conceal truth in order to gain the applause of man, is much like the Popish missionaries to the heathen who *concealed the cross*. It was eclipsing Christianity. To conceal anything connected with divine truth was to our pilgrim 'a horrid suggestion of the tempter.'[2] When Hopeful said to Christian 'Why art thou so harsh, my brother?' it was no charge of bigotry.

Controversy with the Christian world as to whether water baptism is a pre-requisite to the Lord's Supper.

Bunyan had now been shut up in prison about twelve years, during which his activity and energy in his Lord's work had been so incessant as to beguile every hour and secure his happiness. His constant companions day and night were his Bible, Concordance, and *Book of Martyrs*. His soul had been sanctified by communion with God, and thoroughly baptized into New Testament truths. This had enlarged his heart with love to all who had spiritual intercourse with heaven, however they might differ as to circumstantials or ceremonials. It produced a very remarkable decision with respect to his views of church-fellowship, which differed with all denominations of Christians who celebrated the Lord's Supper. Hitherto, water baptism had been considered a pre-requisite to the Lord's table by all parties. The Episcopalians, Presbyterians, and Independents had denounced the Baptists as guilty of a most serious heresy, or blasphemy, in denying the right of infants to baptism; not only did they exclude the Baptists from communion with their churches, but they persecuted them with extreme rigour. When the Independents made laws for the government of their colony in America, in 1644, one of the enactments was, 'That if any person shall either openly condemn, or oppose the baptizing of infants, or seduce others, or leave the congregation during the administration of the rite, they shall be sentenced to banishment.' The same year a poor man was tied up and whipped, for refusing to have his child baptized. 'The Rev. J. Clarke, and Mr. O. Holmes, of Rhode Island, for visiting a sick baptist brother in Massachusetts, instead of being admitted to the Lord's table, they were arrested, fined, imprisoned, and whipped.' At this very time, the Baptists formed their colony at Rhode Island, and the charter concludes with these words: 'All men may walk as their consciences persuade them, every one in the name of his God.' This is probably the only spot in the world where persecution was never known. Some of the Baptists considered with Danvers that immersion in water was the marriage rite between the believer and Saviour; that to sit at the Lord's table without it was spiritual adultery, to be abhorred and avoided, and therefore refused to admit any person to the Lord's table who had not been baptized in water upon a personal profession of faith in the Saviour. This was the state of parties when Bunyan, at the commencement of his pastorate, entered into the controversy. His book upon this subject was the last which he published while a prisoner. It was entitled, 'A Confession of my Faith and a Reason of my Practice; or, with who and who not I can hold church-fellowship, or the communion of saints: shewing by diverse arguments, that though I dare not communicate with the openly profane, yet I can with those visible saints that differ about water baptism.' On the part of the Baptists, this controversy with Bunyan was peculiarly bitter. The Independents published their exclusive appeal in 'The sin and danger of admitting Anabaptists to continue in the congregational churches.'[3] John Bunyan and Henry Jessey[4] introduced a new era into the church; they were the pioneers of those noble-minded men, who have, by their scriptural battering-rams, nearly demolished this middle wall of partition among Christians. Spiritual baptism, or the new birth, was, in their opinion, the only fence allowed around the table of the Lord; the mode or ceremony of applying water being left to the decision of the new-born Christian—some preferring sprinkling in infancy, others immersion on a profession of faith, and a few refusing the application of water altogether.

It was naturally to be expected that so novel a doctrine would excite extraordinary attention, and running counter to an old current of opinion, cherished by Papist and Protestant, it would be

[1] Faithful *passed* the house Beautiful, vol. iii. p. 196.
[2] Vol. i. p. 44, No. 294, 295.
[3] Crosby's *History*.
[4] Jessey was a learned man, with whom, in this controversy, the unlettered mechanic, Bunyan, united.

violently opposed. At this distance of time it appears strange that the mode of applying cold water should produce such boiling controversy; but so it was, and a lapse of two hundred years has scarcely reduced the heat, so as to allow the exercise of cool judgment and Christian forbearance. The most learned men in the Baptist denomination entered, with great zeal, into the controversy against Bunyan. He had been promised a commendation to his book by the great, the grave, the 'sober' Dr. Owen, but he withdrew his sanction. 'And perhaps it was more for the glory of God, that truth should go naked into the world,' said Bunyan, 'than as seconded by so weighty an armour-bearer as he.'[1] Although every iota of revealed religion is of the most solemn importance, yet nothing can justify personal abuse in debating points of doctrine or modes of worship. Bunyan meekly appealed to the testimony of holy writ—while his opponents showered down upon him a storm of bitter and most undeserved contumely. Paul and Danvers were the most argumentative and learned of his adversaries, while John Denne, a general Baptist, published a violent pamphlet,[2] in which he compares Bunyan to the serpent that seduced our first parents, and to Zimri who slew his master, and calls him 'impudent,' 'baby-like,' and 'stupified.' All these opprobrious epithets were cast at a most humble, pious minister, who had suffered a cruel imprisonment for nearly twelve years—who had been very useful to the world and to the church—merely because in the exercise of his independent judgment, founded upon a prayerful investigation of the Sacred Scriptures, he felt bound to admit to the Lord's table, those whom Christ had received to his bosom, by the baptism of the Holy Ghost, by spiritual regeneration, and newness of life. He had imbibed one of the plainest lessons of the New Testament—that baptism is not indispensably connected with 'water,' nor with a 'cloud,' nor with 'afflictions;' but that its most important associate is with a new spiritual life—a walking with God. He refused to admit to the Lord's table the visibly ungodly, or those who had not brought forth fruit meet for repentance—calling such promiscuous intercourse spiritual adultery.[3] No one ever felt a deeper solemnity nor more ecstatic feelings at the Lord's table than Bunyan. 'At his administration of the Lord's Supper, it was observable that tears came from his eyes in abundance, from the sense of the sufferings of Christ, that are in that ordinance shadowed forth.'[4] Water baptism was considered by many of his learned opponents as the putting on our Lord's livery, and a refusal of it, the renouncing of his service. It was also considered as a symbol of marriage with the church, and to live in union without that ceremony most disgraceful. Bunyan's reply was, 'Comparing baptism to a livery is fantastical.' Go where you are unknown, and see how many Christians will know you by this goodly livery. 'Away, fond man, do you forget the text, "By this shall all men know that ye are my disciples, if ye have love one to another."'[5]

If water baptism is the marriage of the saint to Christ, without which communion with him is spiritual adultery, how sad a reflection is it upon the Saviour who holds communion with his saints *before* they are baptized in water; and which communion alone entitles them to be baptized. These opinions were probably gathered from a note in the most popular editions of the New Testament—that with a portrait of Edward the Sixth on the title. It is in Matthew xxii. B. (v. 12). 'The weddyng garment is Christ himselfe, whom (not which) in baptisme we do put on through fayth; wherefrom proceedeth love and charitie, which is the common badge of all true faythfull Christians.' Bunyan's is the correct interpretation of this note. During his tedious imprisonment, he had examined and minutely re-examined his principles; and he arrives at this conclusion as to the right of all Christians to the Lord's table, and comes to this determination:—'If nothing will do unless I make of my conscience a continual butchery and slaughter-shop;[6] unless putting out my own eyes I commit me to the blind to lead me, as I doubt is desired by some, I have determined, the Almighty God being my help and shield, yet to suffer, if frail life might continue so long, even till the moss shall grow on my eyebrows, rather than thus to violate my faith and principles.'[7] Having exhausted in vain all their argumentative powers, they even proceeded to revile and stigmatize him—'You disdain my person because of my low descent among men, as a person of that rank that needed not to be heeded or attended unto.'[8] They call Bunyan's conclusion 'devilish, top-full of ignorance and prejudice,' 'but this,' Mr. Robinson says, 'we forgive them, for John was a tinker without dish or spoon, and at best but a country teacher, and the Rev. Mr. William Kiffin was a London minister, and worth £40,000.'[9] He

[1] Vol. ii. p. 649. [2] *Hypocrisie Detected*, 1670.
[3] *Reason of my Practice*, vol. ii. p. 602
[4] Preface to Works, 1692.
[5] Vol. ii. p. 638.
[6] Luther calls Popery the slaughter-house of conscience, Gal. iii. 5. The pope, with all his bishops, have been very tyrants and butchers of men's consciences, Gal. vi. 1.
[7] Vol. ii. p. 594. The allusion to moss growing on his brows probably referred to the damp state of his den in prison. [8] Vol. ii. p 617.
[9] Robinson's *Works*, vol. iii. p. 143.

meekly closes the controversy with the pious wish, 'God banish bitterness out of the churches, and pardon them that maintain divisions. I was advised not to let Mr. Paul pass with all his bitter invectives: but I leave him to the rebuke of the sober.'[1] Individual judgment, in coming to a conclusion upon this, as upon other subjects in religious inquiry, is not merely asserting *the right* of private judgment, but that it is *the essential duty* of every Christian to examine for himself all religious questions, whether of faith or practice, guided only by the Scriptures. Nations, with their acts of parliament or decrees on religion, are but as grasshoppers—the dust of the balance, or drop of the bucket; the question with him was, Shall I seek wisdom from grasshoppers or from God? Can we wonder at his decision, although the use of water as a symbol of baptism separated him from choice friends?

Bunyan was at this time one of the most popular preachers in England: it was long before the appearance of his *Pilgrim* or *Holy War*. He was feared for his extraordinary talent and natural eloquence, and loved for his Christ-like love of souls, and his fearless devotion to the work of his Lord; but disliked by his Baptist brethren only on account of his difference as to the prerequisite for admission to the Lord's table—a subject upon which he dared to exercise his own judgment. All the learning of Baptists, Independents, Presbyterians, and churchmen was arrayed against the poor brazier, and with these fearful odds he was called upon to hold a public disputation on the subject in London. Bunyan refused to attend the disputation. The reasons he assigns were, 'I consulted my own weakness, counted not myself able to engage so many of the chief of you,' and that he feared these personal disputes, heats, and bitter contentions, which his spirit 'hath not pleasure in. I feared misrepresentation.' He had appealed to the press, to that he would adhere.[2] He was still a prisoner, and supposed to be in Bedford jail; and although such extraordinary liberty was afforded him to visit his friends and publicly preach, even under a royal license, so notorious and stormy a disputation might have roused his enemies to abridge those liberties. Whether these controversies, in which much depended upon ready wit and memory, were valuable in spreading divine truth, must be left to our reader's decision. With fair play, Bunyan might safely have opposed all the learning of Oxford, Cambridge, and London; but he could have no hope of an impartial hearing, and having sought divine direction, he meekly retired from the unequal conflict. This controversy still continues among the Baptist churches; it was revived by the late Abraham Booth and Mr. Kinghorn of Norwich. The late Robert Hall, in his answer to Kinghorn, thus mentions the controversy: 'The most virulent reproaches were cast upon the admirable Bunyan, during his own time, for presuming to break the yoke; and whoever impartially examines the spirit of Mr. Booth's *Apology*, will perceive that its venerable author regards him much in the light of a rebel and insurgent; or, to use the mildest terms, as a contumacious despiser of legitimate authority.'[3]

This controversy will be found in our second volume, and is deeply interesting, making allowance for the *esprit de corps* manifested on all sides. A verse in the *Emblems* is very pertinent upon the violence of this dispute—

> 'Our gospel has had here a summer's day;
> But in its sunshine we, like fools, did play,
> Or else fall out, and with each other wrangle,
> And did, instead of work, not much but jangle.'[4]

After a lapse of nearly two centuries, Bunyan's peaceable principles have greatly prevailed; so that now few churches refuse communion on account of the mode in which water baptism has been administered. The Baptists are no longer deemed heretics as they formerly were. Dr. Watts aided this kindly feeling—'A church baptized in infancy, or in adult age, may allow communion to those that are of the contrary practice in baptism.'[5] Robert Robinson praises Bunyan's work, and advocates his sentiments upon the most liberal principles. One of his remarks is very striking:—'Happy community! that can produce a dispute of one hundred and fifty years unstained with the blood, and unsullied with the fines, the imprisonments, and the civil inconveniences of the disputants. As to a few coarse names, rough compliments, foreign suppositions, and acrimonious exclamations, they are only the harmless squeakings of men in a passion, caught and pinched in a sort of logical trap.' George Whitefield most warmly approved the communion of all God's saints with each other. 'This, I must own, more particularly endears Mr. Bunyan to my heart. He was of a catholic spirit. The want of water adult baptism, with this man of God, was no bar to outward Christian communion. And I am persuaded that if, like him, we were more deeply and experimentally baptized into the benign and gracious influences of the blessed Spirit, we should be less baptized into the waters of strife about circumstantials and non-essentials. For being thereby rooted and grounded in the love of God, we should necessarily be constrained to think and

[1] Vol. ii. p. 657. [2] Vol. ii. p. 641.

[3] Hall's *Reply to Kinghorn*, 1818, p. xii.

[4] Vol. iii. p. 758. [5] *Christian Church*, 8vo, 1747, p. 280.

let think, bear with and forbear one another in love, and without saying, I am of Paul, Apollos, or Cephas, have but one grand, laudable, disinterested strife—namely, who should live, preach, and exalt the ever-loving, altogether-lovely Jesus most.'

Bunyan had been sincerely attached to the Baptist more than to other denominations of Christians, and this sharp and severe controversy must have tended to melt any peculiar sectarian bias, and was probably one of the means by which his mind was so enlarged with Christian love as enabled him to write an itinerary to *all* pilgrims; for it must have blunted the edge of his party feelings, and have enlarged his heart towards the whole Christian community of every class. In the preface to the *Reason of his Practice*, he displays all the noble sentiments of a Christian confessor; of one who has been deservedly called the Apostle of Bedford, or Bishop Bunyan. 'Faith and holiness are my professed principles, with an endeavour, so far as in me lieth, to be at peace with all men. What shall I say? let mine enemies themselves be judges, if anything in these doctrines, or if aught that any man hath heard me preach, doth, or hath, according to the true intent of my words, savoured of heresy or rebellion;' he might have added, or of Christian discourtesy. 'Indeed, my principles are such as lead me to a denial to communicate in the things of the kingdom of Christ with ungodly and open profane; neither can I, in or by the superstitious inventions of this world, consent that my soul should be governed in any of my approaches to God, BECAUSE COMMANDED TO THE CONTRARY, AND COMMENDED FOR SO REFUSING. Wherefore, excepting this one thing, for which I ought not to be rebuked, I shall, I trust, in despite of slander and falsehood, discover myself at all times a peaceable and obedient subject.' Bunyan finishes this controversy with the following words: 'Touching my practice, as to communion with visible saints, *although not baptized with water*, I say, it is my present judgment so to do, and am willing to render a further reason thereof, shall I see the leading hand of God thereto. Thine in bonds for the gospel, JOHN BUNYAN.'[2] At the end of this treatise, he severely alludes to the unfair practices of controversialists; he signs himself, 'I am thine to serve thee, Christian, so long as I can look out at those eyes that have had so much dirt thrown at them by many, JOHN BUNYAN.'

Kiffin, Denne, T. Paul,[1] Danvers, and Penn,[3] replied to this 'Confession;' Jessey, and others, defended it. This led to the publication of 'The Differences about Water Baptism no Bar to Communion,' and to the 'Peaceable Principles and True.' The controversy was carried on with sufficient acrimony to shake Bunyan's sectarian feelings, and to excite in his breast a determined spirit of *personal*, prayerful inquiry at the Fountain of Truth, in all matters, both of his faith and practice in religion, even at the risk of life; while it afforded an opportunity to prove his Christian temper. 'What Mr. Kiffin hath done, I forgive, and love him never the worse, but must stand by my principles because they are peaceable, godly, profitable, and such as tend to the edification of my brother, and, as I believe, will be justified in the day of judgment.'

The principles of our great allegorist upon this subject have spread over a great number of the Baptist churches. Bunyan probably considered these sentiments as the precursors of the dawn of a happy day, when the baptism of the Holy Ghost, with purifying power like heavenly fire, shall absorb all these bitter waters of contention which occasioned such angry, unholy dissension among the churches of Christ; when the soul of every believer shall be imbued and immersed in sacred love and zeal for the honour of our Lord and the increase of his kingdom, and the subject of water baptism, as a personal duty, be better understood and appreciated.

In this conflict with his brethren, all that sanctified penetration, that unwavering fortitude, and that determination, first to understand, and then to do his Lord's will, was displayed, that fitted the author to be a 'Great-heart' to guide and protect his weaker fellow-pilgrims.

In recording these differences, much has been said to disparage and even vilify the Baptists of Bunyan's time, by a late author of his life—misquoting the Confession of Faith, and re-publishing worn-out slanders, with respect to events with which Bunyan had not the slightest connection. Why should such a spirit be manifested against those who agree upon all the essentials of Christianity? That author, like Southey, did not know the difference between general and particular Baptists, nor between open, mixed, and strict communion.

During the term of Bunyan's incarceration, all the prisons of England were filled with the most pious and virtuous of her citizens; and when Bunyan and his antagonists, both Quakers and Baptists, were confined within the same walls, conversed upon spiritual things, worshipped unitedly their God by the same way of access, all former bitterness and animosities were swallowed up in the communion of saints, and the

[1] 'T. P.'s Reflections on J. Bunyan's Communicating with Non-baptized Persons.' Price 6*d*.—Clavel's London Catalogue, in Brit. Mus. [2] Vol. ii. p. 594.

[3] Penn's 'Truth outweighing Error; being an Answer to a Treatise of J. Bunyan's, entitled, a Confession of his Faith.' Price 8*d*.—Clavel's Catalogue.

wall of separation was thrown down; not only did their sufferings increase their catholic spirit and respect for each other, but they became a blessing to many who were confined for real crimes; and when they came forth, it was with renewed powers to proclaim the unsearchable riches of Christ. Hundreds of poor, imprisoned, godly ministers felt the power of those words: 'Blessed be God, who comforteth us in all our tribulation, that we may be able to comfort them that are in trouble.' 2 Co. i. 4. Like Kelsey, a Baptist minister, who suffered seventeen years' imprisonment, they could say—

'I hope the more they punish me, that I shall grow more bold:
The furnace they provide for me will make me finer gold.
My friends, my God *will* do me good when *they* intend me harm;
They may suppose a prison cold, but God can make it warm.
What if my God should suffer them on me to have their will,
And give me heaven instead of earth? I am no loser still.'

Thus does Antichrist destroy himself, for whether he imprisons the Christian, or only seizes on his goods, he uses weapons to hasten the destruction of his own kingdom.

Having been incarcerated so many years, he had determined to suffer to the end. Here he found time 'to weigh, and pause, and pause again, the grounds and foundations of those principles for which he suffered,' and he was a nonconformist still. 'I cannot, I dare not now revolt or deny my principles, on pain of eternal damnation,'[1] are his impressive words. 'Faith and holiness are my professed principles, with an endeavour to be at peace with all men. Let they themselves be judges, if aught they find in my writing or preaching doth render me worthy of almost twelve years' imprisonment, or one that deserveth to be hanged or banished for ever, according to their tremendous sentence.' Heroic man! British Christians are most deeply indebted to thee, and thy fellow-sufferers, for the high privileges they now enjoy. May thy name be had in everlasting remembrance.

The continuation to the *Grace Abounding*, written by a friend, and published four years after his decease, divides his imprisonment into three periods; but as Bunyan makes it one continued imprisonment, there can be no doubt but that it was a long, dreary confinement; during which the testimony of his friend Samuel Wilson, is, that it was 'an uncomfortable and close prison, and sometimes under cruel and oppressive jailers.' The division into three parts most probably alludes to the severity or liberality of his jailers. He had at times, while a prisoner, an extraordinary degree of liberty; like Joseph in Egypt, some of his jailers committed all to his hands. There is no doubt but that he went from the prison to preach in the villages or woods, and at times went to London to visit his admiring[2] friends; but this coming to the ears of the justices, the humane jailer had well-nigh lost his place, and Bunyan was for some time deprived of these extraordinary privileges. When this had worn off, he had again opportunities of visiting his church and preaching by stealth. Many of the Baptist congregations in Bedfordshire owe their origin to his midnight preaching.

Upon one occasion, having been permitted to go out and visit his family, with whom he intended to spend the night, long before morning he felt so uneasy that at a very late hour he went back to the prison. Information was given to a neighbouring clerical magistrate that there was strong suspicion of Bunyan having broke prison. At midnight, he sent a messenger to the jail, that he might be a witness against the merciful keeper. On his arrival, he demanded, 'Are all the prisoners safe?' the answer was, 'Yes.' 'Is John Bunyan safe?' 'Yes.' 'Let me see him.' He was called up and confronted with the astonished witness, and all passed off well. His kind-hearted jailer said to him, 'You may go out when you will, for you know much better when to return than I can tell you.'[3]

The set time for his liberation was now drawing near, but the singular means by which it was accomplished must be reserved for our next chapter.

PERIOD SIXTH.

BUNYAN IS RELIEVED FROM THE SEVERITIES OF IMPRISONMENT—RECEIVES THE ROYAL LICENSE TO PREACH—IS DELIVERED FROM PRISON—PUBLISHES THE PILGRIM'S PROGRESS, AND MANY BOOKS, AND BECOMES EXTREMELY POPULAR—HIS DECEASE AND CHARACTER.

The reigns of the debauched Charles II. and the besotted James, those fag-ends of an unhappy race, were the most humiliating that these realms ever witnessed. Deep dissimulation,[4] oft-repeated falsehoods, wilful and deliberate perjuries, were employed by the first of these royal profligates to obtain the throne. Solemn pledges to pardon political offenders were ruthlessly violated, as well as the oaths and declarations 'that liberty should be extended to tender consciences on religious subjects, so that none should be disturbed

[1] Vol. ii. p. 593.

[2] Vol. i. p. 62.

[3] It has been doubted whether he was justified in thus making excursions from the prison. This may be answered by the question, Was Peter justified in leaving the prison, and going to the prayer-meeting at Mary's house? Acts xii. 7-19.

[4] That thorough courtier, Lord Halifax, apologizes for him thus:—'If he dissembled, let us remember that he was a king; and that dissimulation is a jewel in the royal crown.'—Harris's *Charles II.*, vol. ii. p. 16.

or called in question for any differences of opinion in matters of religion.'[1]

As Charles II. felt himself securely seated on his throne, his design to establish an absolute monarchy became more and more apparent. The adulation of his professed friends, and the noisy popularity with which he was greeted, appear to have fostered his crafty designs to rid himself of parliamentary government. His whole conduct was that of a Papist, who keeps no faith with Protestants; or of a statesman, whose religion, honour, and truthfulness, were wholly subservient to expediency. To further his object, he formed a council of five noblemen, two of whom were Roman Catholics, and the other three either careless as to religion or professed infidels. The first letter of their names formed the word CABAL.[2] Aided by these he sought to extinguish liberty, and extirpate the Protestant faith.[3] To furnish himself with the means of indulging his unbridled passions, he, like a buccaneer, seized the Dutch merchantmen returning from India and Smyrna, without any declaration of war, and laid his hands upon all the money borrowed of his merchants which had been deposited in the exchequer. He then united himself with France to destroy Holland, the stronghold of liberty. To gratify the Roman Catholics, and conciliate the dissenters, he issued the declaration in favour of liberty of conscience, dated March 15th, 1671–2, the seal to which he, in the following year, broke with his own hands, while trembling with rage and agitated with fear, notwithstanding which he could not prevent a considerable degree of religious liberty arising from such vacillating conduct.

The Church of England soon obtained laws in direct violation of all the king's oaths and declarations, such as the act of uniformity, the test and corporation acts, the five-mile and conventicle acts, and a revival of the old statutes for compelling all persons to attend the church service; and thus forcing the weak-minded to become hypocritical members of that church which was then, and continues to this day to be preferred, by the state as best suiting its purposes. Among the rest was an act ordering all the subjects of the realm, for ever, to meet in their respective church, on the 29th of May in each year, and thanking God that these kingdoms were on that day *new born and raised from the dead:*[4] an act which has very recently been repealed, but which stood for nearly two centuries a disgrace to our statute-book. A hurricane of persecution followed, and all the jails in the kingdom soon became filled with those of our countrymen who, by their virtue and piety, were the brightest ornaments of Christianity. While these barbarities were perpetrating, desolations followed in rapid succession. In 1665, a fearful pestilence, called the Great Plague of London, swept into eternity nearly ninety thousand of the inhabitants, filling the whole realm with terror and alarm. It was as poisonous and loathsome a disease as it was deadly. A vast number of houses were shut up, lest the inhabitants coming abroad should spread infection. 'It was very dismal to behold the red crosses on the fronts of the houses, and read in great letters LORD HAVE MERCY UPON US on the doors; watchmen standing before them with halberts, and such a solitude—people passing by gingerly with fearful looks.' Still the persecution of English Christians was pursued with unmitigated severity. In the following year a dreadful conflagration destroyed the city. Its splendid cathedral and eighty churches, with thirteen thousand two hundred dwelling-houses and magazines, containing enormous wealth—the buildings upon four hundred and thirty-six acres of ground—were totally consumed. By these two dread calamities 'God's terrible voice was heard in the city' and throughout the nation. The wailing of the dying, and the lamentations of trembling survivors, were quickly followed by the terrific roaring of the fire. It was compared by a pious eye-witness to the description of the blackness, tempest, and thunderings at the giving of the law on Sinai.[5] Still the cruel persecution of the Christians was not relaxed. Again, in the succeeding year, came a Dutch fleet, which took Sheerness, destroyed our shipping, and caused a degree of consternation thus described by an eye-witness who was attached to the court:[6] 'I was at London in the plague and fire years, yet in neither did I observe such consternation and confusion in the looks of all men, as at this time, and with great cause: for if the Dutch had then come up to London, they had found all open to them, not one gun mounted at Tilbury Fort, nor one frigate ready in the river; so as they might have forced all the ships in the river up to the bridge, and there have burnt them, which would certainly have fired the Tower and all the suburbs east to Blackwall, as well as Southwark below bridge.' Still the persecution of the Christians was continued in all its rigour.

Such wholesale persecutions tended to destroy

[1] Declaration from Breda.

[2] Clifford, Ashley, Buckingham, Arlington, and Lauderdale.

[3] Rapin, *History of England.*

[4] Meaning the restoration of the Stuart dynasty.

[5] Rev. G. Vincent's 'History of the two late dreadful Judgments, Plague and Fire. 1667.'

[6] Mr. Roger Cook. Kennet's *History of England*, vol. iii. p. 265.

the trade and commerce of the kingdom, and involve it in one universal desolation. Sir W. Petty, the founder of the Shelbourne family, then a man of considerable note, demonstrated this in his *Political Arithmetic;* and the illustrious founder of Pennsylvania gave a just picture of the miseries inflicted by the Church of England, in her endeavours to force pious and honest men into her communion. 'Persons have been flung into jails, gates and trunks broken open, goods distrained, till a stool hath not been left to sit down on. Flocks of cattle driven, whole barns full of corn seized. Parents left without their children, children without their parents, both without subsistence. But that which aggravates the cruelty is, the widow's mite hath not escaped their hands; they have made her cow the forfeit of her conscience, not leaving her a bed to lie on, nor a blanket to cover her; and which is yet more barbarous, and helps to make up this tragedy, the poor helpless orphan's milk boiling over the fire, was flung away, and the skillet made part of their prize; that, had not nature in neighbours been stronger than cruelty in such informers and officers, to open her bowels for their relief and subsistence, they must have utterly perished;' and what has such cruelty procured? 'the judgments of God, the hatred of men. To the sufferers, misery; to their country, decay of people and trade; and to their own consciences, an infinite guilt.'[1] 'Men must either have no conscience at all, or be hanged for having a conscience not fashionable.'[2] He winds up a manly, learned, and excellent treatise by saying (*inter alia*), that 'the interests of Britain will stand longer upon the legs of the English people than of the English church,'[3] and signs himself 'An English Christian Man, William Penn.' Persecution, for his pure religious feelings, drove him and thousands of the best English citizens across the Atlantic, to seek among savages the repose denied to them by the then Church of England, and to found a state and an empire where the perfect equality and happiness of every sect, the non-interference of the state with the spiritual things of conscience and of God, will render it eventually the most mighty of empires, and an unbounded blessing to the whole universe.

At length the king was aroused; probably the grim head of his father flitted before his alarmed imagination; and, to restore tranquillity to his kingdom, he issued a declaration for liberty of conscience; whether induced by the groans of an afflicted people, many thousands of whom had suffered the loss of all things, or by the weakening of his kingdom by the multitudes who emigrated to America, to escape the tyranny of ecclesiastical persecution, or whether to relax the laws against the Papists, has been a subject of controversy, and, however we may be sceptical as to the *royal* declarations of a Stuart, yet, judging cautiously, I am inclined to hope that the motives set forth in that declaration were true; at all events, it is an indelible record, that the dreadful experiment tried for twelve cruel years, to compel uniformity in divine worship by fines, imprisonment, and even death, most signally failed, while it involved the kingdom in a state of desolation, from which it required the glorious revolution of 1688 to restore it to comparative prosperity.

Favoured by the prompt and kind permission of Sir George Grey, one of her majesty's principal secretaries of state, and the very courteous and hearty assistance of Mr. Lechmere, keeper of the archives in the state paper office, every possible search was made to find any papers or records relative to the imprisonment and discharge of Bunyan. Having thus an opportunity of transcribing all that could be found at the fountain-head of intelligence, it may prove interesting to our readers to possess a correct copy of these important documents. The first is the king's declaration, under his own autograph signature.

Charles R — His Ma^tie^s Declaration to all his loveing Subjects.

Our care and Endeavours for the preservation of the Rights and Interests of the Church have been sufficiently manifested to the World by the whole course of Our Government since Our happy Restauracõn, and by the many and frequent wayes of Coercion that Wee have used for reduceing all erring or dissenting persons, and for composeing the unhappy differences in matters of Religion, which Wee found among Our Subjects upon Our Returne: But it being evident by the sad experience of twelve yeares that there is very Little fruite of all those forceable Courses Wee thinke Our Selfe oblidged to make use of that Supreame Power in Ecclesiasticall Matters which is not onely inherent in Us, but hath been declared and Recognized to be soe by severall Statutes and Acts of Parliament; And therefore Wee doe now accordingly issue this Our Declaration, as well for the quieting the Mindes of Our Good Subjects in these Points, for Inviteing Strangers in this Conjuncture to come and Live under Us, and for the better Encouragement of all to a chearefull following of their Trade and Callings, from whence Wee hope by the Blessing of God to have many good and happy Advantages to our Government; As also for preventing for the future the danger that might otherwise arise from Private Meetings, and Seditious Conventicles;

And in the first place, Wee declare Our expresse Resolution Meaneing and Intention to be, that the Church of England bee preserved and remaine entire in its Doctrine, Discipline, and Government, as now it stands established by Law;

And that this bee taken to bee, as it is, the Basis, Rule, and Standard of the Generall and Publicke Worshipp of God, And that the Orthodox Conformable Clergy doe receive and enjoy the Revenues belonging thereunto; And

[1] *England's Present Interest*, Preface.
[2] Ibid. p. 39.
[3] Ibid. p. 57.

that no Person, though of a different opinion and Perswasion, shall bee exempt from paying his Tythes or other Dues whatsoever. And further Wee declare, That no Person shall bee capable of holding any benefice, Liveing, or Ecclesiasticall Dignity or Preferment of any kinde in this Our Kingdome of England who is not exactly Conformable. Wee doe in the next Place declare Our Will and Pleasure to bee, That the Execution of all and all manner of Penall Lawes in matters Ecclesiasticall, against whatsoever sort of Non-Conformists, or Recusants, bee immediately suspended, and they are hereby suspended. And all Judges, Judges of Assise and Gaole Delivery, Sheriffes, Justices of the Peace, Mayors, Bayliffs, and other Officers whatsoever, whether Ecclesiasticall or Civill, are to take notice of it, and pay due Obedience thereunto.

And that there may be no pretence for any of Our Subjects to continue their illegall meetings and Conventicles, Wee doe Declare, That wee shall from time to time allow a sufficient Number of Places, as they shall bee desired, in all parts of this Our Kingdome, for the use of such as doe not conforme to the Church of England, to meete and assemble in, in Order to their Publick Worship and Devotion; which Places shall bee open and free to all Persons.

But to prevent such disorders and inconveniencies as may happen by this Our Indulgence, if not duely regulated, and that they may be the better protected by the Civill Magistrate, Our expresse Will and Pleasure is, That none of our Subjects doe presume to meete in any Place untill such Place bee allowed, and the Teacher of that congregation be approved by Us.

And Lest any should apprehend that this Restriction should make Our said Allowance and approbation difficult to bee obtained, Wee doe further Declare, That this Our Indulgence, as to the Allowance of the Publick Places of Worship and approbation of the Teachers, shall extend to all sorts of Non-Conformists and Recusants, except the Recusants of the Roman Catholick Religion, to whom We shall in no wise allow Publick Places of Worship, but only indulge them their share in the common Exemption from the execution of the Penall Lawes, and the Exercise of their Worship in their private Houses onely.

And if after this Our Clemency and Indulgence, any of Our Subjects shall presume to abuse this Liberty, and shall preach seditiously, or to the Derogation of the Doctrine, Discipline, or Government of the Established Church, or shall meet in Places not allowed by Us, Wee doe hereby give them warneing, and Declare, We will proceed against them with all imaginable severity: and Wee will Lett them see We can be as Severe to punish such offenders, when soe justly provoked, as We are Indulgent to truely tender consciences. In Wittnesse whereof Wee have caused Our Greate Seale of England to be putt and affixed to these presents. Given att Our Court att Whitehall this fifteenth day of March, in the 24th yeare of Our Reigne, 167½.

His majesty declares, as the result of twelve years' experience, that he 'found very little fruite of all those forceable courses.' Poor besotted man! The decay of his kingdom was all the effect that he could see. He saw not the proofs that where God plants his truth in the heart, neither fires, nor fines, nor dungeons can repress it, nor prevent its rapid spread. Where the spirit of the Lord is, there is liberty—liberty of access to heaven, which defies all human control. The king saw not that he was laying the foundation of a new dynasty—digging a pit into which his ignoble but royal race should fall; to be succeeded by kings and queens, who should cherish God's church and raise the kingdom to wondrous renown.

The authority of the king to supersede acts of parliament was freely canvassed and denied; his toleration not accepted, and severely parodied, such as: By the Archdeacon, A Declaration for the Toleration of Debauchery, releasing 'to all our loving subjects the obligation of the ten commandments,' &c., signed Bayes, R.

When the declaration for liberty of conscience was published, persecution became stayed, and the prisoners on account of religious differences were more humanely treated. Bunyan, who had secured the confidence and esteem of his jailer, now found his prison more like a lodging-house, and enjoyed great privileges. He frequently, if not regularly, attended the church meetings, and preached with some degree of publicity. The church at Bedford was at this time in want of a pastor, and their eyes were naturally fixed upon Bunyan to succeed to that important office. There were two weighty considerations that required divine guidance in coming to a conclusion. One was, whether it might injuriously affect the prisoner's comforts, and the other was, the propriety of making choice of a Christian brother to be their ministering elder, while incarcerated in a jail. Feeling these difficulties, the church held several meetings on the subject, the minutes of which are very interesting. The first was held at Hawnes, on the 24th of the eighth month (October) 1671, when 'the improvement of the gifts of the church, and their disposal in an orderly way, were proposed to consideration, that God might be sought for direction therein; and a time further to consider and debate thereof, was appointed this day seven-night, at evening, at Bedford, where the principal brethren were desired for that purpose to come together, at brother John Fenn's; and a church-meeting was appointed to be there that day week. The church was also minded to seek God about the choyce of brother Bunyan to the office of elder, that their way in that respect may be cleared up to them.' At a meeting held at Bedford, on the last day of the ninth month (November), there was appointed another meeting 'to pray and consult about concluding the affair before propounded, concerning gifts of the brethren to be improved, and the choyce of brother Bunyan to office, at Gamlingay, on the 14th day, and at Hawnes, the 20th, and at Bedford, the 21st of the same instant, which it was desired might be a general meeting.' After all this jealous care, and these fervent applications to the throne of grace for divine guidance, the result was most gratifying. 'At a full assembly of the church at Bedford, the

21st of the tenth month,[1] after much seeking God by prayer and sober conference formally had, the congregation did at this meeting, with joynt consent, signified by solemn lifting up of their hands, call forth and appoint our brother John Bunyan to the pastoral office or eldership. And he accepting thereof, gave himself up to serve Christ and his church, in that charge, and received of the elders the right hand of fellowship, after having preached fifteen years.' The choice thus solemnly made, was ratified by the abundant blessings of heavenly union and great prosperity. He was no stranger or novice, but one whose preaching and writings had proved most acceptable to them for a series of years—one that had been owned and blessed of his God, and whom the church delighted to honour.

At the same church meeting, 'The congregation having had long experience of the faithfulness of brother John Fenn in his care for the poor, did after the same manner solemnly choose him to the honourable office of a deacon, and committed their poor and purse to him, and he accepted thereof, and gave himself up to the Lord and them in that service.' The church did also determine to keep the 26th inst. as a day of fasting and prayer, both here, and at Hawnes, and at Gamlingay, solemnly to commend to the grace of God brother Bunyan and brother Fenn, and to entreat his gracious assistance and presence with them in their respective works, whereunto he hath called them.'

The most extraordinary circumstance that took place at this time was, that while Bunyan was a prisoner for preaching the glad tidings of salvation, or, in the mysterious legal jargon of the period, 'holding conventicles,' he received his majesty's license to preach, and thus to hold conventicles. It was one of the first that was granted. His majesty continued to keep him a prisoner for preaching more than six months after he had licensed him to preach!! At the same time that the permission to preach was granted to Bunyan, the house of Josiah Roughed, Bedford, was licensed by his majesty's command, for the use of such as do not conform to the Church of England. In this John Bunyan was authorized to teach, or in any other licensed place.

These were the first permissions to preach given to the dissenters from the established sect in this country; and our illustrious allegorist, Bunyan the brazier, was one of the first persons favoured with such royal license.[2]

The volume from which these extracts are made is called *Indulgences*, 1672, under the head 'Congregationall.'

Bedford Licence for John Bunyon to be a teacher in the house of Josias Roughed 9 May 72.

CHARLES &c. To all Mayors, Bailiffs, Constables and other Our Officers and Ministers Civill and Military whom it may concerne, Greeting. In Pursuance of our Declaration of the 15th of March 167½ Wee doe hereby permitt and licence John Bunyon to bee a Teacher of the Congregation allowed by Us in the Howse of Josias Roughed Bedford for the use of such as doe not conforme to the Church of England, who are of the Perswasion commonly called Congregationall. With further licence and permission to him the said John Bunyon to teach in any other place licensed by Us according to our said Declaracion. Given at Our Court at Whitehall the 9th day of May in the 24th yeare of our Reigne, 1672.

By his Maties Command
ARLINGTON.

Within one month after his release from prison, he was invited to Leicester to preach, when his license was exhibited, and is thus entered in the records of that city:—

'John Bunyon's license bears date the 15th of May, 1672,[3] to teach as a congregational parson, being of that persuasion, in the house of Josias Roughed, Bedford, or in any other place, room, or house licensed by his Majestie. Memorand. The said Bunyon shewed his license to Mr. Mayor—Mr. Overinge, Mr. Freeman, and Mr. Browne being then present—the 6th day of October, 1672.'[4]

At the same time the house of Josias Roughed was registered in the following form:[5]—

A place for a Teacher in Bedford.

CHARLES &c. To all Mayors, Bailiffs, Constables and other Our Officers and Ministers Civill and Military, whom it may concerne, Greeting. In pursuance of Our Declaracôn of the 15th of March 167½ Wee have allowed and Wee doe hereby allow of the Howse of Josias Roughed in Bedford to be a place for the use of such as doe not conforme to the Church of England who are of the Perswasion commonly called Congregationall to meet and assemble in, in order to their Publick Worship & devotion. And all and Singular Our Officers and Ministers Ecclesiasticall Civill and Military, whom it may concerne are to take due notice hereof, And they and every of them are hereby strictly charged and required to hinder any Tumult or Disturbance, & to protect them in their said Meetings & Assemblies. Given at &c the 9th day of May in the 24th yeare of Our Reigne 1672

By his Maties Command
ARLINGTON.

The church of Christ at Bedford is here called Congregational. In ten months, about three thousand five hundred similar licenses were granted for persons and places called Anabaptist, Baptist, Congregational, Presbyterian, or Nonconforming: but only one for Bedford. Bunyan was licensed simply as 'a Teacher,' whilst the Baptist

[1] The ecclesiastical year commenced in March. The tenth month means December.

[2] Does not this support the opinion that when Bunyan was a soldier he served in the royal and not the republican army?

[3] Granted 9th, confirmed the 15th.

[4] Juke's *History of Bunyan's Church*, p. 24.

[5] See a similar form of registration in Wilson's *History of Dissenting Churches*, vol. iii. p. 187.—The house of Thos. Doolittle, dated April 2, 1672.

church which he taught was styled Congregational, because, like other Baptist churches, it was so in polity. Baptism was not used in it as a condition of Christian fellowship. It was administered only by immersion, on a profession of faith, and nearly all the members were thus immersed; but some few continued pædobaptists in judgment, and others scrupled water baptism altogether.

Mr. Roughed, whose house was licensed for Bunyan to preach in, was plundered a few months previously, for his refusing to go to church. To attend such a place was one month a violation of the law, visited with ruinous fines and imprisonments, and the next month, places are licensed according to law, for any person to attend, instead of going to church. Law-makers must ever be the scorn and derision of the world, when they interfere with divine and spiritual worship. The present highly-respected pastor of the church[1] considers that this license does not refer to Roughed's private dwelling, but rather to 'an edifice or a barn, purchased of Robert Crompton, Esq., with a piece of ground adjoining it,' in the parishes of St. Paul and Cuthbert, for £50, in 1672, by Roughed, Bunyan, Fenn, and others, and which was released by Fenn to Bunyan and others, November 10, 1681, two days before Fenn's death. This building having been properly fitted up by voluntary contribution, became permanently occupied by the church as its place of meeting, until the old chapel was erected in 1707. From his description in this deed, we may conclude that Bunyan was engaged in his worldly occupation as a brazier, in the year that he obtained his release from prison, and to 1681, when he similarly described himself in his last will.

How utterly contemptible does any government become when they tamper with spiritual worship. At one period they punished dissenters with imprisonment, transportation, and to use Judge Keeling's elegant expression in his sentence on Bunyan, 'to stretch by the neck for it;' and anon, the very same government, under the same king, gives them license to dissent! Human laws affecting religion can never be the standard of morality; to read the Bible is considered to be sin in Tuscany, and righteousness in Britain.

Bunyan's Release from Prison.

The release of this great and pious man from his tedious imprisonment, has been hitherto involved in a cloud of mystery, which it will be our happiness to disperse, while we record that event in a clear, indisputable narrative of facts. His earlier biographer, Mr. Doe, not having access to archives which the lapse of time has now rendered available, attributed his release to the influence of Bishop Barlow, by the interference of Dr. Owen. But there is no record or petition to that effect preserved either in the State Paper or Privy Council offices. He was *not then a bishop*, but possessed great influence, and had written the *Case of a Toleration in Matters of Religion*, which he extended further than any divine of that age. This, and his friendship with Dr. Owen, might have given rise to the report. The assertion that he assisted in Bunyan's release is made in the *Life* of Dr. Owen, published in 1721: —'The doctor had some friends also among the bishops, Dr. Barlow, formerly his tutor, then Bishop of Lincoln, who yet upon a special occasion failed him, when he might have expected the service of his professed friendship. The case was this: Mr. John Bunyan had been confined to a jail twelve years, upon an excommunication for nonconformity. Now there was a law, that if any two persons will go to the bishop of the diocese, and offer a cautionary bond, that the prisoner shall conform in half a year, the bishop may release him upon that bond; whereupon a friend of this poor man desired Dr. Owen to give him his letter to the bishop in his behalf, which he readily granted. It was soon after the discovery of the Popish plot when this letter was carried to the bishop, who having read it, desired "a little time to consider of it, and if I can do it, you may be assured of my readiness." He was waited upon again in about a fortnight, and his answer was, "I would desire you to move the lord-chancellor in the case, and, upon his order, I will do it." To which it was replied, "This method would be chargeable, and the man was poor, not able to expend so much money; and, being satisfied he could do it legally, it was hoped his lordship would remember his promise, there being no straining a point in the case. But he would do it upon no other terms, which at last was done, and the poor man released." And for this we are told that "Mr. Bunyan returned him his unfeigned thanks, and often remembered him in his prayers, as, next to God, his deliverer." The whole of this story, so far as it relates to Bunyan, is not only improbable, but utterly impossible. Bunyan was never excommunicated, and he was certainly released from prison two or three years previous to Dr. Barlow becoming a bishop. The critical times to which he alludes, refer doubtless to the Popish plot, which took place in 1678, Bunyan having been released in 1672. The probability is, that Dr. Owen did about 1678 apply to the Bishop of Lincoln for the release of some poor prisoner under sentence of

[1] Rev. John Jukes.

excommunication, it being his province to release such prisoners, upon their making peace with the Church. If this person was a friend of Bunyan's, his prayers for the bishop, and acknowledgments for this act of kindness, are readily accounted for. Barlow soon after this became a trimmer, and sided with the court party—a very natural effect of his elevation into bad company. In 1679 he published a letter on the canon law, showing that it sanctioned the whipping of heretics, as practised by Bonner, nor does Barlow appear to object to it.[1] In 1683 he published a letter urging that the laws should be put in force against the dissenters, in concurrence with a letter drawn up by the justices at Bedford. That Barlow had nothing to do with Bunyan's release is now perfectly clear, all, even the minutest particulars relative to it, having been discovered.

The circumstances which led to Bunyan's release from prison are very romantic, and necessarily lead us back to the battle of Worcester. At this battle, the republicans were nearly as numerous as the royal army, well disciplined, full of enthusiasm, and led by experienced officers; the royal army was completely routed, and its leaders who survived the battle were subject to the severest privations. Charles found refuge at Boscobel House; and disguised as a woodcutter, was hid in an oak. His adventures and hair-breadth escapes fill a volume. The parliament offered one thousand pounds reward for his apprehension. At length, after wandering in various disguises forty days, he arrived at Brighton, then a small fishing town, and here his friends succeeded in hiring a small vessel used for fishing to take him to France. There can be no doubt as to the facts in this singular narrative, now for the first time introduced to public notice. Permission was solicited to search the government archives. Bunyan's name, like a magic key, not only gave me liberal access to the state papers, but also opened to me the most sacred of all records, the minutes of the Privy Council of that period. Extracts from these authentic sources fully confirm the narrative. Numerous histories of this extraordinary escape were published, but no two of them agree, excepting that, to please the king, all the credit was given to Roman Catholics. Of these narratives, that by Dr. Lingard has the strangest blunder. When they left Shoreham, 'the ship stood with easy sail *towards the Isle of Wight*, as if she were *on her way to Deal*, to which port she was bound'[2] —Deal being exactly in the contrary direction! Carte has the best account. The vessel was bound for Poole, coal laden, with two passengers, who passed for merchants running away from their creditors. They left Shoreham at seven A.M. under easy sail; and at five, being off the Isle of Wight, with the wind north, she stood over to France; the fugitive king and his companion, Lord Wilmot, were landed near Fecamp, in Normandy, UPON THE BACK OF A QUAKER, and the vessel recrossed the Channel to Poole, no one discovering that she had been out of her course. A letter among the archives of the Society of Friends at Devonshire House solves every difficulty. It is written by Ellis Hookes to the wife of George Fox, dated January, 1670:—

'Yesterday there was a friend (a quaker) wth the king, one that is John Groves mate, he was the man y^{t} was mate to the master of the fisher-boat y^{t} carryed the king away when he went from Worcester fight, and only this friend and the master knew of it in the shipp, and the friend carryed him (the king) ashoare on his shoulders. the king knew him again, and was very friendly to him, and told him he remembered him and of severall things y^{t} was donne in ye shipp att the same time. the friend told him the reason why he did not come all this while was y^{t} he was satisfied in y^{t} he had peace and satisfaction in himselfe y^{t} he did what he did to releiue a man in distresse and now he desired nothing of him (the king) but that he would sett friends at libertie who were great sufferers or to that purpose and told the king he had a paper of 110 that were premunired y^{t} had lain in prison about 6 years and none can release y^{m} but him. Soe the king took the paper and said there was many of y^{m} and y^{t} they would be in again in a monthes time and y^{t} the country gentlemen complained to him y^{t} they were so troubled wth the Quakers. So he said he would release him six. but ye friend thinkes to goe to him again, for he had not fully cleared himselfe.'

This letter is endorsed by Fox himself, 'E Hookes to M F of pasages consering Richard Carver, that cared the King of his backe.'

E. Hookes' next letter, addressed to George Fox, thus continues the narrative:—

'February, 1669–70.

'Dear G. F. As for the friend that was with the King, his love is to thee. He has been with the King lately, and Thomas Moore was with him, and the King was very loving to them. He had a fair and free opportunity to open his mind to the King, and the King has promised to do for him, but willed him to wait a month or two longer. I rest thy faithful friend to serve thee, 'E. H.'[3]

The captain of the fisher-boat was Nicholas Tattersall, whose grave, covered with a slab of black marble, is still to be seen in Brighton churchyard, with a long poetical inscription, now scarcely legible. On the Restoration, he applied for his reward, and was made a commander in the royal navy, with an annuity to him and his heirs for ever of £100. The family have recently become extinct. His fisher-boat was moored for a considerable time in the Thames, opposite Whitehall. Years had rolled on, but

[1] Barlow's *Remains*, Brit. Mus., 1019, i. 3.

[2] 4to, vol. vii. p. 75.

[3] I am greatly indebted to J. P. Brown, Esq., James Street, Islington, for directing my attention to these letters.

the Quaker mate who had so materially assisted the flying prince, by keeping the secret, arranging the escape with the crew, and when, in fear of danger from a privateer, rowing the prince ashore, and in shoal water carrying him on his shoulders to the land, near the village of Fecamp, in Normandy, yet he had not been with the king to claim any reward. This escape took place in 1651, and nearly twenty years had elapsed, ten of which were after the Restoration; so that in all probability the king, who with all his faults was not ungrateful, was agreeably surprised with his appearance at the palace. Whatever alteration the rough life of a sailor had made on his appearance, the king at once recognized him. All the progress he had made as to worldly prosperity, was from being mate of a fisher-boat, under Tattersall, to becoming mate of a West Indiaman, under Captain Grove. His majesty who had passed his time more with courtiers than with Quakers, was doubtless astonished that a poor man, having such a claim on his bounty, should have been so many years without seeking his recompense. On asking the reason, the Quaker nobly answered to this effect, That the performance of his duty in saving the life of the hunted prince, was only a moral obligation, for the discharge of which God had amply repaid him by peace and satisfaction in his mind and conscience. And now, sire, I ask nothing for myself, but that your majesty would do the same to my friends that I did for you—set the poor pious sufferers at liberty, that they may bless you, and that you may have that peace and satisfaction which always follows good and benevolent actions. The king attempted feebly to argue, that they would soon offend again, and that they were much complained of by the country gentlemen. How readily the sailor might have said to his sailor king, Alter the ship's articles, let *all* the crew fare alike as to their free choice in religion, and there will be no grumbling in your noble ship; every subject will do his duty. The king offered to release any six, and we may imagine the sailor's blunt answer, What, six poor Quakers for a king's ransom!!

His majesty was so pleased as to invite him to come again, when he introduced another member of the Society of Friends, Thomas Moore. At this period an amazing number of Friends, men and women, were in the jails throughout the kingdom, torn from their families, and suffering most severe privations, under which great numbers had perished. The application for the release of the survivors, thus happily commenced, was followed up with zeal and energy, and crowned with great success. This narrative solves all those difficulties which rendered that remarkable event extremely mysterious. The question naturally arises why so debauched and dissolute a king should prefer such tight-laced Christians to be the peculiar objects of his mercy. The reason is perfectly obvious; he owed his life to one of their members, who, however poor as to this world, possessed those riches of piety which prevented his taking any personal reward for an act of duty. Shade of the noble sailor, thy name, Richard Carver, is worthy of all honour! And the more so, because thy gallant bearing has been studiously concealed in all the histories of these important transactions. Had he been a mischief-making Jesuit, like Father Huddleston, his noble deed would have been trumpeted forth for the admiration of the world in all ages. His name was left to perish in oblivion, because he was of a despised sect. It is an honour to Christianity that a labouring man preferred the duty of saving the life of a human being, and that of an enemy, to gaining so easily heaps of glittering gold. And when all the resources of royalty were ready munificently to reward him, he, like Moses, preferred the rescue of his suffering friends to personal honours or emoluments—even to all the riches of England!

The efforts of Carver and Moore were followed by most earnest appeals for mercy by George Whitehead, who with Moore appeared before the king in council several times, until at length the royal word sanctioned this act of mercy. The Quakers were then appealed to by sufferers of other denominations, and advised them to obtain the permission of the king in council, that their names might be inserted in the deed; rendering them all the assistance that was in their power. Great difficulties were encountered in passing the cumbrous deed through the various offices, and then in pleading it in all parts of the country. The number of Quakers thus released from imprisonment was 471, being about the same number as those who had perished in the jails. The rest of the prisoners liberated by this deed were Baptists and Independents, and among the former was JOHN BUNYAN.

It is worthy of reflection that of this noble army of confessors, amounting to 491, so vast a proportion as 471 were members of the Society of Friends. It proves that they were by far the most zealous and fearless in their efforts to display divine truth. They fought the battle and won the victory, the spoils of which have enriched the Christian church in Britain; and however we may differ with them, they are worthy our highest admiration and respect.

Prior to the appearance of Carver, a presentiment of what was about to take place was impressed upon the mind of George Whitehead, one

of the most zealous and prominent Quakers. He became deeply affected with the cruel punishments that his brethren and sisters were suffering for Christ's sake. He was a man who, with equal composure and zeal, could plead before royalty and nobles in a state apartment, or impart consolation to a suffering Christian in a dungeon or a pest-house. He thus mentions it in his Journal: 'Soon after the before-mentioned declaration of indulgence was published in print, as I was solitary upon the road, returning toward London, a very weighty and tender concern fell upon my spirit, with respect to our dear friends then in prisons, being above four hundred, many of whom had been long straitly confined for not conforming, some having endured ten or eleven years' imprisonment, whereupon I wrote to the king, and requested Thomas Moore, who had an interest with the king and some of his council, to present my letter, which he did; and a few days after we had access to the king's presence, and renewed our request, whereupon he granted us liberty to be heard on the next council day, in the same week. And then I, with Thomas Moore and Thomas Green, attended at the council-chamber at Whitehall, and were all admitted in before the king, and a full council. Being called to the upper end of the council-board, I opened and fully pleaded the case of our suffering friends. The king gave this answer, "I'll pardon them."' They were permitted to address the council at some length, and it being near the time of a general fast, they concluded with these words, 'This is the fast the Lord requires, to undo the heavy burdens, and to let the oppressed go free.'

It is very singular and perhaps unaccountable that Whitehead is silent upon so important a fact, that the sailor who had rescued the king from imminent peril, had made a decided impression upon his majesty in favour of the suffering Quakers.

Favoured with an order from the secretary of state, and by the kind assistance of J. B. Lennard, Esq., of the Privy Council office, I obtained access to the minutes of that council; in which is recorded, that a circular letter be sent to the sheriffs of the counties in England and Wales:—

After our hearty commendations—Whereas request hath been made unto His Majesty in behalf of the Quakers who remain at present in several gaols and prisons of this Kingdom, That His Majesty would be pleased to extend his mercy towards them, and give order for their Release; Which His Majesty taking into consideration, hath thought fit, in order to his clearer information, before he resolve any-thing therein, to command us to write these Our Letters unto you: And, accordingly, wee do hereby will and require you to procure a perfect Lyste or Calendar of the names, time, and causes of comitment of all such Persons called Quakers, as are remayning in any Goale or Prison within that County, and to return ye same forthwith to this Board. And so nothing doubting of your ready performance of this His Majesty's command, we bid you heartily farewell.

From the Court at Whitehall, ye 29th of March, 1672.

Signed

Earle of Ossory	Earle of Carlisle	Lord Holles
Earle of Bathe	Ea of Lauderdail	Mr. Sec^y^ Trevor
Earle of Craven	Lord Newport	Mr. of ye Ordnance.

Like lres dated and signed ut supra were sent to ye Warden of ye Fleet and Mareshall of ye King's Bench Prisons, And to ye Mayors or Justices of ye seuerall places hereunder written viz.

Citty and County of ye Citty of Chester.
Citty and County of ye Citty of Exon.
Towne and County of Poole.
Citty and County of Glocester.
Citty and County of Lincolne.
Citty and County of Brestoll.
Towne and County of Southton.
Citty and County of ye Citty of York.[1]

The indefatigable manner in which the Quakers proceeded to get the requisite official signatures to release their suffering and dying friends, is beyond all praise. They wrote to all their meetings throughout the country to obtain assistance, to enable them to meet the demands for fees, and even sent their talented female friends to the officials, to press on this glorious jail delivery. This appears from the following letters:—

George Whitehead to *Stephen Crisp.*

3rd of 1st Month [*April*] 1672.

Before thy letter had come to hand, I had drawn up a paper containing the substance of thine, which Thos. Moore had given to the King, together with a list of the præmunired Friends and of those sentenced to banishment, &c.; which hitherto has been effectual, in order to a further enquiry about Friends, &c. How far the King and Council have proceeded, in answer to the request, I leave it to Wm. Crouch to inform thee. Thy paper is kept for a further occasion if need be, if our end be not answered by them. But we are encouraged to hope well for divers reasons. I could not well send to write to thee before, being much exercised for the sufferers. The Council yesterday signed the letters to the Sheriffs for a return of Friends Commitments, &c. to the Board; so that they are like to be had with expedition into the several Counties.

My very dear love to thee, thy wife, R. Crouch, and Friends. In haste, thy dear brother G. W.

John Rouse to *Margaret Fox.*

London, 4th of 2nd Month [*May*], 1672.

DEAR MOTHER,

Last 6th day the two women took the grant out of the Attorney-general's office, and he gave them his fee, which should have been £5; his clerk took but 20*s.*, whereas his fee was 40*s.* Yesterday they went with it to the King, who signed it in the Council; and Arlington also signed it, but would take no fees, whereas his fees would have been £12 or £20; neither would Williamson's man take any thing, saying, that if any religion were true, it was ours. To-morrow it is to pass the signet, and on sixth day the privy seal, and afterwards the broad seal, which may be done on any day. The power of the Lord hath wrought mightily in the accomplishment of it; and the Lord hath bowed their hearts wonderfully in it blessed be his name for ever! Thy dear son in the Lord,

JOHN ROUSE.

[1] Extracted from the Register of the Privy Council.

Upon the king's declaration being published, an outcry was raised by the church, that it was only intended to favour the Papists, although in it they are expressly prohibited from the public exercise of their religion. So angry was the king at his motives being, as he said, misrepresented, that he went to the council office, called for the deed, and with his own hand broke off the great seal; the ribbon remains to this day to which the seal had been attached. Still the declaration, having passed the patent offices, was fully acted upon as a legal deed. The privy council ordered a return from the sheriffs throughout the kingdom, of the names of all prisoners, called Quakers, for disobedience to the laws in ecclesiastical matters within their respective divisions, with the causes of their commitment. The following are the minutes of the privy council to which their returns were submitted:—

At the Court at Whitehall the 8th of May 1672

The Kings most excellent Matie

Lord Arch Bp of Canterbury	Earle of Bathe
Lord Keeper	Earle of Carlisle
Duke of Lauderdail	Earle of Craven
Lord Chamberlain	Earle of Shaffsbury
Visco^t Ffauconberge	Lord Hollis
Visc^t Halifax	Mr Vice Chamberlain
Lord Bp of London	Mr. Secretary Trevor
Lord Newport	Sr John Duncombe
Earle of Bridgwater	Mr Chancellor of the Dutchy
Earle of Essex	Master of the Ordinance
Earle of Anglesey	Sr Thomas Osborne

Whereas his Matie of his Princely Clemency was graciously pleased to direct that Letters should be written from this Board to the Sherriffs of the respective Countyes and Citties and Countyes, and Townes and Countyes within his Maties Kingdome of England and Dominion of Wales, requireing them to returne perfect lists or Callenders of the Names time and Causes of Comittment of all such Prisoners called Quakers as remaine in their severall Gaoles, or prisons, which they accordingly did, and the same were by order of his Matie in Councell of the third of this instant delivered into the hands of the right Hono^ble the Lord Keeper of the great Seale of England, [Sir Orlando Bridgman,] who haveing considered thereof did this day returne them againe together with his opinion therevpon as followeth vizt

The Returnes that are made touching the prisoners in the severall Goales are of severall Kindes.

1 All such of them as are returned to be convicted to be Transported or to be Convicted of a Premunire (vpon which Convictions I suppose Judgment was given) are not legally to be discharged but by his Maties pardon vnder the great seale.

2 All those that are returned to be in prison vpon writts of Excommunicato Capiendo not mentioning the cause ought not to be discharged till the cause appeares—ffor if it be for Tythes, Legacyes, Defamations or other private Interest, they ought not to bee discharged till the partie be satisfied.

3 All those that are returned in prison for debt or vpon Exchequer processe or of any of the other Courts at Westminster, are not to be discharged till it be Knowne for what cause those processes Issued and those debts be discharged.

4 Those that are in prison for not paying their ffynes ought not to be discharged, without paying their ffynes or a Pardon.

All the rest I conceive may be discharged. Which being this day taken into consideration his Matie was gratiously pleased to declare, that he will Pardon all those persons called Quakers, now in prison for any offence Committed, relateing only to his Matie and not to the prejudice of any other person. And it was therevpon ordered by his Matie in Councill That a List of the Names of the Quakers in the Severall Prisons together with the causes of their Comittment be and is herewith sent to his Maties Attorney Generall who is required, and Authorized to prepare a Bill for his Maties Royall Signature conteyning a Pardon to passe the great Seale of England, for all such to whom his Matie may legally grant the same & in Case of any difficultie that he attend the Lord Keeper, and receive his directions therein.

Ex. J. W. Walker.

Order of Councill for the Quakers generalle Pardon.

Endorsed.

This is a true List of the Names of such persons commonly called Quakers and others which are by Vertue of an Order of Councill of the 8th of May last past to be inserted in a generall Pardon.

Ex. J. W. Walker.

Then follow the names of four hundred and seventy-one prisoners, ordered to be inserted in the pardon. One sentence in this opinion of the lord-chancellor, Sir Orlando Bridgman, is worthy of especial regard. Having noticed the cases of all those who had been legally convicted, either by summary process before a magistrate, or by petty session, or by a jury, he winds up with a sweeping expression, '*All the rest may be discharged.*' That multitudes were imprisoned without conviction, upon the mere verbal orders of a justice, there can be no doubt. These would be set at liberty without any formal pardon; even in Bunyan's case no evidence was taken, but a conviction was recorded. In a conversation between him and the justice, and also with the clerk privately, *he denied* having offended any law whatever; but his honest declaration, that he had met with others for divine worship, was distorted into a plea of guilty, and he was sent to prison without redress. 'They took me for a convicted person,' and 'would not let me out of prison, as they let out thousands' at the time the king was crowned.[1]

It is impossible to calculate the amount of misery inflicted upon the Christian Church at that period, by the Episcopalian establishment supported by the state. This was upon the plea of preventing rebellion, a pretence perfectly erroneous, as it regarded the peaceful Quakers. Among the multitude of prisoners who were liberated from our over-crowded prisons at the coronation of Charles II., vast numbers had been confined for their love to the Redeemer, which

[1] 'Relation of the Imprisonment of John Bunyan,' vol. i. pp. 40, 41; and Judge Hale's observation, p. 42.

prevented their conformity to the forms of worship ordered by the state. In addition to these, a countless host was discharged under the just decision of the lord-chancellor, 'All the rest, I conceive, may be discharged;' while nearly five hundred more were included in the royal pardon, and great numbers were still left to perish in prison for the non-payment of ecclesiastical dues, generally of a trifling amount. The loss to the nonconformists in their goods, during this severe and cruel persecution, has been estimated at half a million sterling, seized by rapacious officers to pay fines for not attending the liturgy and service—an enormous sum, considering the value of money at that time; yet from records which the Editor has seen, it was not over-stated. But a small portion of this found its way into the royal exchequer, the far greater portion being abstracted by the rogues *through* whose hands it ought to have passed.[1] In addition to the fines, a large sum in the shape of civility fees was paid to constables for time to make arrangements, especially when the jails were full. Our great Allegorist was trained up in the fiercest spiritual warfare; and with his fellow-pilgrims, passed through the severest temporal sufferings.

May God, in his infinite mercy, forgive the living representatives of a system so full of cruelty, and not, in the severity of his justice, visit the sins of the fathers upon the children; some of whom appear, even now, to have an inkling for similar antichristian conduct. It cannot be forgotten that, within a few years, an estimable man, John Childs of Bungay, was sent to jail for refusing to pay a church-rate.

The Quakers had much greater influence with the king and his council than all the other denominations of Christians; and it was soon rumoured abroad that they had been with the king in council, and had obtained for their suffering friends a royal promise of a free pardon. Controversy between them and other Christians had been carried on with much bitterness of speech, and in this Bunyan had borne a prominent part, when combating against what he conceived to be serious errors. But as Christians involved in one common calamity, the Quakers admitted their brethren in affliction to partake of the bounty bestowed expressly upon themselves. Whitehead thus narrates this delightful fact in his journal:—'When the instrument for discharge of the prisoners was granted to our friends, there being other dissenters, besides Quakers, in some prisons, as Baptists, Presbyterians, and Independents; some of their solicitors, especially one William Carter, seeing what way we had made with the king for our friends' release, they desired their friends in prison might be discharged with ours, and have their names in the same instrument, and earnestly requested my advice or assistance, which I was very willing to give in compassion to them; and, accordingly, I advised them to petition the king, with the names of the prisoners in it, for his warrant to have them inserted in the same patent with the Quakers, which accordingly they did petition for, and obtain.' 'Our being of different judgments and societies, did not abate my compassion or charity, even towards them who had been my opposers in some cases. Blessed be the Lord my God, who is the Father and fountain of mercies, whose love and mercies in Christ Jesus to us should oblige us to be merciful and kind one to another; we being required to love mercy, yea, to be merciful, as well as to do justly, and to walk humbly with the Lord our God.'[2]

Such was the Christian conduct of men, who, of all the members of the church militant upon earth, had been the most grossly slandered.

In pursuance of the Quaker's kind advice, Bunyan and his fellow-prisoners petitioned the king for their liberty; and at the meeting of the privy council, held on the 8th of May, 1672, in presence of his majesty and a numerous assembly of his nobles, before the grant of pardon to relieve the Quakers was engrossed, it is recorded:—

At the Court at Whitehall, 8th May, 1672.

Reference Petiçon severall Non-Conformists Prisoners in Cambridge Castle and Bedford Goale.

Upon reading this day at the board the humble petition of John Fenn, JOHN BUNYON, John Dunn, Thomas Haynes, Simon Haynes, and George Farr prisoners in the Goal of Bedford and James Rogers prisoner in the Castle of Cambridge for being at Conventicles and Non-Conformity. It was ordered to be referred to the Sheriffs of the Counties of Bedford and Cambridge to examine the said Petitions and forthwith certify this Board whether the said parties are detained in prison for the offences therein mentioned or for what other crimes.

At the Court at Whitehall, ye 17th of May, 1672.

The King's most excellent Matie.

Lord Arch Bp of Canterbury	Earle of Shaffsbury
Lord Keeper	Viscot Fauconberg
Duke of Lauderdale	Viscot Halifax
Duke of Ormonde	Lord Newport
Marquis of Worcester	Lord Hollis
Earle of Bridgewater	Lord Clifford
Earle of Essex	Mr. Vice Chamberlain
Earle of Anglesey	Mr. Secretary Trevor
Earle of Bathe	Mr. Montague
Earle of Carlisle	Mr. Chancellor of ye Dutchy
Earle of Craven	Master of ye Ordnance
Earle of Arlington	Sr Thomas Osborne

Whereas by order of the Board of the 8th Instant the humble Petition of John Fenn John Bunyan John Dunn

[1] Many of these ruinous penalties were not certified into the exchequer—thus, in the case of the Fosters, they gave a few half-crowns to shut the constable's mouth—until the glorious Revolution gave the threatened sufferers a receipt in full of all demands.—Geard's Anecdotes of that faithful family, and Bunyan's 'Letter to Sister Tilney,' p. cii.

[2] Whitehead's *Christian Progress*, 8vo, 1725, p. 358.

Thomas Haynes Simon Haynes and George Farr Prisoners in the Goale of Bedford Convicted upon severall Statutes for not conforming to the Rights and Ceremonyes of the Church of England and for being at unlawful Meetings, was Referred to the Sheriffe of the County of Bedford who was required to Certify this Board whether the said persons were comitted for the Crimes in the said Petition mentioned and for no other which he haveing accordingly done by his certificate dated the 11th Instant It was thereupon this day ordered by his Matie in Council, That the said petition and Certificate be (and are herewith) sent to his Maties Attorney Generall, who is authorised and required to insert them into the Generall Pardon to be passed for the Quakers. If he finds that they are within the compass of his Maties pardon according to the Rule Prescribed by the order of the 8th of May about pardon for the Quakers.

The like order for Francis Holcroft and James Rogers for frequenting unlawful meetings as by certificate from the Sheriffe of Cambridge of the 10th and 11th Instant.

At a Court at Whitehall, ye 22d May 1672,

A similar order was made for Walter Penn and twelve others, prisoners in Wilts.

At a Court ye 7th of June 1672,

On a Certificate of the Mayor, Sheriff and Aldermen of Worcester, Robert Smith, a Baker, was ordered to be inserted in the pardon.

On the 12th of June, the petition of twenty-two prisoners was read and referred to the Sheriffs, and on the 26th their names were ordered to be inserted in the pardon.

On the 14th of June Thomas More the Quaker obtained a similar order, and on the 26th of June Thomas Gower Durham and eight prisoners in Devon and Exeter were ordered to be inserted in the pardon.

Through all these minutes the intended patent is referred to as the general pardon to the Quakers. These official papers afford an interesting subject of study to an occasional conformist. It is the return of the sheriff of Bedfordshire, stating that ALL the sufferings of Bunyan—his privation of liberty, sacrifice of wife, children, and temporal comforts, with the fear of an ignominious death—were for refusing to attend his parish church and hear the Common Prayer service.

Thus we find undoubted proof upon the records of the privy council of England, presided over by the king in person, that John Bunyan's only crime, as certified by the sheriff, and for which he was counted worthy of so cruel an imprisonment, was being present with others to worship his Maker in simplicity and in truth. This was all his crime; 'the very head and front of his offence.' O that all her majesty's subjects would constantly follow his example! then might our prisons be converted into colleges and schools, and our land become an earthly paradise.

In pursuance of this great and benevolent object, these indefatigable Quakers obtained a warrant to the attorney-general, for a free pardon, of which the following is a copy:—

Our will and pleasure is, that you prepare a bill for the royal signature, and to pass our Great Seal of England, containing our gracious pardon unto [here follow the prisoners' names]. Of all offences, contempts and misdemeanours by them, or any of them committed before the 21st day of July 1672, against the several statutes made in the first, twenty-third, and thirty-fifth years of the reign of Queen Elizabeth; in the third year of the reign of our late royal grandfather, King James; and in the 16th year of our reign—in not coming to church and hearing divine service; in refusing to take the oath of allegiance and supremacy, and frequenting or being present at seditious conventicles; and of all premunires, judgments, convictions, sentences of excommunication, and transportation thereupon; and of all fines, amercements, pains, penalties, and forfeitures whatsoever, thereby incurred, with restitution of lands and goods, and such other clauses, and *non obstantes*, as may render this our pardon most effectual; for which this shall be your warrant.

Given at our Court at Whitehall the — day of June, in the twenty-fourth year of our reign.

But now a new and very serious difficulty presented itself in the shape of enormous fees, in the different offices through which the pardon had to pass; these amounted to between twenty and thirty pounds for each person whose name was inserted in it. Whitehead again applied to the king, and at length all difficulties were removed by the following order:—

His Majesty is pleased to command, that it be signified as his pleasure to the respective officers and sealers, where the pardon to the Quakers is to pass, that the pardon, though comprehending great numbers of persons, do yet pass as one pardon, and pay but as one. ARLINGTON.

At the Court at Whitehall, the 13th of Sep. 1672.

Whitehead adds, 'Though we had this warrant from the king, yet we had trouble from some of the covetous clerks, who did strive hard to exact upon us.'

A very considerable sum for those days, and for such poor persons to raise, was needful to carry this pardon into full effect. The dissenters had been enormously plundered. Hundreds, if not thousands, had been stripped of all that they possessed, so that the prison, intended and used as a place of rigorous punishment, was in fact their only shelter from the inclemency of the weather. The expenses of a royal pardon for such a number of prisoners was very great, not merely in the drawing, engrossing, and passing through the various offices and departments of the state, but in employing efficient persons to go through the kingdom to plead this pardon before the various sessions and assizes. Every impediment that cruelty could invent was thrown in the way of the release of these Christian prisoners for nonconformity, by the squirarchy and clergy. To raise the requisite funds, a strong appeal was made by the following circular sent to the Quakers in the country:—

FRIENDS AND BRETHREN,

We suppose you may not be insensible how that upon sundry applications made to the King and Council in time past and more especially now of late for the release

of our dear suffering Friends, the Clerk and others, and others attending him and them, have upon that account been put to a great deal of trouble and pains in writing of orders and letters to the Sheriffs of the respective Counties in England and Wales, and otherwise in order to Friends' discharge, and although for some years together their labour therein (as well as those of us who travelled in that affair on Friends' behalf) was from time to time rendered ineffectual, yet at this present, there appears a very great probability of accomplishing our friends' liberty, which hath and doth renew an additional trouble upon them, and thereby a further obligation laid upon us to requite them for their pains, and not only them but also the Clerks of the Keeper, Attorney General, and other inferior officers, who in drawing up the King's grant and orders, and Friends' general discharge (now in agitation towards an accomplishment) will be at no small trouble in writing and other services in order thereunto that we apprehend Friends cannot be clear if they do not in some measure answer the reasonable part in them by gratifying them for their pains. Wherefore we saw meet to recommend it to such Friends in the Counties as are or have been lately prisoners for the truth's sake and who are to share in the benefit that may accrue by the King's intended general discharge that they will be pleased to contribute their proportion toward defraying of this great charge which they are desired forthwith to take into their consideration accordingly and to send it up to London with all convenient expedition unto Gerard Roberts, John Osgood, and William Welch or any or either of them for the purpose aforementioned. We remain Your dear friends and brethren.

London, 5th of 4th mo. 1672.

Part of the money is already disbursed on this behalf by Friends in London.

Extracted from the Minute Book of the Society of Friends, 1672, Devonshire House, Bishopsgate.

All difficulties having been overcome, this Magna Charta, or grant of liberty, was issued.

The original patent, with the great seal attached to it, is carefully preserved by the Society of Friends, in their archives at Devonshire House, and it contains the names of twenty prisoners not included in the order of privy council. But Bunyan's name is in both. It is in Latin in the usual form, prepared by Mr. Nicolls, the principal clerk to the attorney-general, to the following effect:—

Charles the Second by the Grace of God of England, Scotland, France and Ireland, King, Defender, &c. To all to whom the present letters shall come greeting—Know ye that we moved with piety[1] of our special grace, and of our certain knowledge and mere motion, Have pardoned, remitted and released and by these presents for us our heirs and successors Do pardon, remit and release to Edward Pattison, John Ellis, Arthur Cooke and Richard Cannon prisoners in our Gaol of Newgate within our City of London.

And in the same form the prisoners are named in the other jails throughout the kingdom. The following were fellow-sufferers at that time in Bedford jail:—

John Fenn, JOHN BUNNION, John Dunn, Thomas Haynes, George Farr, James Rogers, John Rush, Tibitha Rush, and John Curfe, Prisoners in the Common Gaol for our County of Bedford. [The names and places of imprisonment having been given of the four hundred and ninety-one prisoners, the grant goes on with great care to secure the benefit intended]—to each of them—or by whatsoever other names or name—surname—addition of name—Art—Office—Mystery or Place—they are known deemed called or named or lately was known &c. ALL and all manner crimes trangressions offences of premunire—unlawful conventicles contempts and ill behaviour whatsoever—by himself alone or with any other person howsoever whensoever or in what manner soever or wheresoever advised commanded attempted done perpetrated or committed before the thirtieth day of July last past before the date of these presents, against the form of the Statute &c. In witness of which thing we have caused these our letters to be made patent. Witness myself at Westminster the 13th of September in the twenty-fourth year of our reign [1672.] By writ of Privy Seal. Pigott.

This instrument is extended by the forms of law, so that every name is repeated eleven times, and in which our great sufferer's name is spelled in four different ways. *Bunnion* twice, *Bunyan* five times, *Bunnyon* once, and *Bunnyan* three times. It is singular that he spelled his own name in different ways in the early part of his life, and on the drawing of his portrait by White it is spelled *John Bunion*, while on the engraving done by the same artist it is *John Bunnyon*.[1] The names inserted in this pardon are four hundred and ninety-one.

Bunyan having had a very sharp controversy with the Quakers, it is a strong manifestation of their Christian spirit that he certainly obtained his release through their instrumentality; for they paid all the expenses of getting the royal grant, and also of having it served throughout the kingdom; and to do this with speed, many of the prisoners being in a dying state with the severity of their sufferings, duplicates of the pardon were made and authenticated, and messengers were despatched throughout the country to set the prisoners at liberty. At first, Whitehead and his friends took the patent with them, and produced it at the assizes and quarter-sessions. With some reluctance on the part of the persecuting justices, they consented to discharge the prisoners named in the patent, not daring to disobey the royal mandate. They then discovered that some of the pious sufferers had still been omitted, notwithstanding the return made by the sheriffs, and the additions which had been made at Whitehead's request, before the great seal was attached. On behalf of these

[1] Charles II.'s notion of being pious, if it was anything more than the merest form, must have arisen from the flattery bestowed upon his father, it being impossible to have arisen from any other source. 'The conceptions of kings are as far above the vulgar as their condition is; for, being higher elevated, and walking upon the battlements of sovereignty, they sooner receive the inspirations of heaven.'—Howel's *Dodona's Grove*, p. 61. [Why not conduct divine service over the dome of St. Paul's!]

[1] *Illustrated Grainger*, in the print-room, British Museum.

they pleaded effectually, and they also were discharged from confinement.

The great anxiety of the Quakers to effect their object is shown by many letters which passed at the time between their leading ministers. This will be seen by the following extracts:—

Ellis Hookes to Margaret Fox.

13*th of* 6*th month* (*Sept.*) 1672.

G. W. and myself have been much employed this summer in the business of the prisoners liberty, &c.—(He describes the process of getting the pardon through the various offices.)

Same to same.

1*st of* 8*th mo* (*Nov.*) 1672.

The deed of pardon prepared on 11 skins about 500 names; hoped that a letter from the Principal Secretary of State 'may be effectual to discharge them.'

Same to same.

10*th of* 10*th month* (*Jan.*) 167⅔.

All the prisoners were Discharged except those in Durham, Cumberland, Lancashire, and Monmouth in *Wales*.

My conviction is, that Bunyan owed his release to the desolating effects produced by a wholesale persecution visiting tens of thousands who dared not, as they valued the honour of Christ or the salvation of their souls, attend the national, and, in their opinion, anti-scriptural service; and that the privy council, finding that the country must be plunged into revolution or ruin if the wretched system of compulsive uniformity was continued, determined to relax its severity, grant liberty of worship, and discharge the prisoners. As this could not be done by proclamation, and the prisoners were too poor to sue out a patent individually, much difficulty and delay might have arisen to prevent their discharge. This was removed by the active benevolence of George Whitehead. The appeal which he and his friends made was allowed; and he appears to have obtained the insertion of twenty names which were not in the privy council list to be added to the pardon. Whitehead's *concern* appears to have followed immediately after the declaration for liberty of conscience was published. Whether it arose from some intimation given him by Mr. Moore, or from a secret influence of the Holy Spirit, can only be known in a future state. For the payment of the fees, and for sending his release to the prison, and for obtaining his liberty, Bunyan was indebted to the Quakers. By this patent, all fines were remitted, and that without finding security for future conduct.

Bunyan's gratitude for the preservation of his life, and his deliverance from prison, shone through all his conduct. It appeared strikingly in his admirable treatise of 'Antichrist.' In the chapter on the instruments that God will use to bring Antichrist to his ruin: 'Let the king have verily a place in your hearts. Pray for kings; I am for blessing of them that curse me; and for doing good to them that hate me, and despitefully use me, and persecute me.'[1]

From this time there appears no more discord between Bunyan and the Quakers. The Ranters had separated from them, and soon disappeared; while the Quakers became united into a most useful church of Christ, under the name of 'The Society of Friends.' When they understood each other's peaceful and pious principles, all hostility came to an end.

Charles Doe states that, on the 21st of December, 1671, while Bunyan was yet a prisoner, he was, by the church at Bedford, called to the pastoral office. This was in or about the last of his twelve years' imprisonment; and when set at liberty, he preached the gospel publicly at Bedford, and about the counties, and at London, with very great success, being mightily followed everywhere.[2]

When it is considered that Bunyan was very severe in his remarks upon the Quakers, his release reflects no ordinary degree of honour upon the Society of Friends, at whose sole charge, and entirely by their own exertions, this great deed of benevolence was begun, carried on, and completed. It is difficult to ascertain the exact duration of this sad imprisonment, because we cannot discover any record of the day of his release. His imprisonment commenced November 13, 1660, and his pardon under the great seal is dated September 13, 1672. As the pardon included nearly five hundred sufferers, it occupied some time to obtain official duplicates to be exhibited at the assizes and sessions for the various counties. A letter from E. Hookes to Mrs. Fox intimates that none were released on the 1st November, 1672. Another letter shows that the Bedfordshire prisoners were discharged before January 10, 1673; confirming Bunyan's own account, published by him in the *Grace Abounding*, 1680, that his imprisonment lasted complete twelve years.[3] Never in the world's annals were twelve prison years made to yield so ripe, so blessed a harvest for his own soul's happiness, and for the world's good.

During the latter period of his imprisonment, probably from the time of his receiving the royal license to preach, May 15, 1672, he enjoyed extraordinary liberty—visiting those who had been kind to his family, and preaching in the surrounding counties.

His first object, upon recovering his liberty,

[1] *See* vol. ii. p. 74. [2] *The Struggler*, vol. iii. p. 766.
[3] Vol. i. p. 47, No 319.

appears to have been the proper arrangement of his worldly business, that he might provide for the wants of his family, a matter of little difficulty with their frugal habits. He was ably aided by his wife, who pleaded his cause with such modest intrepidity before the judges, and she must have assisted him greatly in arranging his affairs. One of his oldest biographers tells us, that 'when he came abroad again, he found his temporal affairs were gone to wreck; and he had, as to them, to begin again, as if he had newly come into the world; but yet he was not destitute of friends, who had all along supported him with necessaries, and had been very good to his family; so that, by their assistance, getting things a little about him again, he resolved, as much as possible, to decline worldly business.' He, at the same time, entered with all his soul into his beloved work of preaching and writing, to set forth the glories of Immanuel. The testimony of one who was his 'true friend and long acquaintance,' is, that one of the first-fruits of his liberation was to visit those who had assisted him and comforted his family during his incarceration, encouraging those who were in fear of a prison, and collecting means of assistance to those who still remained prisoners; travelling even to remote counties to effect these merciful objects.[1] He was incessant in preaching the glad tidings of salvation, exhorting all not to be afraid or ashamed of taking up the cross of Christ, nor to forsake the assembling of themselves together, though the laws were against it, as knowing that above all things God must be obeyed.[2] He was an ambassador of peace, striving to the utmost to reconcile differences in families and among friends.

The edifice and barn demised by Mr. Justice Crompton[3] and premises occupied by Mr. Roughed, were now converted into a large meeting-house, of which unpretending but capacious building we have a view in Mr. Jukes' *History of Bunyan's Church*. [This was pulled down in 1849, and a noble meeting-house erected upon the ground—a proper memorial to the honour of the illustrious Bunyan.[4]] During this time the pastor was indefatigable in visiting the sick, and preaching from house to house, settling churches in the villages, reconciling differences, and extending the sacred influences of the gospel, so that in a very short time he attained the appellation of Bishop Bunyan—a title much better merited by him than by the prelates who sanctioned his being sent to jail for preaching that which they ought to have preached.

He formed branch churches at Gamlingay, Hawnes, Cotton-end, and Kempston, in connection with that at Bedford. When he opened the new meeting-house, it was 'so thronged that many were constrained to stay without, though it was very spacious, every one striving to partake of his instructions. From the time of his imprisonment, we hear nothing more of Elstow. Upon his release from prison, he joined his family in a humble cottage at Bedford, opposite

BUNYAN'S COTTAGE AT BEDFORD.

the meeting-house. Here he lived, in much peace and quiet of mind, contenting himself with that little God had bestowed upon him, and sequestering himself from all secular employments to follow that of his call to the ministry.[5] The word

[1] Continuation of Life to *Grace Abounding*.

[2] Life 1700.

[3] *See* p. lxi., note.

[4] MONUMENT TO JOHN BUNYAN, IN BEDFORD.—The *Art-Journal* says:—'A noble edifice has just been completed on the site of the old-meeting house, and of its ancient predecessor, the "barn of John Ruffhead," where the glorious Dreamer ministered to his townsfolk. The style of the building is that in use immediately after the time of Inigo Jones and Sir Christopher Wren; of which there are but few good examples in the country, and those generally by Gibbs, the celebrated architect of St. Martin's Church. The material of the base, which shows about four feet above ground, is hammer-dressed limestone from a neighbouring quarry, capped with Yorkshire plinth, giving a bold footing to the pilasters. The superstructure is red brick with stone dressing; the two side elevations are each divided into six compartments by pilasters with stone-mounted bases, and capitals surmounted by a stone architrave and modillion cornice. The front is elevated on a basement of three steps, extending the whole width of the building, but divided by massive blocks to receive the pilasters, which are uniform with those on the side elevation. In the centre compartment is the principal entrance, with semicircular head in rusticated masonry. The architrave corresponds to the side elevations, and is surmounted by a bold pediment. The outer dimensions of the building are 80 feet by 50 feet, and the height 32 feet from floor to cornice. The ceiling is panelled, and the centre division is covered to give an additional height of 7 feet. The building is lighted by a bude-light chandelier, which gives a beautifully soft, yet sufficient light for the whole place.'

[5] It is generally believed at Bedford, that, after Bunyan was imprisoned, his family removed from Elstow to Bedford, in order that they might have more frequent access to him; and that, on his release, he made his abode there. His humble dwelling was much like that of his father at Elstow, most unassuming; just such a cottage as a poor

'sequestering' would lead us to conclude, that his business was continued by his family, under his care, but so as to allow him much time for his Christian duties, and his benevolent pursuits. His church, settled in their new and commodious meeting-house, stood pre-eminent for non-sectarianism. All believers were admitted to church-fellowship who proved their union to Christ by a consistent walk and conversation. A singular proof of his eminently catholic spirit is, that the catechism called *Instruction for the Ignorant*, written and published by Bunyan, is admirably adapted for the use, not only of his own church, but of Christians of all denominations. It is not possible, from reading the *Pilgrim*, to discover what sect Christian or Christiana belonged to; all that can be discovered is, that they were living members of the church of Christ.

His spirit was greatly refreshed by finding that his precept and example had been blessed to his son Thomas. On the 6th of the 11th month, 1673, he passed the lions, and was welcomed into the house called Beautiful, uniting in full communion with his father's church. There doubtless was, as Mercy expresses it, 'music in the house, music in the heart, and music also in heaven, for joy that he was here.'[1] He afterwards became a village preacher, exercising his ministerial gifts in the hamlets round Bedford.

Bunyan was by no means a latitudinarian. No one felt greater decision than he did for the truths of our holy faith. When his Lord's design in Christianity was, as he thought, perverted by a beneficed clergyman, then he sent forth from his prison an answer as from a son of thunder, even at the risk of his life. His love for the pure doctrines of the gospel was as decided as his aversion to sectarian titles. 'As for those factious titles of Anabaptists, Independents, Presbyterians, or the like, I conclude that they came neither from Jerusalem, nor from Antioch, but rather from hell and Babylon, for they naturally tend to divisions.'[2] Thus he lamented the sectarian appellations in use among the godly, and he believed a time would come when all these distinctions would be melted into the universal term 'CHRISTIAN,'[3] the only title that he loved. 'It is strange to see how men are wedded to their own opinions, beyond what the law of grace and love will admit. Here is a Presbyter—here an Independent and a Baptist, so joined each man to his own opinions, that they cannot have that communion one with another as by the testament of the Lord Jesus they are commanded and enjoined.'[4] The meaning which he attached to the word 'sectarian' is very striking—Pharisees are sectarians; 'they who in divine worship turn aside from the rule of the written Word, and in their manner do it to be seen of men—these are sectaries.'[5] Bunyan and the church under his pastoral care were most decided as to the importance of Baptism and the Lord's Supper. 'Do you think that love-letters are not desired between lovers? Why these, God's ordinances, they are his love-letters, and his love-tokens too. No marvel, then, if the righteous do so desire them. "More to be desired *are they* than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb." Christ made himself known to his disciples in breaking of bread; who would not then, that loves to know him, be present at such an ordinance?' And in baptism 'ofttimes the Holy Ghost, in the comfortable influence of it, has accompanied the baptized in the very act of administering of it.' His views of the fellowship of the saints were equally explicit—all were to be admitted whose walk and conversation proved their heavenly birth—those who brought forth fruit meet for repentance. Such he admitted to the table of their common Lord; but, in his esteem, to communicate with the profane was all one with sacrificing to the devil.

All this liberality was accompanied by very strict notions of church-fellowship, not allowing private judgment in the withdrawing of any member, if the church withheld its approbation. Mary Tilney had been cruelly robbed by the persecuting Justice Porter, for not attending the parish church. They carted away all her goods, beds, and bedding, even to the hangings of her rooms. She was a most benevolent widow, and was more troubled with the crying and sighing of her poor neighbours, than with the loss of her goods.[6] Harassed by persecution at Bedford, she removed to London, and requested her dismission to a church of which her son-in-law was pastor, which was refused. As the letter announcing this to her is a good example of Bunyan's epis-

wounded sinner would feel at home in when visiting his pastor for advice. The late Rev. J. Geard, of Hitchin, in his *Diary*, says—'July 17, 1774. I preached for the first time at Bedford to the successors of good Mr. Bunyan's congregation, and the next day called at the house where he used to live, and went into the room that tradition reported was his study. This house, though it had been the habitation of so truly great a man was now [1774] let for about 40*s*. per annum.' Allowing for the difference in the value of money, it would have now let for about £5 or £6 a year rent. How humble an abode for so great a benefactor to the world! It will be always matter of regret, that it was not purchased and preserved by the members of the 'Old Meeting,' when it was offered them before its destruction; we procured, however, a drawing of it, which is here engraved. The cottage was in the parish of St. Cuthbert, in the street opposite the meeting-house, and here Bunyan lived, while he was pastor, from 1681 to 1688.

[1] *Pilgrim*, vol. iii. p. 198.

[2] Vol. ii. p. 649.

[3] Preface to Works, folio, 1692.

[4] Vol. ii. p. 538.

[5] Vol ii. p. 219.

[6] See Narrative referred to, p. lxix.

tolary correspondence, it is carefully extracted from the church-book.

'Our dearly-beloved sister Tilney.

'Grace, mercy, and peace be with you, by Jesus Christ our Lord. Amen.

'I received your letter, and have presented it to the sight of the brethren, who after due consideration of your motion, have jointly concluded to give you this answer. This for yourself (honoured sister), you are of high esteem with the church of God in this place, both because his grace hath been bestowed richly upon you, and because of your faithful fellowship with us; for you have been rightly a daughter of Abraham while here, not being afraid with any amazement. Your holy and quiet behaviour, also, while with patience and meekness, and in the gentleness of Christ, you suffered yourself to be robbed for his sake, hath the more united our affections to you in the bowels of Jesus Christ. Yea, it hath begotten you reverence, also, in the hearts of them who were beholders of your meekness and innocency while you suffered; and a stinging conviction, as we are persuaded, in the consciences of those who made spoil for themselves; all which will redound to the praise of God our Father, and to your comfort and everlasting consolation by Christ, in the day he shall come to take vengeance for his people, and to be glorified in them that believe. Wherefore we cannot (our honoured sister) but care for your welfare, and increase of all good in the faith and kingdom of Christ, whose servant you are, and whose name is written in your forehead; and do therefore pray God and our Father, that he would direct your way, and open a door in his temple for you, that you may eat his fat and be refreshed, and that you may drink the pure blood of the grape. And be you assured that, with all readiness, we will help and forward you what we can therein, for we are not ashamed to own you before all the churches of Christ.

But our dearly beloved, you know that, for our safety and your profit, it is behooffful that we commit you to such, to be fed and governed in the Word and doctrines as, we are sufficiently persuaded, shall be able to deliver you up with joy at the coming of our Lord Jesus Christ with all his saints: otherwise we (that we say not you) shall receive blushing and shame before him and you; yea, and you also, our honoured sister, may justly charge us with want of love, and a due respect for your eternal condition, if, for want of care and circumspection herein, we should commit you to any from whom you should receive damage, or by whom you should not be succoured and fed with the sincere milk of the incorruptible Word of God, which is able to save your soul. Wherefore we may not, neither dare give our consent that you feed and fold with such whose principles and practices, in matters of faith and worship, we, as yet, are strangers to, and have not received commendations concerning, either from works of theirs or epistles from others. Yourself, indeed, hath declared that you are satisfied therein; but, elect sister, seeing the act of delivering you up is an act of ours and not yours, it is convenient, yea, very expedient, that we, as to so weighty a matter, be well persuaded before. Wherefore we beseech you, that, for the love of our Lord Jesus Christ, you give us leave to inform ourselves yet better before we grant your request; and that you also forbear to sit down at the table with any without the consent of your brethren. You were, while with us, obedient, and we trust you will not be unruly now. And for the more quick expedition of this matter, we will propound before you our further thoughts. 1. Either we shall consent to your sitting down with brother Cockain, brother Griffith, brother Palmer, or other, who, of long continuance in the city, have showed forth their faith, their worship, and good conversation with the Word; 2. Or if you can get a commendatory epistle from brother Owen, brother Cockain, brother Palmer, or brother Griffith, concerning the faith and principles of the person and people you mention, with desire to be guided and governed by, you shall see our readiness, in the fear of God, to commit you to the doctrine and care of that congregation. Choose you whether of these you will consent unto, and let us hear of your resolution. And we beseech you, for love's sake, you show, with meekness, your fear and reverence of Christ's institution; your love to the congregation, and regard to your future good. Finally, we commit you to the Lord and the Word of his grace, who is able to build you up, and to give you an inheritance among them that are sanctified. To God, the only wise, be glory and power everlasting. Amen.—Your affectionate brethren, to serve you in the faith and fellowship of the gospel.

John Bunyan

AND OTHERS.

Sent from Bedford, the 19th of the Fourth Month, 1671.

As a further illustration of Bunyan's sentiments on this subject, we give the following letter to the church at Braintree:—

'The 7th of the Twelfth Month 1676 (Feb. 1677).

'The church of Christ in and about Bedford, to the church of Christ in and about Braintree, sendeth greeting,

'Holy and beloved—We, fellow-heirs with you of the grace of life, having considered your request concerning our honoured and beloved brother, Samuel Hensman: that he shall be given up to you for your mutual edification, and his furtherance and joy of faith; and considering also, in the capacity he now standeth by reason of his habitation amongst you, his edification is to be from you, not from us—he being, by God's providence (by which he disposeth the world), placed at such a distance from us. And considering, also, the great end of Christ our Lord, in ordaining the communion of saints, is his glory in their edification, and that all things are to be done by his command to the edification of the body in general, and of every member in particular, and that this we oft (ought?) to design in our receiving him, and giving up to other churches, and not to please ourselves: do as before God and the elect angels, grant and give up to you our elect brother, to be received by you in the Lord, and to be nourished, in the church at Braintree, with you as one that is dear to the Father and our Lord Jesus Christ; and this we the willinger do, because, as we are informed concerning you, beloved, you are not rigid in your principles, but are for communion with saints as saints, and have been taught by the Word to receive the brotherhood, because they are beloved, and received of the Father and the Son, to whose grace we commend you, with the brother of late a member with us, but now one of you. Grace be with you all. Written by the appointment of the church here, and subscribed, in her name, by your brethren, as followeth:—

John Bunyan

SAM. FENN.
JOHN FENN.
LUKE ASTWOOD.
OLIVER SIOT.
THOMAS COOPER.
JOHN CROKER.

Fac Simile of entry in the Church Book of the Old Meeting House. Bedford.

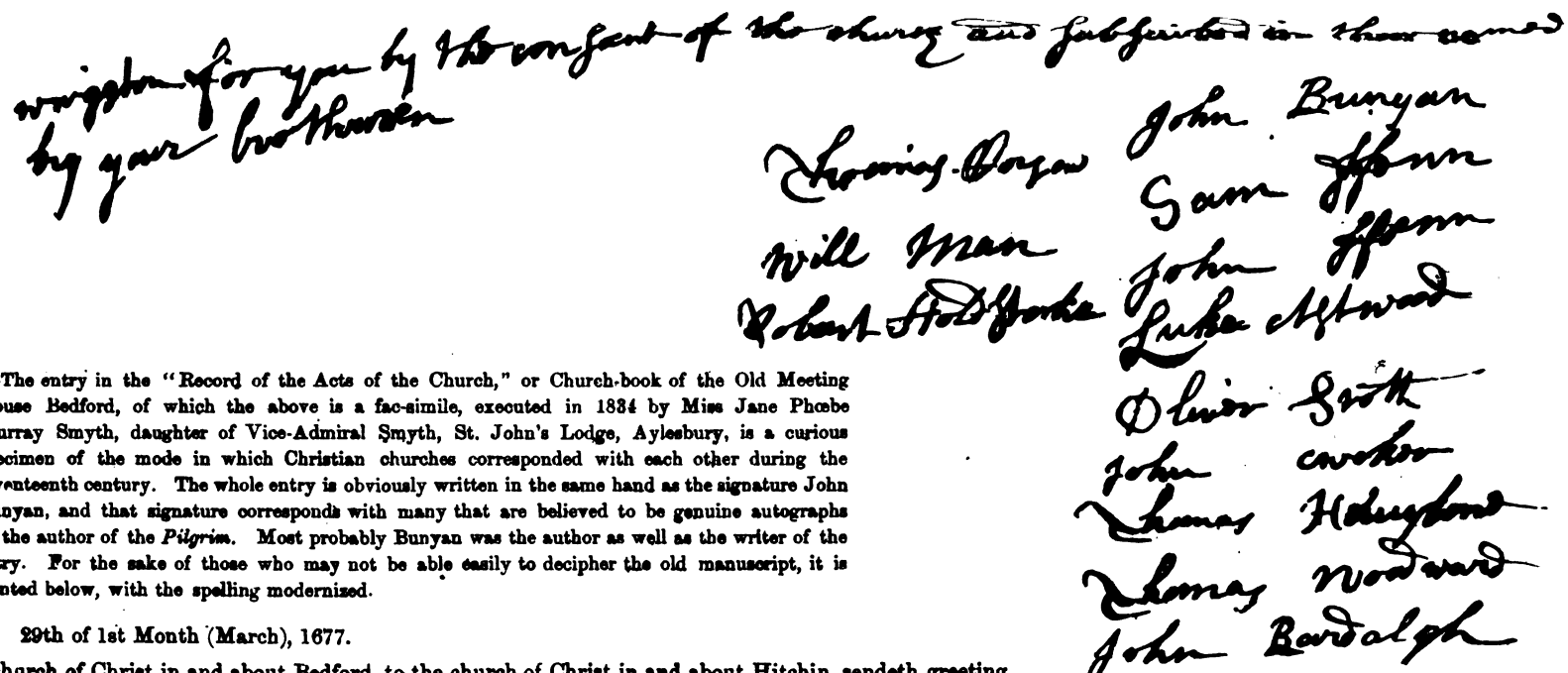
the 29 of the 1 month 1677

The church of Christ in and about Bedford to the church of Christ in and about Hitchin sendeth greeting

Holly and beloved, we the fellow heirs with you of the grace of life haveing [illegible] taken your ernist desire concerning our giving up to you, our beloved Bro John Willson, in to serious consideration, nits much prayer to god for direction in for mighty ancetew, have at last, god haveing bowed pe geart of the Church to consent to what you have both longed and as we trust much prayed for, granted and by these kind doe grant, and give up our beloved Brother, to follow [illegible] with you, for your mutuall Edification and ioy of faith.

we need not as some others to recommend him to you, god haveing before prevented that by commending him to you himselfe, now god and our father and our lord Jesus Christ, that great sho[illegible] of [illegible] those. make this both your [illegible] and your beloved brother a doble blessing unto you, both in his ministry to, and mem bew [illegible] a may you and as a watchman over you, if god and the Church with you shall call him unto Amen

[illegible] in thow named



NOTE.—The entry in the "Record of the Acts of the Church," or Church-book of the Old Meeting House Bedford, of which the above is a fac-simile, executed in 1834 by Miss Jane Phœbe Murray Smyth, daughter of Vice-Admiral Smyth, St. John's Lodge, Aylesbury, is a curious specimen of the mode in which Christian churches corresponded with each other during the seventeenth century. The whole entry is obviously written in the same hand as the signature John Bunyan, and that signature corresponds with many that are believed to be genuine autographs of the author of the *Pilgrim*. Most probably Bunyan was the author as well as the writer of the entry. For the sake of those who may not be able easily to decipher the old manuscript, it is printed below, with the spelling modernised.

29th of 1st Month (March), 1677.

The church of Christ in and about Bedford, to the church of Christ in and about Hitchin, sendeth greeting.

Holy and beloved,—We, the fellow-heirs with you of the grace of life, having taken your earnest desires concerning our giving up to you our beloved brother John Willson, into serious consideration, with much prayer to God for direction in so weighty a matter, have at last, God having bowed the heart of the church to consent to what you have both longed, and as we trust much prayed for, granted, and by these lines do grant and give up our beloved brother to fellowship with you, for your mutual edification and joy of faith.

We would not allow others to commend him to you, God having before prevented that by commending him to you himself. Now God, and our Father, and our Lord Jesus Christ, that great Shepherd of the sheep, make this, both our and your beloved brother, a double blessing unto you, both in his ministry to and membership among you, and as a watchman over you, if God and the church with you shall call him thereto. Amen.

Written for you by the consent of the church, and subscribed in their names by your brethren,

Thomas Organ.
Will Man.
Robert Holdstorke.

John Bunyan.
Sam. Fenn.
John Fenn.
Luke Astwood.
Oliver Scott.
John Croker.
Thomas Hunylove.
Thomas Woodward.
John Bardolph.

The late Mr. Kilpin of Bedford considered the whole of this letter to be entered in the minutes in Bunyan's hand-writing.

There is also in the church-book the copy of a letter, in 1674, addressed to the 'church sometime walking with our brother Jesse,' refusing to dismiss to them Martha Cumberland, unless they were certified that they continued in the practice of mixed communion. In these sentiments Bunyan lived and died. His church remains the same to the present day. In the new, commodious, and handsome meeting-house, opened in 1850, there is a baptistry, frequently used. The present minister, the amiable and talented John Jukes, baptizes infants, and receives the assistance of a neighbouring Baptist minister to baptize adults.

Not only had Bunyan clear, well-defined, and most decided views of the ordinances of the gospel, but also of all its doctrines. His knowledge upon those solemn subjects was drawn exclusively from the sacred pages; nor dared he swerve in the slightest degree from the path of duty; still he belonged to no sect, but that of Christian, and the same freedom which had guided him in forming his principles, he cheerfully allowed to others.

To this time, Bunyan was only known as an extraordinary talented and eloquent man, whose retentive memory was most richly stored with the sacred Scriptures. All his sermons and writings were drawn from his own mental resources, aided, while in prison, only by the Bible, the Concordance, and Fox's *Book of Martyrs*. Very emphatically he says, 'I am for drinking water out of my own cistern.' 'I find such a spirit of idolatry in the learning of this world, that had I it at command I durst not use it, but only use the light of the Word and Spirit of God.' 'I will not take of it from a thread even to a shoe latchet.'[1] It must not be understood that he read no other works but his Bible and *Book of Martyrs*, but that he only used those in composing his various treatises while in confinement. He certainly had and read the *Plain Man's Pathway*, *Practice of Piety*, Luther on the *Galatians*, Clarke's *Looking-glass for Saints and Sinners*, Dodd on the *Commandments*, Andrew's *Sermons*, Fowler's *Design of Christianity*, D'Anvers and Paul on *Baptism*, and doubtless all the books which were within his reach, calculated to increase his store of knowledge.

About this time he published a small quarto tract, in which he scripturally treats the doctrine of eternal election and reprobation. An original copy of this rare book, published for sixpence, we were glad to purchase at a cost of one guinea and a half, because a modern author, unable to find an original edition, had rejected its authenticity! It is included in every early list of Bunyan's works, and especially in that *published by himself*, in 1688, to guard his friends from deception; for he had become so popular an author that several forgeries had been published under his initials. These few pages on election contain a scriptural treatise upon a very solemn reality much misunderstood, written by one whose mind was so imbued by the fear of God, as to have cast out the fear of man, which so generally embarrasses writers upon this subject. The original edition bears no date, but according to the list of his works by Doe, it was published in 1674. It was translated into Welsh, and printed at Caermarthen by J. Daniel, 1782. It is perfectly Bunyanish, and therefore worthy an attentive perusal, especially by those who cannot see the difference between God's foreknowledge and his foreordination. That the Omniscient Creator foreknew and foreordained all things we dare not doubt, but to submit with childlike simplicity to all the consequences of the doctrine, requires grace patiently to wait the time of final revelation. In this solemn inquiry it becomes all with humility to examine such scriptures as Jn. vi. 37; Eph. i. 2, and Jn. xiii. 7.

Bunyan was now rapidly advancing in popularity and in the high esteem of his neighbours and of the country for many miles round Bedford. He was at length upon the eve of publishing the *Pilgrim's Progress*, which raised his fame to an extraordinary height, and laid a foundation for most extended usefulness, when Satan influenced some enemies of the gospel to bring a very plausible but most unfounded charge against his moral character. It was that he had concocted a horrible plot to obtain in wedlock a young woman, entitled to property, by furnishing her with poison to murder her father. It is the affecting and well-known case of Agnes Beaumont.

Notwithstanding all Mr. Bunyan's care to avoid the slightest appearance of evil, yet being over-persuaded to an act of humanity and civility to one of his female members, he was most grievously and unjustly calumniated. The circumstances which gave rise to this slander are narrated in James' *Abstract of God's Dealings with Agnes Beaumont*. It was a conspiracy between a clergyman and a lawyer, she having refused to be married to the lawyer. It exhibits in a remarkable manner how easily such reports are raised against the holiest men.

This lady, who lived at Edworth with her father, was a member of the United Baptist church at Bedford and the surrounding villages. She was very anxious one winter's day, when

[1] Vol. iii. p. 398.

the roads were only passable on horseback, to attend a church meeting at Gamlingay. Bunyan passed the house of her brother, and with great difficulty was persuaded to allow her to ride behind him. On the road they met a clergyman who knew them, and who raised a vile report of their intimacy, which with conscious innocence they treated as a slanderous 'falsehood cast upon them by the devil and his seed.'[1] 'The meeting,' said Miss Agnes, 'was a feast to my soul. I was as it were carried up to heaven, and had such a sight of the Saviour as even broke my heart in pieces. I longed to be with Christ. I have often thought of his goodness in this remarkable visit to my soul that day: he knew the trials that I was to meet with the very same night and for a few days after.' A lawyer in the neighbourhood, named Farry, had made proposals of marriage to this young lady, and being the family adviser, had persuaded her father to leave her the bulk of his property, but his proposals being rejected, his vindictive feelings of revenge knew no bounds. Bunyan was her pastor, and taught his hearers that a Christian should not be yoked with an unbeliever; hence his rejection as a suitor. Farry then sought to inflame her father against her pastor by most unfounded slanders, and so far succeeded, that when she returned from the highest religious enjoyments, weary and wet with snow, he refused to admit her to the house. When she found all her entreaties to be in vain, she took refuge in a barn, and spent the night in fervent holy prayer, while the wet froze to her shoes and garments. In the morning her father found her in this miserable plight, but refused to allow her to enter the house, unless she promised not to attend the meeting. To this she dared not assent, and her conflict between her duty to God and her temporal comforts was most remarkable. Her brother attempted in vain to soften her father's anger. At length, overcome by affection for her parent, she promised not to attend the meeting without his consent. For this denial of her Saviour a flood of inexpressible anguish was poured into her soul. Her ears rung with 'What a wretch was I to deny Christ.' 'In the evening as we were sitting by the fire, my father asked me what was the matter? I burst into tears, saying, O father! I am distressed at the thought of my promise not to go to a meeting again without your consent.' He was so moved that he wept like a child, bidding me not let that trouble me, for we should not disagree.' Little did either of them think that such an agitation of spirit would produce a paroxysm of his diseased heart as was soon utterly to prevent his giving or withholding his consent. In the night she was awoke with a doleful noise, and crying out to her father, 'Are you not well?' he said, 'No, I was struck with a pain in my heart in my sleep, and I shall die presently.' She was alone with him in the house, and finding that she had not strength to help him, ran a distance of about half a mile barefooted through the snow to fetch her brother. On their return with help, they found their father dying; he spoke a few words and ceased to breathe. She cried bitterly at the sudden and surprising change; her father went to bed comparatively well, and was in eternity by midnight; but in the midst of her trouble, she had a secret hope that he was gone to heaven. In this fiery trial, Mr. Farry raised a report that Agnes had poisoned her father, and that Bunyan gave her the stuff to do it with; that it would be petit treason, and she must be burned. The coroner and his jury held an inquest, examined the body and the family medical attendant, heard all the evidence, interrogated Farry upon his oath; all that he could depose to, was that the father and daughter had quarrelled, and the death happening so soon after, he thought she might have poisoned him. The coroner rebuked him in these words, 'You, sir, who have defamed this young woman in this public manner, endeavouring to take away her good name, yea, her life also if you could, ought to make it your business now to establish her reputation. She has met with enough in being alone with her father when seized with death; you had no need to add to her affliction and sorrow, and if you were to give her five hundred pounds, it would not make amends.' Agnes adds, 'Notwithstanding Mr. Farry had so greatly injured me, I was helped to cry to the Lord, with many tears, for mercy on his soul.'[2] Farry had also reported that Bunyan was a widower. The fact was soon patent that he had been happily married to his second wife for some years, and found in her a fond mother for his four children. It was a foul and crafty plot, but driven to the winds by the providence of God to the confusion of the plotters.

In six years after his liberation, he had published nine valuable treatises, among which were his controversial books with his Baptist brethren; and then he, having overcome all his scruples, published, although against the wish of some of his friends, the first part of the greatest of all his labours, his *vade mecum* of the heavenward pilgrim, by which his memory is embalmed and his name diffused throughout all the Christian churches of every sect and denomination.

A new era was now dawning upon him, which,

[1] *Grace Abounding*, No. 309.

[2] Many editions of this deeply interesting narrative have been published. It is constantly on sale in Bedford.

during the last ten years of his life, added tenfold to his popularity. For many years his beautiful, simple, but splendid allegory, the *Pilgrim's Progress*, lay slumbering in his drawer. He might probably have hesitated as to the propriety of publishing it, from the influence of the weighty opinion of Martin Luther. 'The people are greatly delighted with allegories and similitudes, and therefore Christ oftentimes useth them; for they are, as it were, certain pictures which set forth things as if they were painted before our eyes. Paul was a marvellous cunning workman in handling allegories, but Origen and Jerome turn plain Scriptures into unfit and foolish allegories. Therefore, to use allegories, it is oftentimes a very dangerous thing.' Such instructions, from one he so much venerated, curbed his exuberant imagination, and made him doubly watchful, lest allegorizing upon subjects of such vast importance might 'darken counsel by words without knowledge.'[1] Numerous had been his consultations with his pious associates and friends, and various had been their opinions, whether it was serious enough to be published. All of them had a solemn sense of the impropriety of anything like trifling as to the way of escape from destruction, and the road to the celestial city. It appears strange to us, who have witnessed the very solemn impressions in all cases made by reading that book, that there could have been a doubt of the propriety of treating in a colloquial manner, and even under the fashion of a dream, those most important truths. Some said, 'John, print it;' others said, 'Not so.' Some said, 'It might do good;' others said, 'No.' The result of all those consultations was his determination, 'I print it will,' and it has raised an imperishable monument to his memory. Up to this time, all Bunyan's popularity arose from his earlier works, and his sermons. Leaving out of the question those most extraordinary books, the *Pilgrim's Progress* and *Holy War*, his other writings would have handed down his name, with honour and popularity, to the latest posterity. While the logical and ponderous works of Baxter and Owen are well calculated to furnish instruction to those who are determined to obtain knowledge, the works of Bunyan create that very determination, and furnish that very knowledge, so blended with amusement, as to fix it in the memory. Let one illustration suffice. It is our duty to love our enemies, but it is a hard lesson; we must learn it from the conduct of the divine Creator—'There is a man hates God, blasphemes his name, despises his being; yea, says there is no God. And yet the God that he carrieth it thus towards doth give him his breakfast, dinner, and supper; clothes him well, and when night comes, has him to bed, gives him good rest, blesses his field, his corn, his cattle, his children, and raises him to high estate; yea, and this our God doth not only once or twice, but until these transgressors become old; his patience is thus extended years after years, that we might learn of him to do well.'[2] All the works of Bunyan abound with such striking lessons as to render them extremely valuable, especially to Sunday-school teachers and ministers, to enliven their addresses and sermons. But, in the *Pilgrim's Progress*, the world has acknowledged one train of beauties; picture after picture, most beautifully finished, exhibiting the road from destruction to the celestial city; our only difficulty in such a display being to decide as to which is the most interesting and striking piece of scenery.[3] The beauty of his imagination, says Dr. Ryland, far exceeds anything that has appeared for two thousand years. His *Pilgrim*, as compared with Bishop Patrick's, shines as a Raphael or Titian in comparison with a common daub; or as the finest cambric by the side of a piece of hop sacking.[4] The Editor's introduction to that extraordinary book is intended to prove that it was written while the author was imprisoned for refusing to submit his conscience to human laws, and that it is a perpetual monument to the folly of persecution; the peculiar qualifications of the author are displayed in its having been a spontaneous effusion of his own mind, unaided by any previous writer; an analysis is given of all prior pilgrimages, in which, more especially in the *Pilgrims*, the *Pylgremage of the Soule*, *Grande Amoure*, and in the *Pilgrim of Loretto*, the reader will find a faithful picture of some of the singularities of Popery drawn by itself; an account of the editions, forgeries, errors in printing, numerous versions and translations of this wonderful book; the opinions of the learned and pious of its merits; its principal scenes, and a synopsis. It has been the source of very numerous courses of lectures by ministers of all denominations; and has been turned into a handsome volume of hymns, adapted for public worship, by the late Mr. Purday, a friend of John Wesley's, and a laborious preacher for more than half a century round Bristol.

Great efforts have been made by the most popular artists to enliven the scenes of the pilgrimage; but no colour glows like the enchant-

[1] *Com. on Gal.* iv. 21.

[2] Vol. iii. p. 739.

[3] Even Dean Swift, in his popular *Letter to a Young Divine*, says 'I have been better entertained and more informed by a few pages in the *Pilgrim's Progress*, than by a long discourse upon the will and the intellect, and simple and complex ideas.' Nothing short of extraordinary merit could have called for such an eulogy from so severe a critic.

[4] Preface to Bunyan's Works by Mason.

ing words of Bunyan. No figures are so true to nature, and so life-like. Those eminent engravers, Sturt and Strut, Stothard and Martin, with the prize efforts excited by the Art-Union of England, and the curious outlines by Mrs. M'Kenzie, the daughter of a British admiral, have endeavoured to exhaust the scenes in this inexhaustible work of beautiful scenery. The most elegant and correct edition is the large-paper, sumptuous volume by Mr. Bogue, admirably illustrated with new designs, engraved on wood in superior style—a volume worthy the drawing-room of queens and emperors. The designs, also, of the late David Scott, recently published at Edinburgh, are new, and peculiarly striking. The entrance to the Valley of the Shadow of Death is mysteriously impressive, a fit accompaniment to Bunyan's description, which is not excelled by anything in Dante, Spencer, or Milton. In both parts of the *Pilgrim's Progress* this scene is full of terrific sublimity. But we must be excused, if we most warmly recommend our own offspring—the present edition—as combining accuracy, elegance, and cheapness, with the addition of very numerous notes, which, we trust, will prove highly illustrative and entertaining.

Mr. Dunlop, in his *History of Fiction*, complains of a want of benevolence in the hero of the tale. How singular it is, and what a testimony to its excellence, that our most intelligent writer upon *fictions* should have been so overpowered with this spiritual narrative, as to confound it with temporal facts. Christian leaves his wife and children, instead of staying with them, to be involved in destruction—all this relates to inward spiritual feelings, and to these only. Visited by compunctions of heart, Christian strives to inspire his wife and children with the same anxiety for salvation, but in vain; he attends solitarily to his spiritual state, taunted by his family, while, as to *temporal* things, he becomes a better husband and father than ever he was—but this is not prominent, because it is entirely foreign to the author's object, which is to display the inward emotions of the new birth, the *spiritual* journey *alone*, apart from all temporal affairs. Leading the Christian to deny father and mother, and all temporal things, that CHRIST may be followed.

Mr. Dunlop notices the mysterious solemnity with which this celebrated allegory is introduced: 'It discovers a rich and happy invention; the incidents and characters are well portrayed, with much skill in their dramatic adaptation. His beauty of contrast is great. The beautiful palace where he is entertained by the four virgins—Watchful, Prudence, Piety, and Charity—is succeeded by his distressful combat with Apollyon; and the confinement in the dungeon of Giant Despair, is immediately followed by the pleasing picture of the Delectable Mountains. Its beauties almost irresistibly carry on the reader to that goal which is the object of pursuit. Of the powerful painting in the volume, no part is superior to the passage through the River of Death and arrival at the heavenly Jerusalem.' Dunlop points out some literary defects, but they are swallowed up in its beauties.

Multitudes read it as if it was really a dream, the old sleeping portrait confirming the idea. In the story, Christian most mysteriously charms all classes of men, from the prince to the peasant—the wealthiest noble, or merchant, to the humblest mechanic or labourer—and it illustrates the most solemn, certain truth, that, with respect to the salvation of the soul, the poorest creature in existence is upon perfect equality with the lordly prelate, or magnificent emperor, with this word ringing in their ears, 'the POOR have the gospel preached to them.' The *Grace Abounding*, or Life of Bunyan, is a key to all the mysteries of the *Pilgrim's Progress* and *Holy War*.

The sagacious publisher of the *Pilgrim* saw that it would be a very popular book, and he took the precaution of submitting it for license and entering it at Stationers' Hall to preserve his copyright. All the other works of Bunyan's were published without license, and are pure as they came from his pen. 'Matter and manner too were all mine own.' Bishop Burnet could not say so of his publications. In his life of Bedell, Sir R. L'Estrange, the censor of the press, inserted this note:—'A subject resisting his prince in any cause whatever is *unlawful* and *impious*'—the bishop having materially aided in resisting James II., and driving him from the throne! How Bunyan's publishers escaped the danger of printing unlicensed books is unknown.

Bunyan's singular powers are those of description, not of invention. He had lived in the city of destruction—he had heard the distant threatening of the awful storm that was shortly to swallow it up in unutterable ruin—he had felt the load of sin, and rejoiced when it was rolled away before a crucified Saviour—he knew every step of the way, and before he had himself passed the black river, he had watched prayerfully over those who were passing, and when the gate of the city was opened to let them enter, he had strained his eyes to see their glory.

The purifying influence of the *Pilgrim's Progress* may be traced in the writings of many imaginative authors. How does it in several parts beautify the admirable tale of *Uncle Tom and*

his Cabin. In that inimitable scene, the death of the lovely Eva, the distressed negro, watching with intense anxiety the progress of death, says, 'When that blessed child goes into the kingdom, they'll open the door so wide, we'll all get a look in at the glory.' Whence came this strange idea—not limited to the poor negro, but felt by thousands who have watched over departing saints? It comes from the entrance of Christian and Hopeful into the celestial city—'I looked in after them, and, behold, the city shone like the sun; the streets, also, were paved with gold, and in them they walked with crowns on their heads, palms in their hands, and golden harps to sing praises, which, when I had seen, I wished myself among them.'[1] How often has Bunyan's wit sparkled in sermons, and even in speeches delivered in the senate. Recently, in a speech on the coalition ministry, the following reference was introduced:—'Mr. Facing-both-ways, of honest John Bunyan, is not a creature mankind can regard with any complacency; nor will they likely suffer any one to act with one party, and reserve his principles for another.' It has also been strangely quoted in novel writing—thus in Bell's *Villette*—visiting a *god-mother* in a pleasant retreat, is said 'to resemble the sojourn of Christian and Hopeful, beside the pleasant stream, with green trees on each bank, and meadows beautified with lilies all the year round.' It is marvellous that a picture of nature should have been so beautifully and strikingly described by an unlettered artisan, as to be used in embellishing an elegant novel, written nearly two centuries after his decease.[2]

The *Pilgrim* was followed by a searching treatise on the *Fear of God*. The value of this book led to its republication by the Tract Society, and four thousand copies have been circulated. It is a neat and acceptable volume, but why altered, and a psalm omitted?[3] Bunyan says, 'Your great ranting, swaggering roysters;' this is modernized into 'Your ranting boasters.'[4] Then followed the *Come and Welcome to Jesus Christ*. This was frequently reprinted, and hundreds of thousands have been circulated to benefit the world. His popularity increased with his years; efforts were made, but in vain, to steal him from his beloved charge at Bedford. He loved the secluded cottage and chimney corner in Wainwood, where the poor persecuted ministers used to meet for conference and mutual edification. At one of these meetings each one gave his opinion upon the meaning of Ro. viii. 19-23, 'For the earnest expectation of the creature,' &c. When it came to Mr. Bunyan's turn to speak, he humbly said, 'The Scripture is wiser than I;'[5] very similar to Luther, 'The meaning of this scripture I could never find out.' Thus one of the most learned, and another the most deeply experienced, unite in the same conclusion. 'He hath refused a more plentiful income to keep his station,' is the language of his surviving friend, Charles Doe. He was very affectionately attached to Bunyan, and became his first biographer. He was a comb-maker in Southwark, near London Bridge, and attended Bunyan's ministry, when he came by stealth to London, and preached near Bankside. He became convinced and converted, and was baptized, joining the church in Barbican, under the pastoral charge of Mr. Plant, a General Baptist; and, in the hope of circulating pious books, he set apart half his shop for the trade of bookseller, and in a very short time he had sold three thousand of Mr. Bunyan's works. In 1684–85, during the heat of persecution, he was fined fourteen score pounds, for not attending his parish church, under the penalty of twenty pounds per month. 'It was at this time of persecution,' says Mr. Doe, 'I heard that Mr. Bunyan came to London sometimes, and preached, and because of his fame, and I having read some of his books, I had a mind to hear him. And accordingly I did, at Mr. More's meeting in a private house; and his text was, "The fears of the wicked shall come upon him, but the desires of the righteous shall be granted." But I was offended at the text, because not a New Testament one, for then I was very jealous of being cheated by men's sophisticating of Scripture to serve their turn or opinion, I being then newly come into New Testament light, in the love of God and the promises, having had enough for the present of the historical and doing for favour in the Old Testament. But Mr. Bunyan went on, and preached so New Testament like, that he made me admire and weep for joy, and give him my affections. And he was the first man that ever I heard preach to my new enlightened understanding and experience; for methought all his sermons were adapted to my condition,

[1] Vol. iii. p. 166.

[2] Within the Editor's memory, polished writers hesitated to name our incomparable allegorist, on account of his humble state and education. Thus Cowper sang—

> 'I name thee not, lest so despised a name
> Should move a sneer at thy deserved fame.'

Now nearly all men find it difficult to do that name sufficient honour. One of the most splendid steam-ships in America is called after his name. A magnificent ship, for the China trade, was built at Aberdeen by Walter Hood & Co., which so swiftly traversed the ocean as to have made the voyage from Canton to London in ninety-nine days, without any aid from steam. This beautiful and grand specimen of the perfection of naval architecture is named the *John Bunyan*. Roman Catholics have printed large editions of the *Pilgrim*, with slight omissions, for circulation among the young under the care of the nuns.

[3] Vol. i. p. 473.

[4] Vol. i. p. 480.

[5] MS. Diary of the late Rev. Mr. Geard, Hitchin.

and had apt similitudes, being full of the love of God, and the manner of its secret working upon the soul, and of the soul under the sense of it, that I could weep for joy most part of his sermons. And so by a letter I introduced myself into his acquaintance; and indeed I have not since met with a man I have liked so well: I was acquainted with him but about three years before he died, and then missed him sorely. Previous to his decease, March, 1686, as I was reading Mr. Bunyan's book, *Saved by Grace*, I thought, certainly this is the best book that was ever writ, or I read, except the Bible; and then I remembered I had received a great deal of comfort in all of his books.'[1] It is not surprising that Bunyan was tempted to leave his poor country church, for we are told by the same biographer, that 'When Mr. Bunyan preached in London, if there were but one day's notice given, there would be more people come together to hear him preach, than the meeting-house could hold. I have seen to hear him preach, by my computation, about twelve hundred at a morning lecture, by seven o'clock, on a working day, in the dark winter time. I also computed about three thousand that came to hear him one Lord's-day, at London, at a town's end meeting-house, so that half were fain to go back again for want of room, and then himself was fain at a back door to be pulled almost over people to get up stairs to his pulpit.' This took place in a large meeting-house, erected in Zoar Street, either on the site or near the Globe Theatre, Southwark.[2] On this spot, the prince of dramatists amused and corrupted crowded houses; while in the immediate vicinity were the stews and bear-garden, frequented by libertines of the lowest caste. One Sunday, in 1582, many were killed or miserably wounded while attending the brutal sport of bear-baiting. Here, in the heart of Satan's empire, the prince of allegorists attracted multitudes, to be enlightened by his natural eloquence, and to be benefited by the fruits of his prolific and vivid imagination, at all times curbed and directed by the holy oracles. It was a spacious building, covering about 2000 feet of ground (50 by 40), with three galleries, quite capable of holding the number computed by Mr. Doe. We have, from correct drawings, furnished our subscribers with the plan and elevation of this ancient meeting-house. Having preached with peculiar warmth and enlargement, one of his friends took him by the hand, and could not help observing what a sweet sermon he had delivered; 'Ay,' said he, 'you need not remind me of that, for the devil told me of it before I was out of the pulpit!'[3] Amongst his hearers were to be found the learned and the illiterate. It was well known that Dr. John Owen, when he had the opportunity, embraced it with pleasure, and sat at the feet of the unlearned, but eloquent tinker. Charles II., hearing of it, asked the learned D.D., 'How a man of his great erudition could sit to hear an illiterate tinker prate?' to which the doctor replied, 'May it please your majesty, if I could possess that tinker's abilities for preaching, I would most gladly relinquish all my learning.'[4] It was as if he had said, Would a hungry man refuse delicious, wholesome food, because it was not served up in a silver dish, but on a clean wooden platter?

This extraordinary popularity, like that of the present Mr. Spurgeon, arose from his great faithfulness to the souls of his hearers. He made both priests and people tremble. Thus to the wicked priest he said, 'Will it not grieve thee to see thy whole parish come bellowing after thee to hell? This we may thank thee for; thou wast afraid to tell us of our sins, lest we should not put meat enough into thy mouth. O, what red lines there will be against these rich landlords, whose tenants dare not go to hear the Word, for fear their rents should be raised. Will it not give thee an eternal wound in thy heart to be accused of the ruin of thy neighbour's soul, thy servant's soul, thy wife's soul, as well as thine own? Think on this, ye mad-brained and blasphemous husbands. One is afraid of obeying the gospel lest he offend his master; another fears being disinherited; a poor wife fears that her husband will beat her, turn her out of doors, or cut off her legs: and for these temporal losses will you risk the anguish of hell for as many years as there are sands on the sea-shore, and then for ever?' Similar burning thoughts, in homely striking language, so plain that it could not be misunderstood, made nobles and princes tremble under the preaching of Latimer, and drew multitudes to hear Bunyan. His *Barren Fig-tree* is an awful picture. These were irresistible, irrefragable proofs of his call to the ministry, and of his apostolic descent.

He now pictured the downward road of the sinner to the realms of death and darkness in the *Life of Badman*. This was published in 1680, and is written in a language which fraudulent tradesmen at that period could not misunderstand; using terms now obsolete or vulgar. There is no reason for supposing that it is a narrative of

[1] Doe's *Experience*, London, 1700.

[2] Two views of this meeting-house, an exterior and interior, after its conversion into a workshop, are given in the Plate facing page i. of this Memoir. In the interior, part of the beams and pillars that supported the gallery still remain.

[3] Toplady's Works, vol. iv. p. 463.

[4] Ivimey's *Baptists*, ii. p. 41.

Bunyan's life, but he plainly reveals his intimate association in his youth with bad men, and his knowledge and abhorrence of their evil practices. It is full of anecdotes, which reveal the state of the times as superlatively immoral and profane. 'Wickedness, like a flood, is like to drown our English world. It has almost swallowed up all our youth—middle age, old age, and all are carried away of this flood. It is like to fall and rise no more. O! that I could mourn for the sins that are committed in England, while I see that without repentance the men of God's wrath are about to deal with us "*each having his slaughtering weapon in his hand.*" (Ezek. ix. 1-2.) Sin pulled angels out of heaven, pulls men down to hell, and overthroweth kingdoms. When we see sin, sinful sin, swallowing up a nation, and bringing its inhabitants to temporal, spiritual, and eternal ruin, shall we not cry, They are drunk, but not with wine, but with the deadly poison of sin, which will, if not allayed, bring soul, and body, and country, and all to ruin and destruction?' Faithful dealing like this, while surrounded by the most powerful enemies, reminds us of the armed man at the Interpreter's house, fighting his way into the palace.

He incidentally notices that a labourer received eightpence or tenpence per day.[1] At that time, bread and all the necessaries of life, excepting meat, were dearer than they are at present. In fact, our days are much happier for the poor than any preceding ones in British history. Bunyan's notions of conscientious dealing, will make all traders who read them—blush.[2]

November 12, 1681, Bunyan's friend and fellow-labourer Samuel Fenn, was removed from this world, and in the following year persecution raged severely. The church was, for a season, driven from the meeting-house, and obliged to assemble in the fields. The Word of the Lord was precious in those days.[3] At this time his indefatigable, fruitful mind brought forth an alarming and comforting treatise on the *Greatness of the Soul, and Unspeakableness of the Loss thereof.* It is a searching and invaluable work—a sermon preached at Pinner's Hall, probably in the presence of Dr. Owen. Strange, that a preaching mechanic should have selected a subject so profound, as to have set all lettered lore at utter defiance. The greatest of heathen philosophers had exhausted human wit, but had not made the world a whit the wiser. The fathers with their subtilties could never answer their own silly question—How many disembodied spirits could dance upon the point of a fine needle without jostling each other? Bunyan leaving such vain and idle questions, humbly and earnestly sought his information upon the world to come in the Bible, which was his library and university, under the teaching of the infinitely wise and holy One. He saw and portrays the soul's worth and greatness in the glass of God's unerring Word. He knew every lane in the town of Mansoul, and the holes where the subtle Diabolonians hid themselves. He sounds the alarm—detects the wicked, even when speaking with their feet and teaching with their fingers. His illustration of future punishment, as set forth in the sufferings of the Saviour, is peculiarly striking. The attempt to describe the torments of those who suffer under the awful curse—'Go, ye wicked'—is awfully and intensely vivid.

He had no sect or party to serve; all his object was to pluck sinners from Satan, leaving them to seek building up in their most holy faith by such evangelical party as they chose to unite with.

In 1682, while surrounded by persecution, he prepared and published his most profound and beautiful allegory, the *Holy War, made by Shaddai upon Diabolus, for the Regaining of the Metropolis of the World; or, The Losing and Taking again the Town of Mansoul.* The frontispiece is the most accurate likeness of Bunyan that is extant; it is engraved by White, from a drawing, also by him, now preserved in the print department of the British Museum. From this drawing, carefully compared with the print, we have furnished the expressive likeness which forms the frontispiece to this volume. It has also a correct whole-length portrait, with emblematical devices. This exceedingly beautiful and most finished allegory has never been so popular as the *Pilgrim's Progress*, like which it is a master-piece of human ingenuity, sanctified by pure religion. The *Holy War* alone would have conferred upon its author an earthly immortality. This would have been the case, had not its dark and mysterious grandeur been outshone by the lively and more refreshing glories of the *Pilgrim*, the popularity of which is a disadvantage to its junior—the world being unwilling

[1] Vol. iii. p. 637.

[2] One of his anecdotes is remarkable, as exhibiting the state of medical knowledge in his neighbourhood. A poor wretch, who had taught his son to blaspheme, was affected with a nervous twisting of the muscles of his chest. This was supposed to arise from a satanic possession. One Freeman, a more than ordinary doctor, attempted the cure. They bound the patient to a form, with his head hanging down over the end; set a pan of coals under his mouth, and put something therein that made a great smoke, to fetch out the devil. There they kept the man till he was almost smothered, but no devil came out of him.* The death-bed scene of the broken-hearted Mrs. Badman is delicately and beautifully drawn.

[3] Sutcliff's *History of Bunyan's Church.*

* Vol. iii. p. 605.

to recognize an author, long deceased, by more than one great work, when the favourite is of itself conspicuously beautiful in its originality.[1] The whole narrative of this wondrous war appears to flow as naturally as did that of the pilgrimage from the highly imaginative mind of the author. Man, in his innocence, attracts the notice and hatred of Apollyon. Nothing could be accomplished by force—all by subtlety and deceit. He holds a council of war—selects his officers—approaches—parleys, and gains admittance—then fortifies the town against its king. Immanuel determines to recover it—vast armies, under appropriate leaders, surround the town, and attack every gate. The ear is garrisoned by Captain Prejudice and his deaf men. Mouth-gate, through which petitions used to pass to Shaddai, must be shut, and Diabolus sought to land it up with dirt.[2] But he who rides forth conquering and to conquer is victorious. All the pomp, and parade, and horrors of a siege are as accurately told, as if by one who had been at the sacking of many towns. The author had learned much in a little time, at the siege of Leicester. All the sad elements of war appear, and make us shudder—masses of armed warriors with their slings and battering-rams—clarions and shouts—wounded and slain, all appear as in a panorama. The mind becomes entranced, and when sober reflection regains her command, we naturally inquire, Can all this have taken place in my heart? Then the armies of Diabolus, with his thousands of Election Doubters, and as many Vocation Doubters, and his troops of Blood-men—thousands slain, and yet thousands start into existence. And all this in one man! How numberless are our thoughts—how crafty the approaches of the enemy—how hopeless and helpless is the sinner, unless Immanuel undertakes his recovery. The *Holy War* is a most surprising narrative of the fall and of the recovery of man's soul, as accurate as it is most deeply interesting. It is one of the most perfect of allegories. There is a beautiful piece of satire drawn by this inimitable artist in his narrative of the enlistment of Tradition, Human Wisdom, and Man's Invention, into the army of Immanuel. It is as if a prophetic foresight of our Puseyite practices had broke upon the vision of Bunyan. The history of Mr. Carnal-sense, who had a charmed and indestructible life, so that the godly inhabitants could never slay him, is the perfection of satire. Those readers who have not explored this mine of vast hidden treasures, have an almost unbounded treat in store, and those riches are readily discovered and appropriated by the lamp of inspiration, aided by living faith. There is as vast a superiority in Bunyan's *Holy War* over that by Chrysostom, as there is in the sun over a rush-light.

The popularity of the *Pilgrim*, part first, led to the publication in 1683 of a volume similar in size, entitled *The Second Part of the Pilgrim's Progress*. The frontispiece represents two divines in full clerical costume—one sleeping. It is in the similitude of a dream—dedicated to the Eternal God by T. S. It appears to have been the production of some Baptist minister, without one spark of Bunyan's sanctified wit, and was forgotten when the real second part appeared in the following year.

In 1684, he completed his *Pilgrim's Progress*, with the *Journey of a Female Christian, her Children, and her companion, the lovely Mercy.* At this time thick clouds hovered over the church of God. Released from the den, he had found refuge in a wood, where he sleeps and dreams. The first part is more severe, and has deep and awful shadows mingled with its light. The second is more cheerful—soothing, comforting, showing the pilgrimage in features common to weaker Christians. It is difficult to say which is the most interesting; the stern Christian warrior, or the matronly Christiana, her lovely friend Mercy, and the four hopeful boys; the fruitless courtship of Mr. Brisk, whose character is so satirically drawn in Bunyan's *Divine Emblems*—

> 'Candles that do blink within the socket,
> And saints whose eyes are always in their pocket,
> Are much alike: such candles make us fumble,
> And at such saints good men and bad do stumble.'

The riddles; temporary destruction of Doubting Castle; the mirror that Mercy longs for; the happy close, delight us as we retrace Christian's journey, and make us long for a third part; which was contemplated, but is not mentioned in any list of his works, although the closing paragraph of the second part evidently shows his intention to have continued the work. In addition to which, it must be noticed that, in the sixth edition of the second part, 1693, is the following advertisement:—'The third part of the *Pilgrim's Progress* that's now abroad, was not done by John Bunyan, as is suggested. But the true copy left by him, will be published by *Nath. Ponder*.' No vestige of *this* third part has been discovered. And now, as his invaluable and active life drew towards its close, his labours were redoubled. In his younger days, there appeared to have been no presentiment on his part that the longest term of human life would with him be shortened, but rather an expectation of living to old age, judging from an expression in his *Grace Abounding*. When he enjoyed a good hope, and bright anticipation of

[1] Montgomery. [2] Vol. iii. p. 346.

heavenly felicity, 'I should often long and desire that the last days were come. O! thought I, that I were fourscore years old now, that I might die quickly and be gone to rest.'[1] At that time he did not anticipate twelve years' imprisonment in a wretched jail, nor the consequent ill effects it must have had upon his robust frame, which was well calculated to stand all weathers, but easily sapped and undermined by a damp dungeon. Symptoms of decay, after having enjoyed his liberty for about a year, led him to close his *Affectionate Advice to his Beloved Flock on their Christian Behaviour*, with these words: 'Thus have I written to you, before I die, to provoke you to faith and holiness, and to love one another, when I am deceased, and shall be in paradise, as through grace I comfortably believe; yet it is not there, but here, I must do you good.'[2] It is remarkable that Bunyan escaped all the dangers of the trying reign of James II., who, at times, was a persecutor, and at times endeavoured, in vain, by blandishments, to win the nonconformists. His minions had their eyes upon our pilgrim, but were foiled in every attempt to apprehend him; all that he suffered was the occasional spoiling of his goods.[3] Satan would not risk sending him again to prison to write another *Pilgrim*. Neither violence nor allurements induced him to deviate from his line of duty. No fear of man appeared to agitate his breast—he richly enjoyed that 'perfect love,' which 'casteth out fear.' 1 John iv. 18. James II. did all that an unprincipled man could do to cajole the dissenters, that by their aid he might pull down the walls of Protestantism, and give full sway to the Papacy. He attempted, among many others, to bribe John Bunyan. He knew not how well he was read in the *Book of Martyrs;* how well he was aware that 'the instruments of cruelty are in their habitations,' and that the only advantage he could have received would have been the same that Polypheme, the monstrous giant of Sicily, allowed to Ulysses, that he would eat his men first, and do him the favour of being eaten last. Mr. Doe states that 'Regulators were sent into all cities and towns corporate to new-model the magistracy, by turning out some, and putting in others. Against this Bunyan expressed his zeal with great anxiety, as foreseeing the bad consequences that would attend it, and laboured with his congregation to prevent their being imposed on in this kind. And when a great man in those days, coming to Bedford upon some such errand, sent for him, as it is supposed, to give him a place of public trust, he would by no means come at him, but sent his excuse.'[4] He knew that in his flesh he possessed what he calls 'Adam's legacy, a conduit pipe, through which the devil conveys his poisoned spawn and venom,'[5] and he wisely avoided this subtle temptation. His early biographer described him as 'a man of piercing judgment;' for when James II. so unexpectedly gave liberty of conscience to dissenters, he acknowledged that it was good in itself, but that it was not so intended. The bright sunshine of that liberty was to introduce a black cloud of slavery, when the designs, then laying, were ripe for execution. He therefore exhorted his hearers to seek the Ninevites' remedy, to avert the pending storm. He detested the 'painted Satan, or devil in fine clothes.'[6] It was one of these hypocritical pretences to correct evil, while really meaning to increase it, and which Bunyan calls 'the devil correcting vice.' He was watchful, lest 'his inward man should catch cold,'[7] and every attempt to entangle him failed.

This godly jealousy led him to sacrifice worldly interests to an extent hardly justifiable, if *all* the facts appear. When told that a very worthy citizen of London would take his son Joseph apprentice without fee, and advance his interests, he refused, saying, 'God did not send me to advance my family, but to preach the gospel.'

At this time he again manifested his lion heart, by writing and publishing a fearless treatise on *Antichrist, and his Ruin*. In this he shows, that human interference with divine worship, by penal laws or constraint, is 'Antichrist'—that which pretends to regulate thought, and thus to reduce the kingdom of Christ to a level with the governments of this world. In this treatise, he clearly exhibits the meaning of that passage, so constantly quoted by the advocates of tyranny and persecution—Ezra vii. 26. The decree of Artaxerxes was to those 'which were minded of their own free will to go up to Jerusalem,' ver. 13; never was the voluntary principle more fully recognized. Those who went upon the trying and dangerous work, and who were intrusted with great treasure, were subject to laws of peculiar severity. Regulations for those who rebuilt the walls of Jerusalem in the face of powerful enemies could never have been intended as a model for the Christian dispensation. This spiritual kingdom was to become universal without affecting earthly monarchies, except by its purifying influence. Its king can break and bind up again the broken heart, which no human being is capable of doing. It will supersede all the laws and inventions of men in divine worship. The Christian's free spirit cannot be controlled by human power, but bad conduct, if it interferes

[1] Vol. i. p. 22, No. 128. [2] Vol. ii. p. 574. [3] *Life*, 1692. [4] *Grace Abounding* (continued), vol. i. p. 63, and *Life*, 1692.

[5] Vol. i. p. 505. [6] Vol. i. p. 719. [7] Vol. i. p. 753.

with rights, public or private, is amenable to human laws. This treatise on Antichrist Bunyan prepared for the press when drawing near to the end of his pilgrimage, as if in his dying moments he would aim a deadly thrust at Apollyon. Reader, it is worthy your most careful perusal, as showing the certain downfall of Antichrist, and the means by which it must be accomplished.

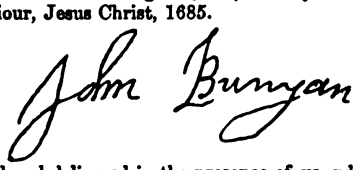
From this time to his peaceful removal to the celestial city, he was divinely protected, and his liberty preserved, in the midst of the severe persecutions under which many of his nonconforming brethren suffered. No man in the kingdom was more fearless and uncompromising in the publication of divine truth, both through the medium of the press and of the pulpit. With him, the fear of man was swallowed up in the fear of God; so that he boldly persevered in the path of duty, at the imminent risk of losing all his temporal blessings, and even life itself; and yet he was unmolested! After producing such a work as the *Pilgrim's Progress*, the fruit of his prison meditations—after coming forth from the thirteenth year of his incarceration in a narrow, damp, wretched dungeon, which, by divine power, had been transformed into the house of God and the gate of heaven—he appeared like a Christian giant, refreshed by wholesome discipline and diet. The emissaries of Satan dared not again to risk the sending him to a jail, where he might produce some other and more potent instrument for the destruction of their kingdom. Protected by his God, he devoted himself, body, soul, and spirit, to the building up of that spiritual kingdom which disarms tyrants and despots, both civil and ecclesiastical, sets the captive free, and fills the souls of those that receive it with blessing and praise.

He possessed a devoted wife, to whom he was married about the year 1658, he being then a widower with four children. His marriage to his first wife, one of his biographers says, 'proves, too, I readily grant, that she had but little prudence.'[1] If by prudence he means love of worldly pelf, Bunyan and his wife valued it not; they were happy in their union, and she was highly honoured. Had she been unhappy, he would have been charged as the cause of her unhappiness. She was the chosen vessel to assist him in obtaining the treasures of the gospel, and must be honoured as one of the means by which he was prepared to publish his universal guide to Christian pilgrims.

Feeling the extreme uncertainty of life, and that he might be robbed of all his worldly goods, under a pretence of fines and penalties, he, on the 23d of December, 1685, executed a deed of gift, vesting what little he possessed in his wife. It is a singular instrument, especially as having been sealed with a silver twopenny piece. The original is in the church-book at Bedford:—

'To all people to whom this present writing shall com, J. Bunyan of the parish of St. Cuthbirt's, in the towne of Bedford, in the coun . . of Bedford, Brazier send greeting. Know ye, that I the said John Bunyan as well for, and in consideration of the natural affection and loue which I have, and bear vnto my welbeloued wife, Elizabeth Bunyan, as also for divers other good causes and considerations, me at this present especially moueing, have given and granted, and by these presents, do give, grant, and confirm vnto the said Elizabeth Bunyan, my said wife, all and singuler my goods, chattels, debts, ready mony, plate, rings, household stuffe, aparrel, vtensills, brass, peuter, beding, and all other my substance, whatsoever moueable and immoueable, of what kinde, nature, quality, or condition soever the same are or be, and in what place or places soever the same be, shall or may be found as well in mine own custodes, possession, as in the possession, hands, power, and custody of any other person, or persons whatsoever. To have and to hold all and singuler the said goods, chattels, debts, and all other, the aforesaid premises vnto the said Elizabeth, my wife, her executors, administerators, and assigns to her and their proper vses and behoofs, freely and quietly without any matter of challinge, claime, or demand of me the said John Bunyan, or of any other person, or persons, whatsoever for me in my name, by my means cavs or procurement, and without any mony or other thing, therefore to be yeeilded, paid or done vnto me the said John Bunyan, my executors, administrators or assigns. And I, the said John Bunyan, all and singular, the aforesaid goods, chattels, and premises to the said Elizabeth my wife, her executors, administrators, and assignes to the vse aforesaid, against all people do warrant and forever defend by these presents. And further, know ye, that I the said John Bunyan have put the said Elizabeth, my wife, in peacable and quiet possession of all and singuler the aforesaid premises, by the delivrye vnto her at the ensealing hereof one coyned peece of silver, commonly called two pence, fixed on the seal of these presents.[2]

In wittnes wherof, I the said John Bunyan have herevnto set my hand and seall this 23d day of December, in the first year of the reigne of our soueraigne lord, King James the Second of England, &c., in the year of our lord and saviour, Jesus Christ, 1685.



Sealed and delivered in the presence of vs, whos names are here vnder written:—

JOHN BARDOLPH. WILLM. HAWKES.
NICHOLAS MALIN. LEWES NORMAN.

It thus appears that Bunyan continued in business as a brazier, and it is very probable that he carried it on until his decease. This deed secured to his wife what little he possessed, without the trouble or expense of applying to the ecclesiastical courts for probate of a will.

Among other opinions which then divided the Christian world, was a very important one re-

[1] Mr. Philip's *Life of Bunyan*, p. 24.

[2] Some of the wax remains, but the coin is lost.

lative to the law of the ten commandments, whether it was given to the world at large, or limited to the Jews as a peculiar nation until the coming of Messiah, and whether our Lord altered or annulled the whole or any part of that law. This question involves the observance of the seventh-day Sabbath. An awful curse is denounced upon those who do not continue in ALL things which are written in the book of the law to do them (Gal. iii. 10; Deut. xxvii. 26). When an innovation upon the almost universal practice of infant baptism had become an object of inquiry only to be answered from the New Testament, it is not surprising that the serious question, why God's Sabbath-day had been altered, should also be agitated with deep feeling. Generally, those who advocated the restoration of the Jewish Sabbath were decidedly of opinion that believers only were fit subjects for baptism, and that the scriptural mode of administering it was by immersion; hence they were called Seventh-day Baptists—Sabbatarians, or Sabbath-keepers.

Bunyan entered with very proper and temperate zeal into this controversy. Popular feeling had no influence over him; nor could he submit to the opinions of the ancient fathers. His storehouse of knowledge was limited to the revealed will of God, and there he found ample material to guide his researches. He adduces nearly similar arguments to those of Jurieu, whose opinions were controverted by 'that mighty armour-bearer,' as Bunyan calls Dr. Owen. He gave battle to that great man and to the Sabbatarians on these grounds:—That there is no proof that the patriarchs prescribed or so set apart any regular day for divine worship. That the Sabbath was first instituted in the wilderness, not for the world at large, but to mark the Jews, both male and female, as a peculiar people, reminding them of their great deliverance from Egypt, Deut. v. 15. That when Judaism 'was finished,' the Christians as a memento of their far greater deliverance that was effected by the Saviour, kept the resurrection-day or first-day of the week, and that their successors are bound to follow the pattern thus set to them. His work upon this subject is called, 'Questions about the Nature and Perpetuity of the Seventh-day Sabbath; and proof that the First Day of the Week is the Christian Sabbath.' It is one of the smallest of his volumes, but so weighty in argument as never to have been answered.

We now arrive at the last year of his eventful and busy life, in which he had the honour of being the chaplain to the lord-mayor of London, Sir John Shorter.[1] During this year he published six important volumes, and left twelve others in manuscript, prepared for publication. A list of these will be found in the *Struggler*;[2] they are upon the most important subjects, which are very admirably treated. We notice among these, the *Jerusalem Sinner Saved, or Good News for the Vilest of Men.* It is a specimen of preaching calculated to excite the deepest interest, and afford the strongest consolation to a soul oppressed with the sense of sin. 'Great sinner! thou art called to mercy by name. Arise! shoulder thy way into court through any crowd; say, Stand away, devil; stand away all discouragements; my Saviour calls me to receive mercy.' In this treatise, Bunyan has repeated from memory what he had read in some book when in prison, four and twenty years before. It is a curious legend, which he doubtless believed to be true, and it displays his most retentive memory.[3] The history, greatly abridged, is to the following effect: Martha the sister of Lazarus invited Mary to hear the Saviour, describing him as the handsomest of men, shining in beauty, and a most excellent preacher. So she goes into her chamber, and with her pins and her beauty spots decks up herself as fine as her fingers could make her, and goes to see the preacher, placing herself so as wantonly to attract his notice. Struck to the heart with the sermon she returns home, strips herself of her wanton attire, asks God's forgiveness for her wicked life, and in a modest dress went to Simon's house, sat at the feet of Jesus, washed them with her tears and anoints them. Jesus said to Simon, Her sins although many are forgiven, for she loved much. In his last year his application must have been intense. The *Water of Life* was an important addition to his works. In this, taking advantage of the custom among medical men to advertise their remedies, he tells his reader that he may call it Bunyan's *Bill of his Master's Water of Life*, by taking of which they may live for ever; warns them of mountebanks who would mix it to the ruin of their patients, and advises them that the true water is pure and free from price; 'whosoever will, let him take of the water of life freely.' Above all take it in the morning of life, for then diseases have not so great a head.

His poetry, like his prose, was not written to gain a name, but to make a deep impression. One of his professed admirers made a strange mistake when he called them doggerel rhymes.[4] His *Cau-*

[1] We are indebted for this information to a memorandum preserved in Ellis's correspondence recording his decease, September 6th, 1688. 'Few days before died Bunion, his lordship's teacher or chaplain, a man said to be gifted in that way, though once a *cobler*.' A misstatement showing the animus of the writer.

[2] Vol. iii. p. 763.

[3] Vol. i. p. 81.

[4] Mr. Philip, Critique on Bunyan, p. vi. and xvi.

tion to Watch against Sin is full of solemn and impressive thoughts, the very reverse of doggerel or burlesque. His poem on the House of God is worthy of a most careful perusal; and thousands have been delighted and improved with his Emblems. One rhyme in the *Pilgrim* can never be forgotten.

'He that is down need fear no fall;
He that is low no pride;
He that is humble ever shall
Have God to be his guide.'

A singular discovery was made lately in examining a volume of tracts. On the breaking up of a fine old library in Devonshire, a tract hitherto unknown was found, evidently published by John Bunyan. It not being noticed in his own list nor in Doe's catalogue of his works, led to a very minute examination. The result is a perfect conviction that it was from the pen of the great allegorist. It is entitled, *Profitable Meditations fitted to Man's Different Condition, in a Conference between Christ and a Sinner;* by John Bunyan, servant to the Lord Jesus Christ: 4to, sixteen leaves. It is dated in MS., 1661. The verses to the reader are signed, John Bunyan of Bedford; and in MS., 'A Brasher now in prison in Bedford, 1664.' These poems were probably printed and sold to procure the means of existence for his family. They are now added to this edition of his works.

His *Heavenly Footman* is one of the most valuable and delightful of his works; it equals anything that Latimer published. All must run: there are no first-class carriages for the rich, nor parliamentary train for the poor. It is a foot-race. The only carriage for the weary and lame is the bosom of Christ; the footman is described in the *Pilgrim's Progress* as he who

—— 'Runs and runs
Till he unto the gate of glory comes.'

'RUN FOR YOUR LIFE—IN THE RIGHT WAY; THROW OFF ALL INCUMBRANCES; RUN THROUGH ALL TRIALS; BE SURE YOU WIN. There is never a poor soul that is going to heaven, but the devil, the law, sin, death, and hell make after that soul like roaring lions. The devil is nimble, can run apace, hath overtaken many, turned up their heels, and given them an everlasting fall. The law can shoot a great way: keep out of the reach of those ten great guns. Hell has a wide mouth, and can stretch itself farther than you are aware of. Take heed, tarry not, lest they overtake thee. They that will have heaven must run for it.' The instructions are peculiarly striking and are invaluable.

In addition to all these literary labours, we must add constant anxious preaching, visiting, and watching over the church.

The careful perusal of every one of his treatises, has excited in my mind much livelier interest than any other religious works which, in a long life, have come under my notice. In fact, the works of Bunyan to a country minister may be compared to a vast storehouse, most amply replenished with all those solemn subjects which call for his prayerful investigation; well arranged, ready of access, striking in their simplicity, full of vivid ideas conveyed in language that a novice may understand. They are all so admirably composed that pious persons, whether in houses of convocation or of parliament, or the inmates of a workhouse, may equally listen to them with increasing delight and instruction. No man ever more richly enjoyed the magnificent language of Job. He called it 'that blessed book.'[1] The deep interest that he took in its scenery may be traced through all his writings. His spirit, with its mighty powers, grasped the wondrous truths so splendidly portrayed in that most ancient book. The inspired writings, which so eminently give wisdom to the simple, expanded his mind, while his mental powers were strengthened and invigorated by his so deeply drinking into the spirit of the inspired volume.

The time was drawing near when, in the midst of his usefulness, and with little warning, he was to be summoned to his eternal rest. He had been seriously attacked with that dangerous pestilence which, in former years, ravaged this country, called the sweating-sickness, a malady as mysterious and fatal as the cholera has been in later times. The disease was attended by great prostration of strength; but, under the careful management of his affectionate wife, his health became sufficiently restored to enable him to undertake a work of mercy; from the fulfilment of which, as a blessed close to his incessant earthly labour, he was to ascend to his father and his God to be crowned with immortality. His incessant literary efforts in preparing so many of his works for publication, must have had an enfeebling effect on his naturally robust frame. These causes, added to the wasting effects of a long imprisonment, anxious pastoral duties, and fears of new persecutions, had a downward tendency to the grave. One great effort brought it to a climax. A father had been seriously offended with his son, and had threatened to disinherit him. To prevent the double mischief of a father dying in anger with his child, and the evil consequence to the child of his being cut off from his patrimony, Bunyan again ventured, in his weak state, on his accustomed work, to win the blessings of the peace-maker. He made a journey on horseback to Reading, it being the only mode

[1] Vol. ii. p. 425.

of travelling at that time, and he was rewarded with success. Returning home by way of London to impart the gratifying intelligence, he was overtaken by excessive rains, and, in an exhausted state, he found a kindly refuge in the house of his Christian friend Mr. Strudwick, and was there seized with a fatal fever. His much-loved wife, who had so powerfully pleaded for his liberty with the judges, and to whom he had been united thirty years, was at a great distance from him. Bedford was then two days' journey from London. Probably at first, his friends had hopes of his speedy recovery; but when the stroke came, all his feelings, and those of his friends, appear to have been absorbed by the anticipated blessings of immortality, to such an extent, that no record is left as to whether his wife or any of his children saw him enter the river of death. There is abundant testimony of his faith and patience, and that the presence of God was eminently with him.

He bore his trying sufferings with all the fortitude that might be expected from such a man. His resignation was most exemplary; his only expressions were 'a desire to depart, to be dissolved, to be with Christ.' His sufferings were short, being limited to ten days. He enjoyed a holy frame of mind, desiring his friends to pray with him, and uniting fervently with them in the exercise. 'He comforted those that wept about him, exhorting them to trust in God, and pray to him for mercy and forgiveness of their sins, telling them what a glorious exchange it would be, to leave the troubles and cares of a wretched mortality, to live with Christ for ever with peace and joy inexpressible, expounding to them the comfortable scriptures, by which they were to hope, and assuredly come into a blessed resurrection in the last day.'[1] His last words, while struggling with death, were, 'Weep not for me, but for yourselves. I go to the Father of our Lord Jesus Christ, who will, no doubt, through the mediation of his blessed Son, receive me, though a sinner; where I hope we ere long shall meet, to sing the new song, and remain everlastingly happy, world without end. Amen.' He felt the ground solid under his feet in passing the black river which has no bridge, and followed his pilgrim into the celestial city in August, 1688, in the sixtieth year of his age. There is some uncertainty as to the day of his decease: Charles Doe, in the *Struggler*, 1692, has August 31, and this has been copied in all his portraits. In the life appended to the *Grace Abounding*, 1692, his death-day is stated as August 12; and in the memoir appended to the third part of the *Pilgrim*, also in 1692, the date is August 17. The circumstances of his peaceful decease are well compared by Dr. Cheever to the experience of Mr. Standfast, when he was called to pass the river: the great calm—the firm footing—the address to by-standers—until his countenance changed, his strong man bowed under him, and his last words were, 'Take me, for I come to thee.' Then the joy among the angels while they welcomed the hero of such spiritual fights, and conducted his wondering soul to the New Jerusalem, which he had so beautifully described as 'the holy city;' and then his wonder and amazement to find how infinitely short his description came to the blissful reality.

[1] *Life and Death of John Bunyan*, 1692.

MR. JOHN BUNYAN'S DYING SAYINGS

COLLECTED AND PUBLISHED BY S. WILSON, IN BUNYAN'S WORKS, 1737.

OF SIN.

Sin is the great block and bar to our happiness, the procurer of all miseries to man, both here and hereafter: take away sin and nothing can hurt us: for death, temporal, spiritual, and eternal, is the wages of it.

Sin, and man for sin, is the object of the wrath of God. How dreadful, therefore, must his case be who continues in sin! For who can bear or grapple with the wrath of God?

No sin against God can be little, because it is against the great God of heaven and earth; but if the sinner can find out a little God, it may be easy to find out little sins.

Sin turns all God's grace into wantonness; it is the dare of his justice, the rape of his mercy, the jeer of his patience, the slight of his power, and the contempt of his love.[2]

Take heed of giving thyself liberty of committing one sin, for that will lead thee to another; till, by an ill custom, it become natural.

To begin a sin, is to lay a foundation for a continuance; this continuance is the mother of custom, and impudence at last the issue.

The death of Christ giveth us the best discovery of ourselves, in what condition we were, in that nothing could help us but that: and the most clear discovery of the dreadful nature of our sins. For if sin be so dreadful a thing as to wring the heart of the Son of God, how shall a poor wretched sinner be able to bear it?

[2] Among these truly remarkable sayings, so characteristic of our great author, this of the fearful nature of sin is peculiarly striking; it is worthy of being imprinted on every Christian's heart, to keep alive a daily sense of the exceeding sinfulness of sin.—ED.

OF AFFLICTION.

Nothing can render affliction so insupportable as the load of sin: would you, therefore, be fitted for afflictions, be sure to get the burden of your sins laid aside, and then what afflictions soever you may meet with will be very easy to you.

If thou canst hear and bear the rod of affliction which God shall lay upon thee, remember this lesson—thou art beaten that thou mayest be better.

The Lord useth his flail of tribulation to separate the chaff from the wheat.

The school of the cross is the school of light; it discovers the world's vanity, baseness, and wickedness, and lets us see more of God's mind. Out of dark affliction comes a spiritual light.

In times of affliction we commonly meet with the sweetest experiences of the love of God.

Did we heartily renounce the pleasures of this world, we should be very little troubled for our afflictions; that which renders an afflicted state so insupportable to many is because they are too much addicted to the pleasures of this life, and so cannot endure that which makes a separation between them.

OF REPENTANCE AND COMING TO CHRIST.

The end of affliction is the discovery of sin, and of that to bring us to a Saviour. Let us therefore, with the prodigal, return unto him, and we shall find ease and rest.

A repenting penitent, though formerly as bad as the worst of men, may, by grace, become as good as the best.

To be truly sensible of sin is to sorrow for displeasing of God; to be afflicted that he is displeased by us more than that he is displeased with us.

Your intentions to repentance, and the neglect of that soul-saving duty, will rise up in judgment against you.

Repentance carries with it a divine rhetoric, and persuades Christ to forgive multitudes of sins committed against him.

Say not with thyself, To-morrow I will repent; for it is thy duty to do it daily.

The gospel of grace and salvation is above all doctrines the most dangerous, if it be received in word only by graceless men; if it be not attended with a sensible need of a Saviour, and bring them to him. For such men as have only the notion of it, are of all men most miserable; for by reason of their knowing more than heathens, this shall only be their final portion, that they shall have greater stripes.

OF PRAYER.

Before you enter into prayer, ask thy soul these questions—1. To what end, O my soul, art thou retired into this place? Art thou not come to discourse the Lord in prayer? Is he present; will he hear thee? Is he merciful; will he help thee? Is thy business slight; is it not concerning the welfare of thy soul? What words wilt thou use to move him to compassion?

To make thy preparation complete, consider that thou art but dust and ashes, and he the great God and Father of our Lord Jesus Christ, that clothes himself with light as with a garment; that thou art a vile sinner, he a holy God; that thou art but a poor crawling worm, he the omnipotent Creator.

In all your prayers forget not to thank the Lord for his mercies.

When thou prayest, rather let thy heart be without words, than thy words without a heart.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.

The spirit of prayer is more precious than treasures of gold and silver.

Pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan.

OF THE LORD'S-DAY, SERMONS, AND WEEK DAYS.

Have a special care to sanctify the Lord's-day; for as thou keepest it, so it will be with thee all the week long.

Make the Lord's-day the market for thy soul; let the whole day be spent in prayer, repetitions, or meditations; lay aside the affairs of the other part of the week; let thy sermon thou hast heard be converted into prayer: Shall God allow thee six days, and wilt not thou afford him one?

In the church, be careful to serve God; for thou art in his eyes, and not in man's.

Thou mayest hear sermons often, and do well in practising what thou hearest; but thou must not expect to be told thee in a pulpit all that thou oughtest to do, but be studious in searching the Scriptures, and reading good books; what thou hearest may be forgotten, but what thou readest may better be retained.

Forsake not the public worship of God, lest God forsake thee, not only in public, but in private.

In the week days, when thou risest in the morning, consider, 1. Thou must die. 2. Thou mayest die that minute. 3. What will become of thy soul. Pray often. At night consider, 1. What sins thou hast committed. 2. How often thou hast prayed. 3. What hath thy mind been bent upon. 4. What hath been thy dealing. 5. What thy conversation. 6. If thou callest to mind the errors of the day, sleep not without a confession to God, and a hope of pardon. Thus

every morning and evening make up thy accounts with Almighty God, and thy reckoning will be the less at last.

OF THE LOVE OF THE WORLD.

Nothing more hinders a soul from coming to Christ, than a vain love of the world; and till a soul is freed from it, it can never have a true love for God.

What are the honours and riches of this world, when compared to the glories of a crown of life?

Love not the world; for it [the love of the world] is a moth in a Christian's life.

To despise the world is the way to enjoy heaven; and blessed are they who delight to converse with God by prayer.

What folly can be greater than to labour for the meat that perisheth, and neglect the food of eternal life?

God or the world must be neglected at parting time, for then is the time of trial.

To seek yourself in this world is to be lost; and to be humble is to be exalted.

The epicure that delighteth in the dainties of this world, little thinketh that those very creatures will one day witness against him.

OF SUFFERING.

It is not every suffering that makes a martyr, but suffering for the Word of God after a right manner; that is, not only for righteousness, but for righteousness sake; not only for truth, but out of love to truth; not only for God's Word, but according to it: to wit, in that holy, humble, meek manner, as the Word of God requireth.

It is a rare thing to suffer aright, and to have my spirit in suffering bent only against God's enemy, sin; sin in doctrine, sin in worship, sin in life, and sin in conversation.

The devil, nor men of the world, can kill thy righteousness or love to it but by thy own hand; or separate that and thee asunder without thy own act. Nor will he that doth indeed suffer for the sake of it, or out of love he bears thereto, be tempted to exchange it, for the good-will of all the world.

I have often thought that the best of Christians are found in the worst of times. And I have thought again that one reason why we are no better, is because God purges us no more. Noah and Lot, who so holy as they in the time of their afflictions? And yet who so idle as they in the time of their prosperity?

OF DEATH AND JUDGMENT.

As the devil labours by all means to keep out other things that are good, so to keep out of the heart, as much as in him lies, the thoughts of passing from this life into another world; for he knows if he can but keep them from the serious thoughts of death, he shall the more easily keep them in their sins.

Nothing will make us more earnest in working out the work of our salvation, than a frequent meditation of mortality; nothing hath greater influence for the taking off our hearts from vanities, and for the begetting in us desires after holiness.

O sinner, what a condition wilt thou fall into when thou departest this world; if thou depart unconverted, thou hadst better have been smothered the first hour thou wast born; thou hadst better have been plucked one limb from another; thou hadst better have been made a dog, a toad, a serpent, than to die unconverted, and this thou wilt find true if thou repent not.

A man would be counted a fool to slight a judge, before whom he is to have a trial of his whole estate.[1] The trial we have before God is of otherguise importance,[2] it concerns our eternal happiness or misery; and yet dare we affront him?

The only way for us to escape that terrible judgment, is to be often passing a sentence of condemnation upon ourselves here.

When the sound of the trumpet shall be heard, which shall summon the dead to appear before the tribunal of God, the righteous shall hasten out of their graves with joy to meet their Redeemer in the clouds; others shall call to the hills and mountains to fall upon them, to cover them from the sight of their Judge; let us therefore in time be posing[3] ourselves which of the two we shall be.

OF THE JOYS OF HEAVEN.

There is no good in this life but what is mingled with some evil; honours perplex, riches disquiet, and pleasures ruin health. But in heaven we shall find blessings in their purity, without any ingredient to embitter, with everything to sweeten them.

O! who is able to conceive the inexpressible, inconceivable joys that are there? None but they who have tasted of them. Lord, help us to put such a value upon them here, that in order to prepare ourselves for them, we may be willing to forego the loss of all those deluding pleasures here.

How will the heavens echo of joy, when the bride, the Lamb's wife, shall come to dwell with her husband for ever?

---

[1] Judges in those days were often biassed by personal feelings, and in some cases even by bribes.—ED.

[2] 'Otherguise importance;' another manner of importance—ED.

[3] 'Posing;' questioning closely, putting to a stand.—*Imperial Dictionary*.—ED.

Christ is the desire of nations, the joy of angels, the delight of the Father; what solace then must that soul be filled with, that hath the possession of him to all eternity!

O! what acclamations of joy will there be, when all the children of God shall meet together, without fear of being disturbed by the anti-christian and Cainish brood!

Is there not a time coming when the godly may ask the wicked what profit they have in their pleasure? what comfort in their greatness? and what fruit in all their labour?

If you would be better satisfied what the beatifical vision means, my request is that you would live holily, and go and see.

OF THE TORMENTS OF HELL.

Heaven and salvation is not surely more promised to the godly than hell and damnation is threatened to, and shall be executed on, the wicked.

When once a man is damned, he may bid adieu to all pleasures.

Oh! who knows the power of God's wrath? none but damned ones.

Sinners' company are the devil and his angels, tormented in everlasting fire with a curse.

Hell would be a kind of paradise if it were no worse than the worst of this world.

As different as grief is from joy, as torment from rest, as terror from peace; so different is the state of sinners from that of saints in the world to come.

[*Licensed Sept.* 10, 1688.]

The deep affliction that his church was plunged into led to several special meetings. Wednesday, the 4th of September, 'was kept in prayer and humiliation for this heavy stroke upon us—the death of dear brother Bunyan; it was appointed also that Wednesday next be kept in prayer and humiliation on the same account. At the meeting held on the 11th, it was appointed that all the brethren meet together on the 18th of this month, September, to humble themselves for this heavy hand of God upon us, and also to pray unto the Lord for counsel and direction what to do, in order to seek out for a fit person to make choice of for an elder. On the 18th, when the whole congregation met to humble themselves before God, by fasting and prayer, for his heavy and severe stroke upon us in taking away our honoured brother Bunyan by death, it was agreed by the whole congregation that care be taken to seek out for one suitably qualified to be chosen an elder among us, and *that* care was committed by the whole to the brethren at Bedford.' Thus did the church manifest that they had improved in wisdom under his ministry by flying, in their extreme distress, to the only source of consolation.

The saddest feelings of sorrow extended to every place where he had been known. His friend, the Rev. G. Cockayn, of London, says, 'It pleased the Lord to remove him, to the great loss and inexpressible grief of many precious souls.' Numerous elegies, acrostics, and poems were published on the occasion of his decease, lamenting the loss thus sustained by his country—by the church at large, and particularly by the church and congregation at Bedford. One of these, 'written by a dear friend of his,' is a fair sample of the whole:—

A SHORT ELEGY IN MEMORY OF MR. JOHN BUNYAN.
WRITTEN BY A DEAR FRIEND OF HIS.

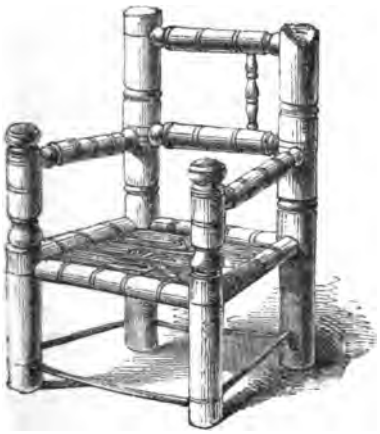
The pilgrim travelling the world's vast stage,
At last does end his weary pilgrimage:
He now in pleasant valleys does sit down,
And, for his toil, receives a glorious crown.
The storms are past, the terrors vanish all,
Which in his way did so affrighting fall;
He grieves nor sighs no more, his race is run
Successfully, that was so well begun.
You'll say he's dead: O no, he cannot die,
He's only changed to immortality—
Weep not for him, who has no cause of tears;
Hush, then, your sighs, and calm your needless fears.
If anything in love to him is meant,
Tread his last steps, and of your sins repent:
If knowledge of things here at all remains
Beyond the grave, to please him for his pains
And suffering in this world; live, then, upright,
And that will be to him a grateful sight.
Run such a race as you again may meet,
And find your conversation far more sweet;
When purged from dross, you shall, unmix'd, possess
The purest essence of eternal bliss.

'He in the pulpit preached truth first, and then
He in his practice preached it o'er again.'

His remains were interred in Bunhill Fields, in the vault of his friend Mr. Strudwick, at whose house he died. His tomb[1] has been visited by thousands of pilgrims, blessing God for his goodness in raising up such a man, so signally fitted to be a blessing to the times in which he lived. All the accounts of his decease, published at the time, agree as to his place of burial. The words of Mr. Doe, who probably attended the funeral, are, 'He was buried in the new burying-place, near the Artillery Ground, where he sleeps to the morning of the resurrection.'[2] His *Life and Actions*, 1692, records that 'his funeral was performed with much decency, and he was buried in the new burying-ground by Moorfields.' The *Struggler* calls it 'Finsbury burying-ground, where many London dissenting ministers are laid.'[3] Bunhill Fields burying-ground for dis-

[1] Vol. iii. p. 766. [2] *Grace Abounding*, 1692.
[3] No. 25, E.; 26, W.; 26, N.; 27, S., point to the tomb.

senters was first opened in 1666. The inscription upon the tomb to his memory was engraven many years after his funeral. It is not contained in the list of inscriptions published in 1717. His widow survived him four years. He had six children by his first wife, three of whom survived him—Thomas, Joseph, and Sarah. His son Thomas joined his church in 1673, and was a preacher in 1692. He appears to have been usefully employed in visiting absent members until December, 1718. My kind friend, the Rev. J. P. Lockwood, rector of South Hackney, recently discovered entries in the register of Kimbolton, in Huntingdonshire, probably of the descendants of this son, Thomas. November 26, 1698, John Bonion and Mary Rogers, married: she was buried, September 7, 1706; and he again married Anne, and buried her in 1712, leaving a son and two daughters. His death is not recorded. One of the descendants, Hannah Bunyan, died in 1770, aged seventy-six years, and lies in the burial-ground by the meeting-house at Bedford. John Bunyan's son, Joseph, settled at Nottingham, and marrying a wealthy woman, conformed to the church. A lineal descendant of his was living, in 1847, at Islington, near London, aged eighty-four, Mrs. Senegar, a fine hearty old lady, and a strict Baptist. She said to me, 'Sir, excuse the vanity of an old woman, but I will show you how I sometimes spend a very pleasant half-hour.' She took down a portrait on canvas of her great forefather, and propped it up on the table with a writing desk, with a looking-glass by its side. 'There, sir, I look at the portrait, and then at myself, and can trace every feature; we resemble each other like two pins.' 'Excepting the imperial and moustachios,' I replied; to which she readily assented.



Bunyan's Chair.

Bunyan's Cabinet.

It was the fact that there was a striking family likeness between the picture and her reflection in the looking-glass.[1] Another descendant, from the same branch of the family, Mr. Robert Bunyan, died at Lincoln in 1857. He was born in 1775, and possessed a quarto Bible, published by Barker and Bill in 1641, given by John Bunyan to his son Joseph. This was preserved in his family until the year 1853, when it came into the Editor's possession, with the following relics, which were, and I trust will yet be preserved with the greatest care:—An iron pencase, made by Bunyan the brazier, with some stumps of old pens, with which it is said he wrote some of his sermons and books; the buckles worn by him, and his two pocket-knives, one of them made before springs were invented, and which is kept open by turning a ferrule; his apple-scoop, curiously carved, and a seal; his pocket-box of scales and weights for money, being stamped with the figures on each side of the coins of James I. and Charles I.[2] These were given by Robert Bunyan, in 1839, then sixty-four years of age, to a younger branch of the family, Mr. Charles Robinson, of Wilford, near Nottingham (his sister's son), for safe custody. He died in 1852; while his aged uncle remained in good health, subject to the infirmities of his eighty-second year.[3] On many of the blank spaces in the Bible are the registers of births and deaths in the family, evidently written at the time. Those relics are deposited in a carved oak box. They were sold with the late Mr. Robinson's effects, January, 1853, and secured for me by my excellent friend James Dix, Esq., of Bristol, who met with them immediately after the sale, on

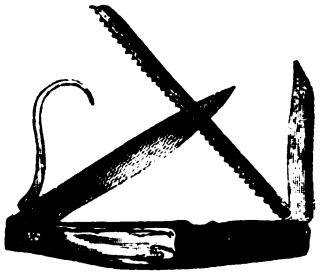
[1] Mrs. Senegar died at Nottingham, 1856.

[2] As matters of curious interest to all lovers of Bunyan, we insert, in the above pages, engravings of these relics, from drawings by Mr. Edward Offor.

[3] Died Nov. 27, 1855, aged eighty years.

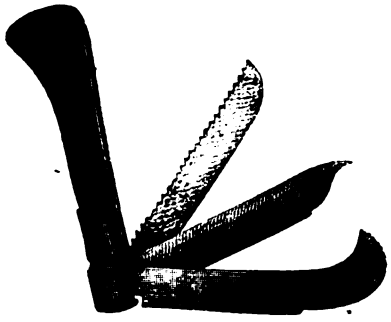
one of his journeys at Nottingham. They are not worshipped as relics, nor have they performed miracles, but as curiosities of a past age, they are worthy of high consideration. A small Bible, handed down as Bunyan's preaching Bible, was sold at the sale of the Rev. S. Palmer's library.

PERSONAL UTENSILS USED BY JOHN BUNYAN.

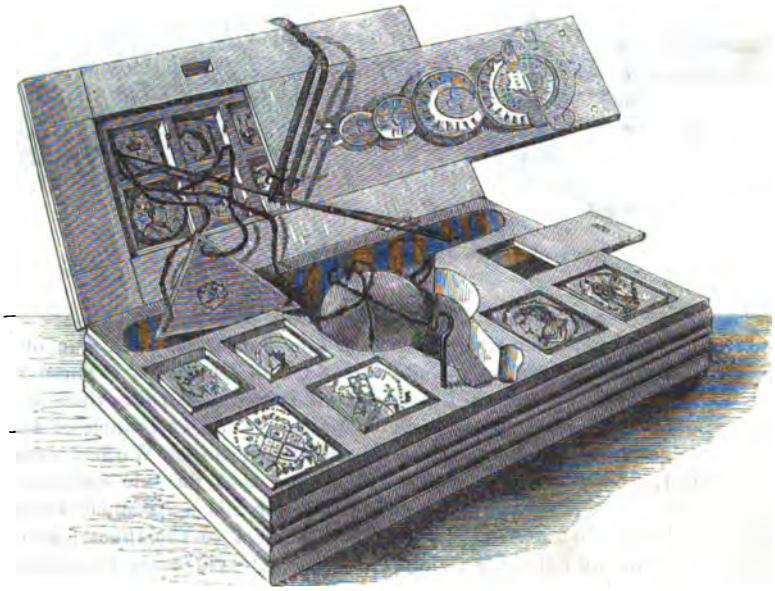


Pocket-Knife, with Spring.

His Apple-Scoop, curiously carved.



Larger Knife, without Spring, kept open or shut, by turning a ferrule.



Pocket-Box of Scales and Weights, for the purchase of old gold, and clipped or worn money, with the figures of the coin on each weight in the reign of James I.

It had no note or memorandum to identify it. The ordinary worth being about five shillings, it was sold to Mr. Whitbread for twenty guineas.[1] Everything that was used by him, and that survives the ravages of time, possesses a peculiar charm; even the chair in which he sat is preserved in the vestry of the new chapel, and is shown to those who make the pilgrimage to the shrine of Bunyan.[2]

[1] *Gentlemen's Magazine*, vol. lxxxiv. p. 248.

[2] The chair has suffered some little dilapidation since the last published engraving of it. The legs have been cut down to suit the height of one of his successors in the

In the same vestry is also a curious inlaid cabinet, small, and highly finished. It descended from Bunyan to a lady who lived to an advanced age—Madame Bithray; from her to the Rev. Mr. Voley; and of his widow it was purchased to ornament the vestry of Bunyan's meeting-house.

The personal appearance and character of our pilgrim's guide, drawn by his friend Charles Doe, will be found at the end of his *Grace Abounding*.

How inscrutable are the ways of God! Had Bunyan lived a month longer, he would have witnessed the glorious Revolution—the escape of a great nation. The staff and hope of Protestant Europe was saved from a subtle—a Jesuitical attempt—to introduce Popery and arbitrary government. The time of his death, as a release from the encumbrance of a material body, was fixed by infinite wisdom and love at that juncture, and it ought not to be a cause of regret. His interest in the welfare of the church ceased not with his mortal life. How swiftly would his glorified spirit fly to see the landing of William, and hover with joy over the flight of the besotted James! He was now in a situation to prove the truth of that saying, 'the angels desire to look into' the truth and spread of the glad tidings. How he would prove the reality of his opinion, expressed in the *Holy War*, of the interest taken by the inhabitants of heaven in the prosperity of the church on earth. When Mansoul was conquered, the spirits that witnessed the victory 'shouted with that greatness of voice, and sung with such melodious notes, that they caused them that dwell in the highest orbs to open their windows, and put out their heads and look down to see the cause of that glory,' Lu. xv. 7-10.[1] So may we imagine that the happy, happy, glorified spirit of Bunyan would look down rejoicing, when, a few years after he had yielded up his pastoral cares, the seed which he had been instrumental in sowing produced its fruit in such numbers, that the old meeting-house was pulled down, and in its place a large and more respectable one was erected. And again, on the 20th February, 1850, with what joy would he look down upon the opening of a still larger, more commodious, and handsome meeting-house, bearing his name, and capable of holding 1150 worshippers. One of Bunyan's pungent, alarming sayings to the careless was, 'Once die, we cannot come back and die better.'[2] If anything could tempt him, in his angelic body, to re-visit this earth, it would be to address the multitude at the new Bunyan Chapel with his old sermon on the *Jerusalem Sinner Saved, or Good News to the Vilest of Men*. But we have Moses and the prophets—Christ and his apostles; if we shut our ears to them, neither should we listen to a messenger from the New Jerusalem.

When it is recollected that Bunyan received the most imperfect rudiments of education in a charity school when very young, which were 'almost entirely' obliterated by bad habits—that he was a hard-working man through life, maintaining himself, a wife, and four children, by his severe labour as a brazier—and yet, by personal efforts, he educated himself and wrote more than sixty valuable religious treatises, numbering among them his inimitable allegories, the *Pilgrim's Progress* and *Holy War*, made a Concordance to the Bible, and conducted important controversies;—preaching, while at liberty, almost innumerable sermons on the Lord's-days and week-days, early in the morning and late at night;—visiting his flock with pastoral care—founding churches in the villages, and even in towns and cities far distant from his dwelling—constantly giving advice to promote peace and good-will, and rendering benevolent aid by long journeys!—his whole life presents to us a picture of most astonishing, energetic perseverance. Every moment of time must have been employed as if he valued it as a precious trust, which, if once lost, could never be regained. Who of us can compare our life with the last thirty years of his and not blush with shame!

The finest trait in Bunyan's Christian character was his deep, heartfelt humility. In his epistle to the learned reader of the *Holy City*, he thus describes himself: 'I am weak and low; it deserveth a more profound discourse than my small parts will enable me to make, but seeing that the widow's mite, being all, even heart as well as substance, is better than to cast in little out of much,—I hope my little, being all, my farthing, seeing I have no more, may be accepted.' This is among many invaluable treatises, one of the most admirable. His *farthing* produced a brilliant gem most estimable. This meekness is the more extraordinary from his want of secular education, and his unrivalled talent. The more we learn, the greater is the field for research that opens before us, insomuch that the wisest philosophers have most seriously felt the little progress they have made. He acknowledged to Mr. Cockayn, who considered him the most eminent man, and a star of the first magnitude in the firmament of the churches,[3] that spiritual pride was his easily besetting sin, and that he needed the thorn in the flesh, lest he should be exalted

ministry!! With regard to the pulpit, an old resident in Bedford says—'The celebrated John Howard presented a new pulpit in the room of the old one. Of part of the wood a table was made, which now belongs to Mrs. Hillyard.

[1] Vol. iii. p. 297. [2] Vol. i. p. 714. [3] Vol. i. p. 686.

above measure. A sense of this weakness probably led him to peculiar watchfulness against it. His self-abasement was neither tinctured with affectation, nor with the pride of humility. His humble-mindedness appeared to arise from his intimate communion with Heaven. In daily communion with God, he received a daily lesson of deeper and deeper humility. 'I am the high and lofty One, I inhabit eternity! verily this consideration is enough to make a broken-hearted man creep into a mouse-hole, to hide himself from such majesty! There is room in this man's heart for God to dwell.'[1] 'I find it one of the hardest things that I can put my soul upon, even to come to God, when warmly sensible that I am a sinner, for a share in grace and mercy. (Ezra ix. 15). I cannot but with a thousand tears say, "God be merciful to me a sinner."'[2]

The Rev. Messrs. Chandler and Wilson bear the following testimony as eye-witnesses to his character:—'His fancy and invention were very pregnant and fertile. His wit was sharp and quick—his memory tenacious, it being customary with him to commit his sermons to writing after he had preached them,' a proof of extraordinary industry. 'His understanding was large and comprehensive—his judgment sound and deep in the fundamentals of the gospel. His experience of Satan's temptations in the power and policy of them, and of Christ's presence in, and by his Word and Spirit to succour and comfort him, was more than ordinary; the grace of God was magnified in him and by him, and a rich anointing of the Spirit was upon him; and yet this great saint was always in his own eyes the chiefest of sinners, and the least of saints. He was not only well furnished with the helps and endowments of nature, beyond ordinary, but eminent in the graces and gifts of the Spirit, and fruits of holiness. He was from first to last established in, and ready to maintain, that godlike principle of having communion with saints as such, without any respect to difference in things disputable among the godly. His carriage was condescending, affable, and meek to all, yet bold and courageous for Christ. He was much struck at, in the late times of persecution; being far from any sinful compliance to save himself, he did cheerfully bear the cross.' Such was the character given of him by these two eminent divines, in 1693, while his memory, in its fullest fragrance, was cherished by all the churches.

This humility peculiarly fitted him to instruct the young, of whom he was very fond—

> 'Nor do I blush, although I think some may
> Call me a baby, 'cause I with them play;
> I do 't to show them how each fingle fangle
> On which they doating are, their souls entangle;
> And, since at gravity they make a tush,
> My very beard I cast behind a bush.'[3]

He had friends among the rich as well as the poor. Of this his solid gold ring and handsome cabinet are proofs.

Among his religious friends and associates he must have been a pleasing, entertaining, lively companion. However solemn, nay awful, had been his experience when walking through the Valley of the Shadow of Death, yet when emerging from the darkness and enjoying the sunshine of divine favour, he loved social intercourse and communion of saints. It is one of the slanders heaped upon Christianity to call it a gloomy, melancholy theme: though 'it is better to go to the house of mourning than to the house of feasting,' yet the wisely pious man will endeavour, even at an elegant entertainment or a lord-mayor's dinner, to drop useful hints. Whenever Bunyan describes a social party, especially a feast, he always introduces a wholesome dish; and it is singular, in the abundance of publications, that we have not been favoured with *John Bunyan's Nuts to Crack at Religious Entertainments*, or a *Collection of his Pious Riddles*. Thus, at the splendid royal feast given to Emmanuel, when he entered Mansoul in triumph, 'he entertained the town with some curious riddles, of secrets drawn up by his father's secretary, by the skill and wisdom of Shaddai, the like to which there are not in any kingdom.' 'Emmanuel also expounded unto them some of those riddles himself, but O how were they lightened! They saw what they never saw, they could not have thought that such rarities could have been couched in such few and ordinary words. The lamb, the sacrifice, the rock, the door, the way.'[4] 'The second Adam was before the first, and the second covenant was before the first.'[5] 'Was Adam bad before he eat the forbidden fruit?'[6] 'How can a man say his prayers without a word being read or uttered?'[7] 'How do men speak with their feet? Answer, Pr. vi. 13.'[8] 'Why was the brazen laver made of the women's looking-glasses?'[9] 'How can we comprehend that which cannot be comprehended, or know that which passeth knowledge?'[10] 'Who was the founder of the state or priestly domination over religion?'[11] What is meant by the drum of Diabolus and other riddles mentioned in the *Holy War?*[12] The poetical riddles in the *Pilgrim's Progress* are very striking—

[1] Vol. i. p. 690, 691.
[2] Vol. ii. p. 261.
[3] Vol. iii. p. 748.
[4] Vol. iii. p. 308.
[5] *Law and Grace*, marg., vol. i. p. 524.
[6] Vol. ii. p. 651.
[7] Vol. i. p. 634, 635.
[8] Vol. ii. p. 653.
[9] Vol. i. p. 647.
[10] Vol. ii. p. 15.
[11] Vol. ii. p. 497.
[12] Vol. iii. p. 251.

'A man there was, though some did count him mad,
The more he cast away the more he had.'

How can 'evil make the soul from evil turn.'[1]

Can 'sin be driven out of the world by suffering?'[2]

'Though it may seem to some a riddle,
We use to light our candles at the middle.'[3]

'What men die two deaths at once?'[4]

'Are men ever in heaven and on earth at the same time?'[5]

'Can a beggar be worth ten thousand a year and not know it?'[6]

He even introduced a dance upon the destruction of Despair, Mr. Ready-to-halt, with his partner Miss Much-afraid, while Christiana and Mercy furnished the music. 'True he could not dance without one crutch in his hand; but I promise you he footed it well. Also the girl was to be commended, for she answered the music handsomely.' Is this the gloomy fanaticism of a Puritan divine? It is true, that promiscuous dancing, or any other amusement tending to evil, he had given up and discountenanced, but all his writings tend to prove that the Christian only can rationally and piously enjoy the world that now is, while living in the delightful hope of bliss in that which is to come. We may add that his personal appearance and character is thus drawn by his friend Mr. Doe. 'He appeared in countenance stern and rough, but was mild and affable; loving to reconcile differences and make friendships. He made it his study, above all other things, not to give occasion of offence. In his family he kept a very strict discipline in prayer and exhortations. He had a sharp, quick eye, and an excellent discerning of persons; of good judgment and quick wit. Tall in stature, strong-boned; somewhat of a ruddy face with sparkling eyes; his hair reddish, but sprinkled with gray; nose well set; mouth moderately large; forehead something high; and his habit always plain and modest.'

My determination in writing this memoir has been to follow the scriptural example, by fairly recording every defect discoverable in Bunyan's character; but what were considered by some to be blemishes, after his conversion, appear, in my estimation, to be beauties. His moral and religious character was irreproachable, and his doctrinal views most scriptural; all agree in this, that he was a bright and shining light; unrivalled for his allegories, and for the vast amount of his usefulness. His friend Mr. Wilson says, 'Though his enemies and persecutors, in his lifetime, did what they could to vilify and reproach him, yet, being gone, he that before had the testimony of their consciences hath now their actual commendation and applause.'[7] To this we may add, that he was without sectarianism, a most decided Bible Christian. This reveals the secret of his striking phraseology. It was in the sacred pages of divine truth that he learned grammar and rhetoric. Style, and all his knowledge of the powers of language—all were derived from the only source of his religious wisdom and learning. He lived, and thought, and wrote under the influence of the holy oracles, translated by the Puritans in 1560, compared with the version of 1611. This gives a charm to all his works, and suits them to every human capacity.

Reader, the object of biography is to excite emulation. Why should not others arise as extensively to bless the world as Bunyan did? The storehouses of heaven from which he was replenished with holy treasures, are inexhaustible. As he said, 'God has bags of mercy yet unsealed.' We have the same holy oracles, and the same mercy-seat. The time is past for merely challenging the right to personal judgment of religious truths. In Britain the lions are securely chained, and the cruel giants disabled. The awful crime of imprisoning and torturing man for conscience sake, exists only in kingdoms where darkness reigns—

'Mongst horrid shapes, and shrieks, and sights unholy.

We stand upon higher ground than our forefathers; we take our more solemn stand upon the imperative DUTY of personal investigation—that no one can claim the name of Christian, unless he has laid aside all national, or family, or educational prejudices, and drawn from the holy oracles alone all his scheme of salvation and rules of conduct. All the secret of Bunyan's vast usefulness, the foundation of all his honour, is, that the fear of God swallowed up the fear of man; that he was baptized into the truths of revelation, and lived to exemplify them. He was a bright and shining light in a benighted world; and of him it may be most emphatically said, 'Blessed are the dead which die in the Lord, that they may rest from their labours; and their works do follow them.'

GEORGE OFFOR.

HACKNEY, *June*, 1860.

[1] Emblem xiv., vol. iii. p. 751.
[2] Christ is made known by the sufferings of his saints, vol. ii. p. 701, and note.
[3] Vol. iii. p. 751, and note.
[4] Vol. iii. p. 595.
[5] Vol. ii. p. 22.
[6] Vol. ii. p. 257.
[7] Works, folio, 1693.

COPY OF THE PROPOSALS FOR PUBLISHING ALL BUNYAN'S WORKS,

ISSUED VERY SHORTLY AFTER HIS DECEASE.

The original, on a small folio sheet, is preserved in the British museum; $\frac{12.\ C.\ l.\ 3\ **.}{21}$ The first volume only was published, containing the twenty books as advertised, 1692.

The labours of John Bunyan, author of the Pilgrim's Progress, late minister of the Gospel and Pastor of the congregation at Bedford, collected, and to be printed in folio, by procurement of his church and friends, and by his own approbation before his death, that these his Christian ministerial labours, may be preserved in the world. He was an eminent convert, and experienced christian. He was an excellent, eminent, and famous gospel minister. He hath suffered twelve years' imprisonment for gospel preaching. His books have sold admirably well. And he behaved himself wisely, plainly, courageously as a follower of the great apostle Paul, as he was a follower of Christ. And therefore all christian people may reckon themselves obliged to preserve these his labours by subscribing for a folio.

This folio will contain ten of his excellent manuscripts, prepared for the press before his death. And ten of his choice books already printed, but long ago, and not now to be had. Their titles are as followeth, viz.

Manuscripts.

An Exposition on the ten first chapters of Genesis.
Justification by imputed righteousness.
Paul's departure and crown.
Israel's Hope encouraged.
Desires of the righteous granted.
The Saint's priviledge and profit.
Christ a compleat Saviour.
Saints' Knowledge of Christ's Love.
The House of the Forest of Lebanon.
A description of Antichrist.

Books formerly Printed.

Saved by Grace.
Christian Behaviour.
A Discourse of Prayer.
The Straight Gate.
Gospel truths opened.
Light for them in darkness.
Instructions for the Ignorant.
A map of Salvation, &c.
The new Jerusalem.
The Resurrection.

For Printing whereof it is Proposed,

I. That the Author's Effigies shall be engraven in copper, and prefixt before the book.

II. That this book will contain about one hundred and forty sheets, in folio; for paper and print the same with these proposals.

III. That the subscribers to pay ten shillings a book, viz., five shillings down, and five shillings at the delivery of a perfect book unbound.

IV. For encouragement of them that shall get subscriptions for six books, they shall have a seventh gratis.

V. That as soon as three hundred subscriptions is brought in, the book shall be finished in six months after.

The undertaker is William Marshall, at the Bible, in Newgate Street, London, where proposals are to be had, and receipts for subscription-money given; and care shall be taken that it shall be well corrected. It is desired, that those that will encourage so good a work, would speedily send in the first payment of their money to those persons undernamed, who will give receipts for the same.

Mr. John Strudwick, Grocer, at the Star, at Holborn Bridge.
Mr. Charles Dew, at the Boar's head, in the Borough, in Southwark.
Mr. Chandler, minister, and Mr. William Nichols, in Bedford.
Mr. Edward Den of Cranfield.
Nicholas Mayland of Gamlygay.
Mr. Luke Astwood of Potton.
Mr. Samuel Hensman of Brantery.
Mr. James Collidge in Cambridge.
Mr. Pack of Exeter.
Mr. John Clark of Gilford.
Mr. Masey of Harborough.
Mr. William Hensmon of Wellingborough.
Mr. Sorey of Lancashire.
Mr. Chandler of Malborough.
Mr. Grifeth and Mr. Pool in Lanviling.

To the churches of Bristol and Canterbury, the said William Marshall, the undertaker, does promise, that the subscribers shall have them well bound in good calves' leather, for two shillings a piece.

☞ Likewise those books following, concerning Church Government, lately published, are sold at the Bible, in Newgate Street: Dr. Owen of the Nature of a Gospel Church, and its Government, bound, 3*s.*; Ecclesiasticum, or a Plain and Familiar Christian Conference, concerning Gospel Churches and Orders, by Dr. Chaney, bound, 1*s.* The Interest of Churches, stitched, 6*d.* Dr. Owen's brief Instruction in the Worship of God, bound, 1*s.* A Declaration of the Faith and Order owned and practised in the congregational churches in England, agreed upon, and consented unto, by their Elders and Messengers at the Savoy, which is now agreed on by this late agreement of the churches, bound, 10*d.* Those churches that take numbers, shall have them cheaper. Where you may have Caryl on Job, in two vols. in folio, cheap; and, likewise, ministers that would supply their studies cheap, may have Pool's Synopsis, Latin, on the New Testament, in two large volumes, with the Index; both well bound, for 30*s.*

LIST OF BUNYAN'S WORKS,

IN THE ORDER IN WHICH THEY WERE FIRST PUBLISHED.

Those with a † were published while the author was in prison. The letter P *denotes that the volume is in poetry.*

NO.		YEAR
1.	Gospel Truths Opened,	1656
2.	A Vindication of Gospel Truths Opened,	1657
3.	A few Sighs from Hell, or the Groans of a Damned Soul,	1658
4.	The Doctrine of the Law and Grace Unfolded,	1660
5.	† I will Pray with the Spirit,	1663
6.	† A Map showing the Order and Causes of Salvation and Damnation,	—
7.	† One Thing is Needful, or Serious Meditations upon the Four Last Things.—P.,	—
8.	† Ebal and Gerizzim, or the Blessing and the Curse.—P.,	—
9.	† Profitable Meditations, fitted to Man's different condition. In a conference between Christ and a Sinner.—P.,	1664
10.	† Prison Meditations, directed to the Heart of Suffering Saints and Suffering Sinners.—P.,	1665
11.	† The Holy City, or the New Jerusalem,	1665
12.	† The Resurrection of the Dead, and Eternal Judgment,	1665
13.	† Grace Abounding to the Chief of Sinners. (This went through many editions, and was much enlarged by the author,)	1666
14.	† Justification by Faith in Jesus Christ, showing that True Gospel Holiness flows from thence,	1672
15.	† A Confession of my Faith, and a Reason of my Practice; or with who I can hold Church Fellowship,	1672
16.	Differences in Judgment about Water Baptism no bar to communion,	1673
17.	Peaceable Principles and True,	1674
18.	The Doctrine of Eternal Election and Reprobation asserted, 4to,	—
19.	Light for them that Sit in Darkness,	1674
20.	Christian Behaviour, being the Fruits of True Christianity,	1674
21.	Instruction for the Ignorant, being a Salve to Cure that great Want of Knowledge which so much reigns in Young and Old,	1675
22.	Saved by Grace,	1675
23.	The Strait Gate; or the Great Difficulty of going to Heaven,	1676
24.	The Pilgrim's Progress. Part the First,	1678
25.	A Treatise of the Fear of God,	1679
26.	The Life and Death of Mr. Badman,	1680
27.	Come and Welcome to Jesus Christ,	1681
28.	The Holy War,	1682
29.	The Barren Fig-tree, or the Doom and Downfall of the Fruitless Professor,	—
30.	The Greatness of the Soul, and Unspeakableness of the Loss thereof,	1683
31.	A Case of Conscience resolved, whether Women may hold Prayer Meetings without Men, 4to,	1683
32.	A Caution to stir up to watch against Sin.—P.,	1683
33.	Advice to Sufferers, or Seasonable Counsel,	1684
34.	The Pilgrim's Progress. Part Second,	1684
35.	A Holy Life, the Beauty of Christianity,	1684
36.	A Discourse upon the Pharisee and the Publican,	1685
37.	A Book for Boys and Girls; or Country Rhymes for Children—afterwards published under the title of "A Book for Boys and Girls; or Temporal Things Spiritualized;" and in 1724 it was published as "Divine Emblems; or Temporal Things Spiritualized." Under this title numerous editions have been printed.—P.,	—
38.	Questions on the Nature and Perpetuity of the Seventh-day Sabbath, and Proof that the First day is the True Christian Sabbath,	1685
39.	The Jerusalem Sinner Saved; or Good News for the Vilest of Men,	1688
40.	The Work of Jesus Christ as an Advocate clearly explained,	1688
41.	A Discourse of the Building, Nature, Excellency, and Government of the House of God.—P.,	1688
42.	The Water of Life,	1688
43.	Solomon's Temple Spiritualized,	1688
44.	The Acceptable Sacrifice, or the Excellency of a Broken Heart,	1689
45.	Last Sermon Preached at London,	1689
	Posthumous Works, prepared by Bunyan for the press and published soon after his decease by Chandler, Wilson, and Doe,	1691
46.	An Exposition on the Ten First Chapters of Genesis (the Creation Spiritualized),	—
47.	Justification by Imputed Righteousness,	—
48.	Paul's Departure and Crown,	—
49.	Of the Trinity and a Christian,	—
50.	Of the Law and a Christian,	—
51.	Israel's Hope Encouraged,	—
52.	The Desires of the Righteous Granted,	—
53.	Christ's Love and the Saints' Knowledge; sometimes titled, The Unsearchable Riches of Christ, or Throne of Grace,	—
54.	Christ a Complete Saviour in his Intercession,	—
55.	The Saints' Knowledge of Christ's Love,	—
56.	The House in the Forest of Lebanon Spiritualized,	—
57.	A Description of Antichrist,	—
58.	The Heavenly Footman,	1698
59.	Bunyan's Dying Sayings,	—
60.	Scriptural Poems and Paraphrases.—P.,	—
61.	Bunyan's Relation of his Imprisonment, Examinations, and Efforts of his Wife for his Deliverance—Elegy and Acrostic. A Christian Dialogue, A Pocket Concordance, and other Manuscripts which have not been published,	—

FORGERIES ON JOHN BUNYAN.

'Tis true, some have of late, to counterfeit
My Pilgrim—to their own, my title set;
Yea, others, half my name and title too,
Have stitched to their books to make them do.
But yet they by their *Features* do declare
Themselves not mine to be, whose e'er they are?
—*Pilgrim*, Part II.

Many books have been published under the name or initials of John Bunyan, or with titles intended to deceive the public into a belief that works, with which he was not in the slightest degree connected, were written by him. The popularity of his name insured a large sale to such forgeries. His publisher, Nath. Ponder, denounced this iniquity prior to Bunyan's decease in 1688, on the reverse of the title to the third edition of *One Thing is Needful*, in these words:—'Advertisement. This author having published many books which have gone off very well: there are certain ballad-sellers about Newgate and on London-bridge who have put the two first letters of this author's name and his effigies to their rhimes and ridiculous books, suggesting to the world as if they were his: now, know, that this author publisheth his name at large to all his books—and what you shall see otherwise he disowns.' Notwithstanding this declaration made but a few months before his decease—but a very short time after he had entered into rest the unmanly and fraudulent practice was continued. Some of the forgeries have been published separately, and one has been continued in every edition of the collected works. It is called *An Exhortation to Peace and Unity among all that fear God.* The title-page is worthy of the spirit of Bunyan, but, alas! the exhortation runs counter to all his efforts for peace and unity, by cutting off from church fellowship all those of Christ's disciples who had not submitted to adult baptism by immersion. The first edition of this tract that has been discovered was printed after Bunyan's decease in 1688, appended to the second edition of the *Barren Fig-tree.* It has no title, preface, or name. The late Rev. R. Robinson of Cambridge considers that this was not from the pen of Bunyan. The classic references to Plutarch; a familiarity with Cambden and Stillingfleet, and with Gnostic and Grecian history, and its display of scholastic phrases, would be a sufficient proof; but, in addition to this, the doctrine is opposed to Bunyan. Still, as it was admitted into his works by Wilson, Whitefield, and Mason, it is reprinted in vol. ii. p. 743.

The Visions of John Bunyan; being his last remains, giving an account of the Glories of Heaven and the Terrors of Hell, and of the World to Come; recommended by him as necessary to be had in all families. London, for E. Midwinter, on London Bridge. No date (about 1725).

Under this title these visions were many times published for more than one hundred years. It is an exact reprint of the *World to Come*, the Glories of Heaven and the Terrors of Hell, lively displayed under the similitude of a Vision, by G. L., *φιλαθρωπος*. London, for J. Gwillion, 1711; another edition is dated 1722. The address 'To the Reader' is signed 'Thy soul's well-wisher, G. L.' He refers to the *Pilgrim's Progress* in these words: 'Since the way to heaven has been so taking under the similitude of a dream, why should not the journey's end be as acceptable under the similitude of a vision?' The author was George Larkin, an intimate friend of John Dunton. He says,[1] Mr. Larkin has been my acquaintance for twenty years. He wrote a *Vision of Heaven*, &c., which contains many nice and curious thoughts—'He is my very self in a better edition.' The contrast between the style of Bunyan and that of Larkin is very striking. He talks of the 'mormos of a future state,' the 'metempsychosis of nature,' 'idem per idem,' 'nefandous villainies,' 'diurnal and annual,' 'my visive faculty,' 'St. John,' 'soul transparent and diaphanous,' 'translucid ray,' 'all terrene enjoyments,' 'our minds are clarified,' 'types both of the ante and post diluvian world,' 'the aereal heavens,' 'affluxes of divine glory,' 'the tenuity thereof,' 'coruscations of the divine nature,' 'mutual reciprocations,' 'diversified refractions too bright and too diaphanous,' &c., &c. It is impossible to mistake this pompous inflated style for Bunyan's simple, pure, plain language.

The Saints' Triumph, or the Glory of the Saints with Jesus Christ. Describing the Joys and Comforts a Believer reaps in Heaven after his painful Pilgrimage and Sufferings on Earth. By J. B. J. Blare, Looking-glass on London Bridge, 1688. With Bunyan's portrait on the title. Small 4to.

The Second Part of the *Pilgrim's Progress*, from this Present World of Wickedness and Misery, to an Eternity of Holiness and Felicity. Exactly described under the similitude of a Dream. Relating the Manner and Occasion of his setting out from, and

[1] *Life and Errors of John Dunton.*

Difficult and Dangerous Journey through the World; and safe arrival at last to Eternal Happiness. Dedicated to Jehovah by T. S. Frontispiece—Two clergymen in full costume, one asleep. London, by Malthus, 1683. Poetic address by R. B. One copperplate, Dancing round Tophet.

A full account of this rare book will be found in the Introduction to the *Pilgrim*, p. 45. Bunyan's Second Part was published in the following year, 1684.

The Pilgrim's Progress, the Third Part. London Bridge, 1693. The preface is signed J. B.

For a full exposure of this impudent forgery see the Introduction to the *Pilgrim*, p. 46, and Dr. Edgar's *The Sterling and the Spurious*, p. 75.

Meditations on the Several Ages of Man's Life—the Vanity of it, from his Cradle to his Grave—to which is added, Scriptural Poems, by John Bunyan.

These poems bear so much internal evidence of being from the pen of Bunyan that they are reprinted with the works. But the *Meditations on Man's Life* were again printed by the same publisher in 1720, with the same woodcuts, by James Taylor, B.D. The preface claims the authorship of the *Seven Ages* to Mr. Taylor. They certainly were not written by Bunyan, although published at first under his name.

Heart's-Ease in Heart-Trouble, by J. B., a Servant of Jesus Christ. 1691. Re-published in 1728 by J. B., Minister of the Gospel, with a Hebrew motto on the title-page—אשרי כל ירא ה׳.

This book was written by James Bardwood, a Nonconformist minister, ejected from St. Patrick's, Dartmouth [see Palmer's *Nonconformist's Memorial*]. It is dated 'From the house of my Pilgrimage, March, 1690,' Bunyan having long before entered upon his house eternal in the heavens. In 1762 it was published under the name of John Bunyan, and went through many editions, one by the Tract Society, which was soon withdrawn. The third page exhibits a sentence diametrically opposed to Bunyan's sentiments—'We are always too prone to fall into extreams, to sin either in excess or in defect, too much or too little, we are faulty both ways.' What a slander to charge Bunyan with saying—Men sinned too little!

Rest for a Wearied Soul, or the Pilgrim at his Journey's end, being the last legacy of Mr. John Bunyan of Bedfordshire, left to his children when he lay upon his deathbed. Edinburgh, 1731. No publisher's name.

It is a very clumsy forgery. He recommends his children to do their duty 'to their mother:' Mrs. Bunyan their mother having died thirty years before him. These injunctions, it is said, were given to his youngest son when he (the father) lay upon his deathbed—he having died in London while his family were at Bedford. He is represented as saying, 'I have, I thank God, taken great heed to my ways, and lived as uprightly as is possible—I have *wrote* many good books—I have loved my worst enemies, and forgive them as I hope to be forgiven.' How different to the sayings of the humble *Jerusalem Sinner Saved*—not by works, but all of grace.

The Riches of Christ, or the Glorious Treasure of Heavenly Joys, Exhortations to Repentance, with a Devout Prayer. By J. Bunyan. Edinburgh, 1741. 12mo, 8 leaves.

The New Pilgrim's Progress, or a Pilgrimage to Greatness, under the Similitude of a Dream. By John Bunyan. Two lines from Horace, 1741 and 1756, 8vo.

A political squib, supposed to be aimed at Walpole. It passed through several editions.

The Shove to a Heavy A——d Christian, by John Bunyan.

This is an 8vo pamphlet. The editor once saw a copy. Judging from the paper and print, it appeared to have been published about 1760. It was sold by auction in London, and produced more pounds than it was worth shillings.

The Advantages and Disadvantages of the Married State. By J. B., Minister of the Gospel. Frontispiece—The sleeping portrait, inscribed John Bunyan of Bedford. 8vo. Printed for the Author, 1775.

The foulest and most unfounded slander upon the fair fame of Bunyan has been recently published by the Roman Catholics in the *Freeman's Journal*, in which it has been asserted by some anonymous shameless scribbler, that Bunyan copied his *Pilgrim's Progress* nearly verbatim from an old Popish work on purgatory, called the *Pilgrimage of the Soul*. This work *commences* after the death of the body, and is the adventures of the soul through all the imaginary pains of that fraudulent invention so profitable to the priests called Purgatory; not one sentence in which has the slightest similarity to Bunyan's *Pilgrim's Progress*, excepting that it is a dream.

GEORGE OFFOR.

Bunyan's Cottage, Elstow.
The Existing Residence in its Restoration

Drawn by E. Walker from a sketch by R. Blacker. Engraved by T. Fleming.

The Market House & Village Cross, Elstow.

GRACE ABOUNDING TO THE CHIEF OF SINNERS:

OR,

A BRIEF AND FAITHFUL RELATION OF THE EXCEEDING MERCY OF GOD IN CHRIST TO HIS POOR SERVANT,

JOHN BUNYAN;

WHEREIN IS PARTICULARLY SHOWED THE MANNER OF HIS CONVERSION, HIS SIGHT AND TROUBLE FOR SIN, HIS DREADFUL TEMPTATIONS, ALSO HOW HE DESPAIRED OF GOD'S MERCY, AND HOW THE LORD AT LENGTH THROUGH CHRIST DID DELIVER HIM FROM ALL THE GUILT AND TERROR THAT LAY UPON HIM.

Whereunto is added a brief relation of his call to the work of the ministry, of his temptations therein, as also what he hath met with in prison. All which was written by his own hand there, and now published for the support of the weak and tempted people of God.

"*Come* and *hear, all ye that fear God, and I will declare what he hath done for my soul.*"—Psal. lxvi. 16.

London: Printed by George Larkin, 1666.

THIS TITLE PAGE WAS AFTERWARDS ALTERED, AND INSTEAD OF WHAT FOLLOWS THE FIRST LINE, HE INSERTED,

Or a brief and faithful relation of the exceeding mercy of God in Christ to his poor servant, John Bunyan; namely, in his taking of him out of the dunghill, and converting of him to the faith of his blessed Son, Jesus Christ. Here is also particularly showed, what sight of, and what trouble he had for sin; and also what various temptations he hath met with, and how God hath carried him through them.

Corrected and much enlarged now by the Author, for the benefit of the tempted and dejected Christian.

"*Come* and *hear, all ye that fear God, and I will declare what he hath done for my soul.*"—Psal. lxvi. 16.

ADVERTISEMENT BY THE EDITOR.

THE great utility of remarkable accounts of the ways of God in bringing his sheep into the fold, must be admitted by all. The Bible abounds with these manifestations of Divine grace from the gentle voice that called Samuel, even unto the thunder which penetrated the soul of one, who followed the church with continued malignity, calling unto him, "Saul, Saul, why persecutest thou me?"—a voice so terrible, and accompanied by such a flood of light, as to strike the persecutor to the earth, and for a season to deprive him of sight.

The 'Grace Abounding to the Chief of Sinners' is doubly interesting, as it unfolds to us not only the return of a notorious prodigal, but a wondrous system of education, by which a chosen man was fitted for a wondrous work; heavenly and spiritual learning, which could not have been obtained in all the schools and universities in the world. It enabled a poor, vile, unlettered rebel—a blasphemous travelling tinker, to become a most eminent preacher; one whose native powers, sanctified by harrowing but hallowing feelings, attracted the deep attention of the most learned and pious of his contemporaries, while it carried conviction to the most impious and profane. Even beyond all this, his spiritual acquirements fitted him, without scholastic learning, to become the most popular, the most attractive, the most useful of English authors. His works increase remarkably in popularity. As time rolls on, they are still read with deeper and deeper interest, while his bodily presence and labours mingle in the records of the events of bygone ages.

Bunyan's account of his singular trials and temptations may have excited alarm in the minds of some young Christians, lest they should be in an unconverted state, because they have not been called to pass through a similar mode of training. Pray recollect, my dear young Christian, that all are not called to such important public labours as Bunyan, or Whitfield, or Wesley. All the members of the Christian family are trained to fit them for their respective positions in the church of Christ. It is a pleasant and profitable exercise to look back to the day of our espousals, and trace the operations of Divine grace in digging us from the hole of the pit; but the important question with us all should be, not so much HOW we became enlightened, but NOW do we love Christ? *Now* do we regret our want of greater conformity to his image? If we can honestly answer these questions in the affirmative, we are believers, and can claim our part in that precious promise, "Whosoever liveth and believeth in me shall never die." Spiritual life is ours, and eternal life is essentially connected with it, and must be our portion, without an inquiry into the means by which we were called, whether by the thunders and lightning of Sinai, as Paul was smitten, or by the "still small voice." Ac. ix. 3, 4. 1 Ki. xix. 12. Job iv. 16, 17.

The value of such a narrative to a terror-stricken

prodigal is vividly shown by Bunyan, in his 'Jerusalem Sinner Saved,' in one of those colloquial pieces of composition in which he eminently shone. 'Satan is loath to part with a great sinner. "What, my true servant," quoth he, "my old servant, wilt thou forsake me now? Having so often sold thyself to me to work wickedness, wilt thou forsake me now? Thou horrible wretch, dost not know, that thou hast sinned thyself beyond the reach of grace, and dost think to find mercy now? Art not thou a murderer, a thief, a harlot, a witch, a sinner of the greatest size, and dost thou look for mercy now? Dost thou think that Christ will foul his fingers with thee? It is enough to make angels blush, saith Satan, to see so vile a one knock at heaven-gates for mercy, and wilt thou be so abominably bold to do it?" Thus Satan dealt with me, says the great sinner, when at first I came to Jesus Christ. And what did you reply? saith the tempted. Why, I granted the whole charge to be true, says the other. And what, did you despair, or how? No, saith he, I said, I am Magdalene, I am Zaccheus, I am the thief, I am the harlot, I am the publican, I am the prodigal, and one of Christ's murderers; yea, worse than any of these; and yet God was so far off from rejecting of me, as I found afterwards, that there was music and dancing in his house for me, and for joy that I was come home unto him. O blessed be God for grace, says the other, for then I hope there is favour for me.'

The 'Grace Abounding' is a part of Bunyan's prison meditations, and strongly reminds us of the conversation between Christian and Hopeful on the enchanted ground.

'*Christian.* Now then, to prevent drowsiness in this place, let us fall into good discourse.

'*Hopeful.* With all my heart.

'*Christian.* Where shall we begin?

'*Hopeful.* Where God began with us.'

To prevent drowsiness, to beguile the time, he looks back to his past experience, and the prison became his Patmos—the gate of heaven—a Bethel, in which his time was occupied in writing for the benefit of his fellow-Christians. He looks back upon all the wondrous way through which the Lord had led him from the City of Destruction to Mount Zion. While writing his own spiritual pilgrimage, his great work broke upon his imagination.

> 'And thus it was: I writing of the way,
> And race of saints, in this our gospel day,
> Fell suddenly into an allegory
> About their journey, and the way to glory.'

'As you read the "Grace Abounding," you are ready to say at every step, Here is the future author of the "Pilgrim's Progress." It is as if you stood beside some great sculptor, and watched every movement of his chisel, having seen his design; so that at every blow some new trait of beauty in the future statue comes clearly into view.'*

A great difference of opinion has been expressed by learned men as to whether Bunyan's account of himself is to be understood literally, as it respects his bad conduct before his conversion, or whether he views himself through a glass, by which his evil habits are magnified. No one can doubt his perfect honesty He plainly narrates his bad, as well as his redeeming qualities; nor does his narrative appear to be exaggerated. He was the son of a travelling tinker, probably a gipsy, 'the meanest and most despised rank in the land' [2]; when, alarmed at his sins, recollecting that the Israelites were once the chosen people of God, he asked his father, whether he was of that race; as if he thought that his family were of some peculiar people, and it was easy for such a lad to blend the Egyptians with the Israelitish race [18]. When he was defamed, his slanderers called him *a witch*, or fortune teller, a Jesuit, a highwayman, or the like [307]. Brought up to his father's trade, with his evil habits unchecked [27], he became a very depraved lad; and when he states his sad character, it is with a solemn pledge that his account is strictly true [24]. Probably, with a view to the full gratification of his sinful propensities, he entered the army, and served among the profligate soldiers of Charles I. at the siege of Leicester [13].†

During this time, he was ill at ease; he felt convinced of sin, of righteousness, and of judgment, without a hope of mercy. Hence his misery and internal conflicts, perhaps the most remarkable of any upon record. His own Giant Despair seized him with an iron grasp. He felt himself surrounded by invisible beings, and in the immediate presence of a holy God. By day, he was bewildered with tormenting visions, and by night alarming dreams presented themselves to him upon his bed. The fictitious appeared to his terrified imagination realities. His excited spirit became familiar with shapeless forms and fearful powers. The sorrows of death, and the pains of hell, got hold upon him. His internal conflict was truly horrible, as one who thought himself under the power of demons; they whispered in his ears—pulled his clothes; he madly fought, striking at imaginary shades with his hands, and stamping with his feet at the destroyer. Thoughts of the unpardonable sin beset him, his powerful bodily frame became convulsed with agony, as if his breast bone would split, and he burst asunder like Judas. He possessed a

* Dr. Cheever.

† Leicester was only *besieged* by the royal army, who took it, and cruelly treated the inhabitants; upon the republicans appearing before it, the city surrendered at once without a siege.—Ed.

most prolific mind, affording constant nourishment to this excited state of his feelings. He thought that he should be bereft of his wits; then a voice rushed in at the window like the noise of wind, very pleasant, and produced a great calm in his soul. His intervals of ease, however, were short; the recollection of his sins, and a fear that he had sold his Saviour, haunted his affrighted spirit. His soul became so tormented, as to suggest to his ideas the sufferings of a malefactor broken upon the wheel. The climax of these terrors is narrated at paragraph No. 187. 'Thus was I always sinking, whatever I did think or do. So one day I walked to a neighbouring town, and sat down upon a settle in the street, and fell into a very deep pause about the most fearful state my sin had brought me to; and, after long musing, I lifted up my head, but methought I saw as if the sun that shineth in the heavens did grudge to give light; and as if the very stones in the street, and tiles upon the houses, did bend themselves against me; methought that they all combined together, to banish me out of the world; I was abhorred of them, and unfit to dwell among them, or be partaker of their benefits, because I had sinned against the Saviour.' In this deep abyss of misery, THAT love which has heights and depths passing knowledge, laid under him the everlasting arms, and raised him from the horrible pit and miry clay, when no human powers could have reached his case. Dr. Cheever eloquently remarks, that 'it was through this valley of the shadow of death, overhung by darkness, peopled with devils, resounding with blasphemy and lamentations; and passing amidst quagmires and pitfalls, close by the very mouth of hell, that Bunyan journeyed to that bright and fruitful land of Beulah, in which he sojourned during the latter days of his pilgrimage.' The only trace which his cruel sufferings and temptations seem to have left behind them, was an affectionate compassion for those who were still in the state in which he had once been.

Young Christians, you must not imagine that all these terrors are absolute pre-requisites to faith in the Saviour. God, as a sovereign, calls his children to himself by various ways. Bunyan's was a very extraordinary case, partly from his early habits—his excitable mind, at a period so calculated to fan a spark of such feelings into a flame. His extraordinarily inventive faculties, softened down and hallowed by this fearful experience, became fitted for most extensive usefulness.

To eulogize this narrative, would be like 'gilding refined gold;' but I cannot help remarking, among a multitude of deeply interesting passages, his observations upon that honest open avowal of Christian principles, which brought down severe persecution upon him. They excite our tenderest sympathy; his being dragged from his home and wife and children, he says, 'hath oft been to me, as the pulling my flesh from my bones; my poor blind child, what sorrow art thou like to have for thy portion in this world! thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow upon thee. O, I saw I was as a man who was pulling down his house upon the head of his wife and children; yet, recollecting myself, thought I, I must venture you all with God' [327, 328, 334]. How awful must be the state of the wretched persecutor, who occasions such sufferings to the children of the most high God!

In this edition, the greatest care has been taken to preserve the exact words of the author, as he first published them; where he altered or added to the text in subsequent editions, it is marked with an inverted comma, or inserted in the notes. Obsolete words and customs are explained; the numbering of his sections is continued, in addition to which, it is divided into chapters for family reading, upon the plan of the late Rev. J. Ivimey; double inverted commas denote quotations of Scripture.

The reader is strongly pressed to keep in his recollection the peculiar use made of the word *should*, by the author in this narrative. It is from the Saxon *scealan*, to be obliged. Thus, in the Saxon Gospels, MAT. XXVII. 15, "the governor *should* release unto the people a prisoner;" in our version it is, "was wont to release," meaning that custom compelled him so to do. In Bunyan's phraseology, the word *should* is used in the same sense, that is, to show that, under peculiar circumstances, his feelings or position involuntarily produced a certain result. Thus, in No. 6, Troubled with the thoughts of judgment and condemnation I *should* tremble; and in No. 15, The father of his wife having left her two books, in these I *should* sometimes read; probably the only books he then had. It is remarkable, that although the Saxon language had not been spoken in Bedfordshire for many centuries, still many valuable words remained in use.

The order in which this thrilling narrative of Bunyan's religious feelings and experience is now for the first time published, is, I. Grace Abounding to the Chief of Sinners—his call to the ministry, and his imprisonment for refusing to attend the Church of England service. II. His Relation of the Circumstances attending his incarceration in Bedford Jail. III. The continuation of his Life to his decease, written by one of his friends, and always printed with Grace Abounding. IV. His Dying Thoughts. V. His Prison Meditations—verses which were probably sold on a broadside or sheet of paper by his children, to procure necessaries for his family.

The length of the notes may need some apology; the only one the editor can make is his veneration for John Bunyan, and his earnest desire to render this inestimable book more deeply interesting, by explaining manners, customs, and words not now in use; the note on No. 232, occupied the time of one whole day.

The errors, omissions, and additions, which existed to a most extraordinary extent through the book, have been corrected, and the text restored to its primitive beauty; among many hundred of these errors, one may suffice as a specimen; it is in Bunyan's preface, 'God did not play in convincing of me, the devil did not play in tempting of me,' this is altered in many editions to 'God did not play in tempting of me.'

Most earnestly do I hope that this republication, now for the first time, for nearly two hundred years, given in its native excellence and purity, may be attended with the Divine blessing, to the comfort of many despairing Jerusalem sinners; to the building up of the church of Christ on earth; to the extension of pure, heart-felt, genuine Christianity; and to the confusion of the persecutors. They intended, by shutting the pious pilgrim up in a dungeon, to prevent his voice from being heard to the comfort of his poor neighbours, and by which violence, his persecutors have caused his voice to burst the prison doors and walls, and to be heard over the whole world. His 'Pilgrim's Progress,' which was written in prison, has been, and now is, a guide to Christian pilgrims of all nations, kindreds, tribes, and people, teaching them not to rest content in any national religion, but personally to search the Scriptures, with earnest supplications to the God of mercy and truth, that they may be guided to Christ, as the Alpha and Omega of their salvation. GEORGE OFFOR.

A PREFACE, OR BRIEF ACCOUNT OF THE PUBLISHING OF THIS WORK,

WRITTEN BY THE AUTHOR THEREOF, AND DEDICATED TO THOSE WHOM GOD HATH COUNTED HIM WORTHY TO BEGET TO FAITH, BY HIS MINISTRY IN THE WORD.

CHILDREN, grace be with you, Amen. I being taken from you in presence, and so tied up, that I cannot perform that duty that from God doth lie upon me to youward, for your further edifying and building up in faith and holiness, &c., yet that you may see my soul hath fatherly care and desire after your spiritual and everlasting welfare; I now once again, as before, from the top of Shenir and Hermon, so 'now' from the lions' dens, from the mountains of the leopards, Song iv. 8, do look yet after you all, greatly longing to see your safe arrival into the desired haven.*

I thank God upon every remembrance of you; and rejoice, even while I stick between the teeth of the lions in the wilderness, at the grace, and mercy, and knowledge of Christ our Saviour, which God hath bestowed upon you, with abundance of faith and love. Your hungerings and thirstings also after further acquaintance with the Father, in his Son; your tenderness of heart, your trembling at sin, your sober and holy deportment also, before both God and men, is great refreshment to me; "For ye are my glory and joy." 1 Th. ii. 20.

I have sent you here enclosed, a drop of that honey, that I have taken out of the carcase of a lion. Ju. xiv. 5–9. I have eaten thereof myself also, and am much refreshed thereby. (Temptations, when we meet them at first, are as the lion that roared upon Samson; but if we overcome them, the next time we see them, we shall find a nest of honey within them.) The Philistines understand me not. It is 'something of' a relation of the work of God upon my own soul, even from the very first, till now; wherein you may perceive my castings down, and raisings up; for he woundeth, and his hands make whole. It is written in the Scripture, Is. xxxviii. 19, "The father to the children shall make known the truth of God." Yea, it was for this reason I lay so long at Sinai, De. iv. 10, 11, to see the fire, and the cloud, and the darkness, that I might fear the Lord all the days of my life upon earth, and tell of his wondrous works to my children. Ps. lxxviii. 3–5.

Moses, Nu. xxxiii. 1, 2, writ of the journeyings of the children of Israel, from Egypt to the land of Canaan; and commanded also, that they did remember their forty years' travel in the wilderness. "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no." De. viii. 2. Wherefore this I have endeavoured to do; and not only so, but to publish it also; that, if God will, others may be put in remembrance of what he hath done for their souls, by reading his work upon me.

It is profitable for Christians to be often calling to mind the very beginnings of grace with their

* This should be the prayer and effort of every Christian for his brethren and sisters in Christ, and more especially of those who are called to the public ministry.—ED.

souls. "It *is* a night to be much observed unto the Lord for bringing them out from the land of Egypt: this *is* that night of the Lord to be observed of all the children of Israel in their generations." Ex. xii. 42. "O my God," saith David, Ps. xlii. 6, "my soul is cast down within me; therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar." He remembered also the lion and the bear, when he went to fight with the giant of Gath. 1 Sa. xvii. 36, 37.

It was Paul's accustomed manner, Ac. xxii., and that when tried for his life, Ac. xxiv., even to open, before his judges, the manner of his conversion: he would think of that day, and that hour, in the which he first did meet with grace;* for he found it support unto him. When God had brought the children of Israel through the Red Sea, far into the wilderness, yet they must turn quite about thither again, to remember the drowning of their enemies there. Nu. xiv. 25. For though they sang his praise before, yet "they soon forgat his works." Ps. cvi. 11–13.

In this discourse of mine you may see much; much, I say, of the grace of God towards me. I thank God I can count it much, for it was above my sins and Satan's temptations too. I can remember my fears, and doubts, and sad months with comfort; they are as the head of Goliah in my hand. There was nothing to David like Goliah's sword, even that sword that should have been sheathed in his bowels; for the very sight and remembrance of that did preach forth God's deliverance to him. Oh, the remembrance of my great sins, of my great temptations, and of my great fears of perishing for ever! They bring afresh into my mind the remembrance of my great help, my great support from heaven, and the great grace that God extended to such a wretch as I.

My dear children, call to mind the former days, "and the years of ancient times: remember also your songs in the night; and commune with your own heart." Ps. lxxiii. 5–12. Yea, look diligently, and leave no corner therein unsearched, for there is treasure hid, even the treasure of your first and second experience of the grace of God toward you. Remember, I say, the word that first laid hold upon you; remember your terrors of conscience, and fear of death and hell; remember also your tears and prayers to God; yea, how you sighed under every hedge for mercy. Have you never a hill Mizar to remember? Have you forgot the close, the milk house, the stable, the barn, and the like, where God did visit your soul?† Remember also the Word—the Word, I say, upon which the Lord hath caused you to hope. If you have sinned against light; if you are tempted to blaspheme; if you are down in despair; if you think God fights against you; or if heaven is hid from your eyes, remember it was thus with your father, but out of them all the Lord delivered me.

I could have enlarged much in this my discourse, of my temptations and troubles for sin; as also of the merciful kindness and working of God with my soul. I could also have stepped into a style much higher than this in which I have here discoursed, and could have adorned all things more than here I have seemed to do, but I dare not. God did not play in convincing of me, the devil did not play in tempting of me, neither did I play when I sunk as into a bottomless pit, when the pangs of hell caught hold upon me; wherefore I may not play in my relating of them, but be plain and simple, and lay down the thing as it was. He that liketh it, let him receive it; and he that does not, let him produce a better. Farewell.

My dear children, the milk and honey is beyond this wilderness. God be merciful to you, and grant 'that' you be not slothful to go in to possess the land.

JOHN BUNYAN.

* The people of God look back on the day of their espousals with holy joy and thanksgiving to the God of their mercies; and they delight in telling his goodness to others. "Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul." Psal. lxvi. 16.—*Mason.*

† How unspeakable the mercy that our omnipresent God will hear the prayer of the heart under all circumstances, at all times, in all places. A very remarkable instance of this occurred to the distressed Agnes Beaumont, one of the members of Bunyan's church.—See the Memoir of Bunyan, p. civ.

GRACE ABOUNDING TO THE CHIEF OF SINNERS;

OR, A BRIEF RELATION OF THE EXCEEDING MERCY OF GOD IN CHRIST, TO HIS POOR SERVANT, JOHN BUNYAN.

[BUNYAN'S ACCOUNT OF HIMSELF PREVIOUS TO HIS CONVERSION.]

1. In this my relation of the merciful working of God upon my soul, it will not be amiss, if, in the first place, I do, in a few words, give you a hint of my pedigree, and manner of bringing up; that thereby the goodness and bounty of God towards me, may be the more advanced and magnified before the sons of men.

2. For my descent then, it was, as is well known by many, of a low and inconsiderable generation; my father's house being of that rank that is meanest and most despised of all the families in the land.* Wherefore I have not here, as others, to boast of noble blood, or of a high-born state, according to the flesh; though, all things considered, I magnify the heavenly Majesty, for that by this door he brought me into this world, to partake of the grace and life that is in Christ by the gospel.

3. But yet, notwithstanding the meanness and inconsiderableness of my parents,* it pleased God to put it into their hearts to put me to school, to learn both to read and write; the which I also attained, according to the rate of other poor men's children;† though, to my shame I confess, I did soon lose that little I learned, and that even almost utterly, and that long before the Lord did work his gracious work of conversion upon my soul.

4. As for my own natural life, for the time that I was without God in the world, it was indeed according to the course of this world, and "the spirit that now worketh in the children of disobedience." 'Ep. ii. 2, 3.' It was my delight to be "taken captive by the devil at his will." 2 Ti. ii. 26. Being filled with all unrighteousness: the which did also so strongly work and put forth itself, both in my heart and life, and that from a child, that I had but few equals, especially considering my years, which were tender, being few, both for cursing, swearing, lying, and blaspheming the holy name of God.

5. Yea, so settled and rooted was I in these things, that they became as a second nature to me; the which, as I also have with soberness considered since, did so offend the Lord, that even in my childhood he did scare and affright me with fearful dreams, and did terrify me with dreadful visions; for often, after I had spent this and the other day in sin, I have in my bed been greatly afflicted, while asleep, with the apprehensions of devils and wicked spirits, who still, as I then thought, laboured to draw me away with them, of which I could never be rid.

6. Also I should, at these years, be greatly afflicted and troubled with the thoughts of the day of judgment, and that both night and day, and should tremble at the thoughts of the fearful torments of hell fire; still fearing that it would be my lot to be found at last amongst those devils and hellish fiends, who are there bound down with the chains and bonds of eternal darkness, "unto the judgment of the great day."

7. These things, I say, when I was but a child, 'but nine or ten years old,' did so distress my soul, that when in the midst of my many sports and childish vanities, amidst my vain companions, I was often much cast down and afflicted in my mind therewith, yet could I not let go my sins. Yea, I was 'also then' so overcome with despair of life and heaven, that I should often wish either that there had been no hell, or that I had been a devil—supposing they were only tormentors; that if it must needs be that I went thither, I might be rather a tormentor, than 'be' tormented myself.

8. A while after, these terrible dreams did leave me, which also I soon forgot; for my pleasures did quickly cut off the remembrance of them, as if they had never been: wherefore, with more greediness, according to the strength of nature, I did still let loose the reins to my lusts, and delighted in all transgression against the law of God: so that, until I came to the state of marriage, I was the very ringleader of all the youth that kept

---

* Bunyan says very little about his parents. In his treatise on 'Christian Behaviour,' he concludes his observations on the duties of a pious son to ungodly parents with this remarkable prayer, 'The Lord, if it be his will, convert our poor parents, that they, with us, may be the children of God.' Although this does not demonstrate that his own parents were ungodly, yet his silence as to their piety upon all occasions when speaking of them, and the fervent feeling expressed in this short prayer, inclines me to conclude that they were not pious persons in his judgment.—Ed.

† Mr. Bunyan alludes to the poverty of his education in several of his works. Thus, in his Scriptural poems—

> 'I am no poet, nor a poet's son
> But a mechanic, guided by no rule
> But what I gained in a grammar school,
> In my minority.'

And in the preface to 'The Law and Grace:' 'Reader, if thou do find this book empty of fantastical expressions, and without light, vain, whimsical, scholar-like terms; thou must understand, it is because I never went to school to Aristotle or Plato, but was brought up at my father's house, in a very mean condition, among a company of poor countrymen.'—Ed.

me company, into all manner of vice and ungodliness.*

9. Yea, such prevalency had the lusts and fruits of the flesh in this poor soul of mine, that had not a miracle of precious grace prevented, I had not only perished by the stroke of eternal justice, but had also laid myself open, even to the stroke of those laws, which bring some to disgrace and open shame before the face of the world.

10. In these days, the thoughts of religion were very grievous to me; I could neither endure it myself, nor that any other should; so that, when I have seen some read in those books that concerned christian piety, it would be as it were a prison to me. Then I said unto God, "Depart from me, for I desire not the knowledge of thy ways." Job xxi. 14. I was now void of all good consideration, heaven and hell were both out of sight and mind; and as for saving and damning, they were least in my thoughts.† O Lord, thou knowest my life, and my ways were not hid from thee.

11. Yet this I well remember, that though I could myself sin with the greatest delight and ease, and also take pleasure in the vileness of my companions; yet, even then, if I have at any time seen wicked things, by those who professed goodness, it would make my spirit tremble. As once, above all the rest, when I was in my heighth of vanity, yet hearing one to swear that was reckoned for a religious man, it had so great a stroke upon my spirit, that it made my heart to ache.

'12. But God did not utterly leave me, but followed me still, not now with convictions, but 'judgments; yet such as were mixed with mercy. 'For once I fell into a creek of the sea, and hardly 'escaped drowning. Another time I fell out of a 'boat into Bedford river, but mercy yet preserved 'me alive. Besides, another time, being in the 'field with one of my companions, it chanced that 'an adder passed over the highway; so I, having 'a stick in my hand, struck her over the back; 'and having stunned her, I forced open her mouth 'with my stick, and plucked her sting out with my 'fingers; by which act, had not God been merciful 'unto me, I might, by my desperateness, have 'brought myself to mine end.

'13. This also have I taken notice of with 'thanksgiving; when I was a soldier, I, with 'others, were drawn out to go to such a place to 'besiege it; but when I was just ready to go, one 'of the company desired to go in my room; to 'which, when I had consented, he took my place; 'and coming to the siege, as he stood sentinel, he 'was shot into the head with a musket bullet, and 'died.‡

'14. Here, as I said, were judgments and mercy, 'but neither of them did awaken my soul to righte-'ousness; wherefore I sinned still, and grew more 'and more rebellious against God, and careless of 'mine own salvation.'

15. Presently after this, I changed my condition into a married state, and my mercy was to light upon a wife whose father was counted godly.‖ This woman and I, though we came together as poor as poor might be, not having so much household stuff as a dish or spoon betwixt us both, yet this she had for her part, The Plain Man's Pathway to Heaven,‖ and The Practice of Piety, which her father had left her when he died. In these two books I should sometimes read with her, wherein I also found some things that were somewhat pleasing to me; but all this while I met with no conviction. She also would be often telling of me, what a godly man her father was, and how he would reprove and correct vice, both in his house, and amongst his neighbours; what a strict and holy life he lived in his day, both in word and deed.

16. Wherefore these books with this relation, though they did not reach my heart, to awaken it about my sad and sinful state, yet they did beget within me some desires to religion: so that, because I knew no better, I fell in very eagerly with the religion of the times; to wit, to go to church twice a day, and that too with the foremost; and there should very devoutly, both say and sing as others did, yet retaining my wicked life; but withal, I was so overrun with a spirit of superstition, that I adored, and that with great devotion, even all things, both the high place, priest, clerk, vestment, service, and what else belonging to the church; counting all things holy that were therein contained, and especially the priest and clerk most happy, and without doubt, greatly blessed, because they were the servants, as I then thought, of God, and were principal in the holy temple, to do his work therein.

17. This conceit grew so strong in little time

* 'I have been vile myself, but have obtained mercy; and I would have my companions in sin partake of mercy too.'—*Preface to Jerusalem Sinner Saved.*—Ed.

† Every careless sinner, or wicked professor, carries upon his forehead the name of Infidel and Atheist, a practical unbeliever in the Bible, in the day of judgment, and in the existence of a holy God.—Ed.

‡ Bunyan served in the wars between Charles I. and his country, but it is not known on which side. Judging from his 'delight in all transgressions against the law of God,' as he describes his conduct to have been at that time, he must have served on the king's side, as one of his drunken cavaliers. Probably this event took place when Leicester was besieged by the king's troops.—Ed.

‖ The notice of his wife's father being a godly man, and not mentioning anything of the kind with regard to his own parents, strengthens my conclusion that they were not professors of religion. This very copy of the Pathway to Heaven here noticed, with the name of Bunyan on the title, is in the Editor's possession.—Ed.

upon my spirit, that had I but seen a priest, though never so sordid and debauched in his life, I should find my spirit fall under him, reverence him, and knit unto him; yea, I thought for the love I did bear unto them, supposing they were the ministers of God, I could have lain down at their feet, and have been trampled upon by them; their name, their garb, and work, did so intoxicate and bewitch me.

18. After I had been thus for some considerable time, another thought came into my mind; and that was, whether we were of the *Israelites*, or no? For finding in the Scriptures that they were once the peculiar people of God, thought I, if I were one of this race, my soul must needs be happy.* Now again, I found within me a great longing to be resolved about this question, but could not tell how I should. At last I asked my father of it; who told me—No, we were not. Wherefore then I fell in my spirit as to the hopes of that, and so remained.

19. But all this while, I was not sensible of the danger and evil of sin; I was kept from considering that sin would damn me, what religion soever I followed, unless I was found in Christ. Nay, I never thought of him, nor whether there was one, or no. Thus man, while blind, doth wander, but wearieth himself with vanity, for he knoweth not the way to the city of God. Ec. x. 15.

20. But one day, amongst all the sermons our parson made, his subject was, to treat of the Sabbath-day, and of the evil of breaking that, either with labour, sports, or otherwise. Now I was, notwithstanding my religion, one that took much delight in all manner of vice, and especially that was the day that I did solace myself therewith,† wherefore I fell in my conscience under his sermon, thinking and believing that he made that sermon on purpose to show me my evil doing; and at that time I felt what guilt was, though never before, that I can remember; but then I was, for the present, greatly loaden therewith, and so went home when the sermon was ended, with a great burden upon my spirit.

21. This, for that instant, did 'benumb'‡ the sinews of my 'best' delights, and did imbitter my former pleasures to me; but behold, it lasted not, for before I had well dined, the trouble began to go off my mind, and my heart returned to its old course: but oh! how glad was I, that this trouble was gone from me, and that the fire was put out, 'that I might sin again without control!' Wherefore, when I had satisfied nature with my food, I shook the sermon out of my mind, and to my old custom of sports and gaming I returned with great delight.

22. But the same day, as I was in the midst of a game at cat,‖ and having struck it one blow from the hole, just as I was about to strike it the second time, a voice did suddenly dart from heaven into my soul, which said, Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell? At this I was put to an exceeding maze; wherefore, leaving my cat upon the ground, I looked up to heaven, and was, as if I had, with the eyes of my understanding, seen the Lord Jesus looking down upon me, as being very hotly displeased with me, and as if he did severely threaten me with some grievous punishment for these and other my ungodly practices.

23. I had no sooner thus conceived in my mind, but suddenly this conclusion was fastened on my spirit, for the former hint did set my sins again before my face, that I had been a great and grievous sinner, and that it was now too too late for me to look after heaven; for Christ would not forgive me, nor pardon my transgressions. Then I fell to musing upon this also; and while I was thinking on it, and fearing lest it should be so, I felt my heart sink in despair, concluding it was too late; and therefore I resolved in my mind I would go on in sin: for, thought I, if the case be thus, my state is surely miserable; miserable if I leave my sins, and but miserable if I follow them; I can but be damned, and if I must be so, I had as good be damned for many sins, as to be damned for few.

24. Thus I stood in the midst of my play, before all that then were present; but yet I told them nothing: but I say, I having made this conclusion, I returned 'desperately' to my sport again; and I well remember, that presently this kind of despair did so possess my soul, that I was persuaded, I could never attain to other comfort than what I

* Asking his father this question, looks a little as if the family had been connected with the gipsy tribe.—Ed.

† 'The king (James, 1618) put forth an order to permit everybody, as he had before given leave in the county of Lancaster, who should go to evening prayer on the Lord's day, to divertise themselves with lawful exercises, with leaping, dancing, playing at bowls, shooting with bows and arrows, as likewise to rear May poles, and to use May games and Morris dancing; but those who refused coming to prayers were forbidden to use these sports.'—(Camden's *Annals*) The king by his prerogative assumed wondrous power thus to dispense with God's laws.—Ed.

‡ 'Did cut the sinews,' first edition; properly altered by Bunyan afterwards to 'did benumb.'

‖ Tip cat, or cat, is an ancient English game, thus described in Strutt's Sports and Pastimes:—The game of cat is played with a cudgel. Its denomination is derived from a piece of wood, about six inches long and two thick, diminished from the middle to form a double cone. When the cat is placed on the ground, the player strikes it smartly—it matters not at which end—and it will rise with a rotatory motion high enough for him to strike it; if he misses, another player takes his place; if he hits, he calls for a number to be scored to his game; if that number is more than as many lengths of his cudgel, he is out; if not, they are scored, and he plays again.—Ed.

should get in sin; for heaven was gone already, so that on that I must not think; wherefore I found within me a great desire to take my fill of sin, still studying what sin was yet to be committed, that I might taste the sweetness of it; and I made as much haste as I could to fill my belly with its delicates, lest I should die before I had my desire; for that I feared greatly. In these things, I protest before God, I lie not, neither do I feign this sort of speech; these were really, strongly, and with all my heart, my desires; the good Lord, whose mercy is unsearchable, forgive me my transgressions.

25. And I am very confident, that this temptation of the devil is more usual amongst poor creatures than many are aware of, even to overrun their spirits with a scurvy and seared frame of heart, and benumbing of conscience; which frame, he stilly and slily supplieth with such despair, that though not much guilt attendeth the soul, yet they continually have a secret conclusion within them, that there is no hopes for them; for they have loved sins, "therefore after them they will go." Je. ii. 25; xviii. 12.

26. Now therefore I went on in sin with great greediness of mind, still grudging that I could not be so satisfied with it as I would. This did continue with me about a month, or more; but one day, as I was standing at a neighbour's shop-window, and there cursing and swearing, and playing the madman, after my wonted manner, there sat within, the woman of the house, and heard me, who, though she was a very loose and ungodly wretch, yet protested that I swore and cursed at that most fearful rate, that she was made to tremble to hear me; and told me further, That I was the ungodliest fellow for swearing that ever she heard in all her life; and that I, by thus doing, was able to spoil all the youth in a whole town, if they came but in my company.

27. At this reproof I was silenced, and put to secret shame, and that too, as I thought, before the God of heaven; wherefore, while I stood there, and hanging down my head, I wished with all my heart that I might be a little child again, that my father might learn me to speak without this wicked way of swearing;* for, thought I, I am so accustomed to it, that it is in vain for me to think of a reformation, for I thought it could never be.

28. But how it came to pass, I know not; I did from this time forward so leave my swearing, that it was a great wonder to myself to observe it; and whereas before, I knew not how to speak unless I put an oath before, and another behind, to make my words have authority; now, I could, 'without it,' speak better, and with more pleasantness, than ever I could before. All this while I knew not Jesus Christ, neither did I leave my sports and plays.

29. But quickly after this, I fell in company with one poor man that made profession of religion; who, as I then thought, did talk pleasantly of the Scriptures, and of the matters of religion; wherefore, falling into some love and liking to what he said, I betook me to my Bible, and began to take great pleasure in reading, but especially with the historical part thereof; for, as for Paul's epistles, and Scriptures of that nature, I could not away with them, being as yet but ignorant, either of the corruptions of my nature, or of the want and worth of Jesus Christ to save me.

30. Wherefore I fell to some outward reformation, both in my words and life, and did set the commandments before me for my way to heaven; which commandments I also did strive to keep, and, as I thought, did keep them pretty well sometimes, and then I should have comfort; yet now and then should break one, and so afflict my conscience; but then I should repent, and say I was sorry for it, and promise God to do better next time, and there get help again, 'for then I thought I pleased God as well as any man in *England*.'

31. Thus I continued about a year; all which time our neighbours did take me to be a very godly man, a new and religious man, and did marvel much to see such a great and famous alteration in my life and manners; and, indeed, so it was, though yet I knew not Christ, nor grace, nor faith, nor hope; and, truly, as I have well seen since, had I then died, my state had been most fearful; well, this, I say, continued about a twelvemonth or more.

'32. But, I say, my neighbours were amazed at 'this my great conversion, from prodigious profane-'ness, to something like a moral life; and, truly, so 'they well might; for this my conversion was as 'great, as for Tom of Bedlam to become a sober 'man.† Now, therefore, they began to praise, to 'commend, and to speak well of me, both to my face, 'and behind my back. Now, I was, as they said, 'become godly; now, I was become a right honest

* This wish looks as if Bunyan's father had not checked him for this wicked propensity; if so, he could not have pretended to piety or religion.—Ed.

† 'Tom of Bedlam;' a byword for an inveterate drunkard, alluding to an old interesting song describing the feelings of a poor maniac whose frenzy had been induced by intoxication, and who escaped from Bedlam.

'Poore naked Tom is very drye
A little drinke for charitye!'

It ends with this verse—

'The man in the moone drinkes clarret,
Eates powder'd beef, turnip, and carret,
But a cup of old Malaga sacke
Will fire the bushe at his backe.'

Probably the tale is connected with the drummer's tune, Drunk or sober, go to bed *Tom*.'—Ed.

'man. But, oh! when I understood that these 'were their words and opinions of me, it pleased 'me mighty well. For though, as yet, I was 'nothing but a poor painted hypocrite, yet I loved 'to be talked of as one that was truly godly. I 'was proud of my godliness, and, indeed, I did all 'I did, either to be seen of, or to be well spoken 'of, by man. And thus I continued for about a 'twelvemonth or more.

'33. Now, you must know, that before this I had 'taken much delight in ringing, but my conscience 'beginning to be tender, I thought such practice 'was but vain, and therefore forced myself to leave 'it, yet my mind hankered; wherefore I should go 'to the steeple house, and look on it, though I durst 'not ring. But I thought this did not become 'religion neither, yet I forced myself, and would 'look on still; but quickly after, I began to think, 'How, if one of the bells should fall? Then I chose 'to stand under a main beam, that lay overthwart 'the steeple, from side to side, thinking there I 'might stand sure, but then I should think again, 'should the bell fall with a swing, it might first 'hit the wall, and then rebounding upon me, might 'kill me for all this beam. This made me stand 'in the steeple door; and now, thought I, I am 'safe enough; for, if a bell should then fall, I 'can slip out behind these thick walls, and so be 'preserved notwithstanding.

'34. So, after this, I would yet go to see them 'ring, but would not go further than the steeple 'door; but then it came into my head, How, if 'the steeple itself should fall? And this thought, 'it may fall for ought I know, when I stood and 'looked on, did continually so shake my mind, 'that I durst not stand at the steeple door any 'longer, but was forced to flee, for fear the steeple 'should fall upon my head.

'35. Another thing was my dancing; I was a 'full year before I could quite leave that; but all 'this while, when I thought I kept this or that 'commandment, or did, by word or deed, anything 'that I thought was good, I had great peace in 'my conscience; and should think with myself, 'God cannot choose but be now pleased with me; 'yea, to relate it in mine own way, I thought no 'man in *England* could please God better than I.

'36. But poor wretch as I was, I was all this 'while ignorant of Jesus Christ, and going about 'to establish my own righteousness; and had 'perished therein, had not God, in mercy, showed 'me more of my state of nature.'

[HIS CONVERSION AND PAINFUL EXERCISES OF MIND, PREVIOUS TO HIS JOINING THE CHURCH AT BEDFORD.]

37. But upon a day, the good providence of God did cast me to Bedford, to work on my calling; and in one of the streets of that town, I came where there were three or four poor women sitting at a door in the sun, and talking about the things of God; and being now willing to hear them discourse, I drew near to hear what they said, for I was now a brisk talker also myself in the matters of religion; but now I may say, I heard, but I understood not; for they were far above, out of my reach; for their talk was about a new birth, the work of God on their hearts, also how they were convinced of their miserable state by nature; they talked how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted, and supported against the temptations of the devil. Moreover, they reasoned of the suggestions and temptations of Satan in particular; and told to each other by which they had been afflicted, and how they were borne up under his assaults. They also discoursed of their own wretchedness of heart, of their unbelief; and did contemn, slight, and abhor their own righteousness, as filthy and insufficient to do them any good.

38. And methought they spake as if joy did make them speak; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me, as if they had found a new world,* as if they were people that dwelt alone, and were not to be reckoned among their neighbours. Nu. xxiii. 9.

39. At this I felt my own heart began to shake, as mistrusting my condition to be nought; for I saw that in all my thoughts about religion and salvation, the new birth did never enter into my mind, neither knew I the comfort of the Word and promise, nor the deceitfulness and treachery of my own wicked heart. As for secret thoughts, I took no notice of them; neither did I understand what Satan's temptations were, nor how they were to be withstood and resisted, &c.

40. Thus, therefore, when I had heard and considered what they said, I left them, and went about my employment again, but their talk and discourse went with me; also my heart would tarry with them, for I was greatly affected with their words, both because by them I was convinced that I wanted the true tokens of a truly godly man, and also because by them I was convinced of the happy and blessed condition of him that was such a one.†

* When the Lord, in his blessed work upon the soul, illuminates the mind, he opens to it a new world; he leads the blind by a way that they know not, crooked things become straight, rough places plain, and he never forsakes his charge. —*Mason.*

† 'Their talk went with me; my heart would tarry with them;' nothing is so powerfully attractive as a community of feeling under the teaching of the Holy Spirit. Bunyan's wish to be 'tried and searched,' reminds me of one who, when

41. Therefore I should often make it my business to be going again and again into the company of these poor people, for I could not stay away; and the more I went amongst them, the more I did question my condition; and as I still do remember, presently I found two things within me, at which I did sometimes marvel, especially considering what a blind, ignorant, sordid, and ungodly wretch but just before I was; the one was a very great softness and tenderness of heart, which caused me to fall under the conviction of what by Scripture they asserted; and the other was a great bending in my mind to a continual meditating on it, and on all other good things which at any time I heard or read of.

42. 'By these things' my mind was now so turned, that it lay like a horse leech at the vein, still crying out, Give, give, Pr. xxx. 15; yea, it was so fixed on eternity, and on the things about the kingdom of heaven, that is, so far as I knew, though as yet, God knows, I knew but little; that neither pleasures, nor profits, nor persuasions, nor threats, could loosen it, or make it let go his hold; and though I may speak it with shame, yet it is in very deed a certain truth, it would then have been as difficult for me to have taken my mind from heaven to earth, as I have found it often since to get it again from earth to heaven.

'43. One thing I may not omit: There was a 'young man in our town, to whom my heart before 'was knit more than to any other, but he being 'a most wicked creature for cursing, and swearing, 'and whoring, I now shook him off, and forsook 'his company; but about a quarter of a year after 'I had left him, I met him in a certain lane, and 'asked him how he did; he, after his old swearing 'and mad way, answered, He was well. But, 'Harry, said I, why do you swear and curse thus? 'What will become of you, if you die in this con-'dition? He answered me in a great chafe, What 'would the devil do for company, if it were not 'for such as I am?

'44. About this time I met with some Ranters' 'books, that were put forth by some of our coun-'trymen, which books were also highly in esteem 'by several old professors; some of these I read, 'but was not able to make a judgment about them; 'wherefore as I read in them, and thought upon 'them, feeling myself unable to judge, I should 'betake myself to hearty prayer in this manner: 'O Lord, I am a fool, and not able to know the 'truth from error: Lord, leave me not to my own 'blindness, either to approve of, or condemn this 'doctrine; if it be of God, let me not despise it; 'if it be of the devil, let me not embrace it. Lord, 'I lay my soul, in this matter, only at thy foot; 'let me not be deceived, I humbly beseech thee. 'I had one religious intimate companion all this 'while, and that was the poor man that I spoke 'of before; but about this time he also turned a 'most devilish Ranter,* and gave himself up to 'all manner of filthiness, especially uncleanness: 'he would also deny that there was a God, angel, 'or spirit; and would laugh at all exhortations to 'sobriety. When I laboured to rebuke his wicked-'ness, he would laugh the more, and pretend that 'he had gone through all religions, and could 'never light on the right till now. He told me 'also, that in a little time I should see all profes-'sors turn to the ways of the Ranters. Where-'fore, abominating those cursed principles, I left 'his company forthwith, and became to him as 'great a stranger, as I had been before a familiar.

'45. Neither was this man only a temptation 'to me; but my calling lying in the country, I 'happened to light into several people's company, 'who, though strict in religion formerly, yet were 'also swept away by these Ranters. These would 'also talk with me of their ways, and condemn me 'as legal and dark; pretending that they only had 'attained to perfection that could do what they 'would, and not sin. Oh! these temptations were 'suitable to my flesh, I being but a young man, 'and my nature in its prime; but God, who had, 'as I hope, designed me for better things, kept 'me in the fear of his name, and did not suffer 'me to accept of such cursed principles. And 'blessed be God, who put it into my heart to cry 'to him to be kept and directed, still distrusting 'mine own wisdom; for I have since seen even 'the effect of that prayer, in his preserving me 'not only from ranting errors, but from those also 'that have sprung up since. The Bible was pre-'cious to me in those days.'

46. And now, methought, I began to look into the Bible with new eyes, and read as I never did before; and especially the epistles of the apostle Paul were sweet and pleasant to me; and, indeed, I was then never out of the Bible, either by reading or meditation; still crying out to God, that I might know the truth, and way to heaven and glory.

47. And as I went on and read, I lighted on that passage, 'To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; *and* to another faith,' &c. 1 Co.

---

alarmed for his soul's safety, earnestly prayed that he might be made increasingly wretched, until he had found safety in Jesus, and knew him, whom to know is joy unspeakable in this life, and felicity in the eternal world.—Ed.

* That bitter fanatic, Ross, calls the ranters 'a sort of beasts,' who practised sin that grace might abound. Many under that name were openly profligate; they denied the sacraments, but were disowned by the Quakers. It seems, from Bunyan, that they were infatuated with some idea that the grossest sins of the flesh did not injure the sanctity of the spirit!—Ed.

xii. 8, 9. And though, as I have since seen, that by this Scripture the Holy Ghost intends, in special, things extraordinary, yet on me it did then fasten with conviction, that I did want things ordinary, even that understanding and wisdom that other Christians had. On this word I mused, and could not tell what to do, 'especially this word faith put 'me to it, for I could not help it, but sometimes 'must question, whether I had any faith or no;' for I feared that it shut me out of all the blessings that other good people had given them of God;* but I was loath to conclude I had no faith in my soul; for if I do so, thought I, then I shall count myself a very cast-away indeed

48. No, said I with myself, though I am convinced that I am an ignorant sot, and that I want those blessed gifts of knowledge and understanding that other good people have; yet, at a venture, I will conclude I am not altogether faithless, though I know not what faith is. For it was showed me, and that too, as I have since seen, by Satan, that those who conclude themselves in a faithless state, have neither rest nor quiet in their souls; and I was loath to fall quite into despair.

49. Wherefore, by this suggestion, I was for a while made afraid to see my want of faith; but God would not suffer me thus to undo and destroy my soul, but did continually, against this my blind and sad conclusion, create still within me such suppositions, 'insomuch' that I might in this deceive myself, that I could not rest content, until I did now come to some certain knowledge, whether I had faith or no; this always running in my mind, But how if you want faith indeed? But how can you tell you have faith? 'And, besides, I saw 'for certain, if I had not, I was sure to perish for 'ever.'

50. So that though I endeavoured at the first, to look over the business of faith, yet in a little time, I better considering the matter, was willing to put myself upon the trial, whether I had faith or no. But, alas, poor wretch, so ignorant and brutish was I, that I knew to this day no more how to do it, than I know how to begin and accomplish that rare and curious piece of art, which I never yet saw nor considered.

51. Wherefore, while I was thus considering, and being put to my plunge about it, for you must know, that as yet I had in this matter broken my mind to no man, only did hear and consider, the tempter came in with his delusion, That there was no way for me to know I had faith, but by trying to work some miracle; urging those Scriptures that seem to look that way, for the enforcing and strengthening his temptation. Nay, one day as I was betwixt Elstow and Bedford, the temptation was hot upon me, to try if I had faith, by doing of some miracle: which miracle at that time was this, I must say to the puddles that were in the horse pads, Be dry; and to the dry places, Be you the puddles. And truly, one time I was agoing to say so indeed; but just as I was about to speak, this thought came into my mind, But go under yonder hedge and pray first, that God would make you able. But when I had concluded to pray, this came hot upon me, That if I prayed, and came again and tried to do it, and yet did nothing notwithstanding, then be sure I had no faith, but was a cast-away and lost. Nay, thought I, if it be so, I will never try yet, but will stay a little longer.

52. So I continued at a great loss; for I thought, if they only had faith, which could do so wonderful things, then I concluded, that, for the present, I neither had it, nor yet, for time to come, were ever like to have it. Thus I was tossed betwixt the devil and my own ignorance, and so perplexed, especially at some times, that I could not tell what to do.

53. About this time, the state and happiness of these poor people at Bedford was thus, in a dream or vision, represented to me. I saw, as if they were set on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold, afflicted with frost, snow, and dark clouds. Methought, also, betwixt me and them, I saw a wall that did compass about this mountain; now, through this wall my soul did greatly desire to pass; concluding, that if I could, I would go even into the very midst of them, and there also comfort myself with the heat of their sun.

54. About this wall I thought myself, to go again and again, still prying as I went, to see if I could find some way or passage, by which I might enter therein; but none could I find for some time. At the last, I saw, as it were, a narrow gap, like a little doorway in the wall, through which I attempted to pass; but the passage being very strait and narrow, I made many efforts to get in, but all in vain, even until I was well nigh quite beat out, by striving to get in; at last, with great striving, methought I at first did get in my head, and after that, by a sidling striving, my shoulders, and my whole body; then was I exceeding glad, and went and sat down in the midst of them, and so was comforted with the light and heat of their sun.

55. Now, this mountain and wall, &c., was thus made out to me—the mountain signified the church of the living God; the sun that shone thereon, the comfortable shining of his merciful face on them

* Faith comes by venturing wholly on Christ, as he is freely offered in the Word—mercy to the miserable—salvation to the lost and self-condemned. If we honour God's veracity by giving credit to his Word, he will honour that faith by giving us joy and peace in believing.—*Mason.*

that were therein; the wall, I thought, was the Word, that did make separation between the Christians and the world; and the gap which was in this wall, I thought, was Jesus Christ, who is the way to God the Father. 'Jn. xiv. 6. Mat. vii. 14.' But forasmuch as the passage was wonderful narrow, even so narrow, that I could not, but with great difficulty, enter in thereat, it showed me that none could enter into life, but those that were in downright earnest,* and unless also they left this wicked world behind them; for here was only room for body and soul, but not for body and soul, and sin.†

56. This resemblance abode upon my spirit many days; all which time, I saw myself in a forlorn and sad condition, but yet was provoked to a vehement hunger and desire to be one of that number that did sit in the sunshine. Now also I should pray wherever I was, whether at home or abroad, in house or field, and should also often, with lifting up of heart, sing that of the 51st psalm, *O Lord, consider my distress;* for as yet I knew not where I was.

57. Neither as yet could I attain to any comfortable persuasion that I had faith in Christ; but instead of having satisfaction, here I began to find my soul to be assaulted with fresh doubts about my future happiness; especially with such as these, Whether I was elected? But how, if the day of grace should now be past and gone?

58. By these two temptations I was very much afflicted and disquieted; sometimes by one, and sometimes by the other of them. And first, to speak of that about my questioning my election, I found at this time, that though I was in a flame to find the way to heaven and glory, and though nothing could beat me off from this, yet this question did so offend and discourage me, that I was, especially at some times, as if the very strength of my body also had been taken away by the force and power thereof. This scripture did also seem to me to trample upon all my desires, "*It is* not of him that willeth, nor of him that runneth, but of God that showeth mercy." Ro. ix. 16.

59. With this scripture I could not tell what to do; for I evidently saw, that unless the great God, of his infinite grace and bounty, had voluntarily chosen me to be a vessel of mercy, though I should desire, and long and labour until my heart did break, no good could come of it. Therefore, this would still stick with me, How can you tell that you are elected? And what if you should not? How then?

60. O Lord, thought I, what if I should not, indeed? It may be you are not, said the tempter; it may be so, indeed, thought I. Why, then, said Satan, you had as good leave off, and strive no further; for if, indeed, you should not be elected and chosen of God, there is no talk of your being saved; "For *it is* neither of him that willeth, nor of him that runneth, but of God that showeth mercy."

61. By these things I was driven to my wits' end, not knowing what to say, or how to answer these temptations. Indeed, I little thought that Satan had thus assaulted me, but that rather it was my own prudence, thus to start the question; for, that the elect only attained eternal life, that I, without scruple, did heartily close withal; but that myself was one of them, there lay all the question.

62. Thus, therefore, for several days, I was greatly assaulted and perplexed, and was often, when I have been walking, ready to sink where I went, with faintness in my mind; but one day, after I had been so many weeks oppressed and cast down therewith, as I was now quite giving up the ghost of all my hopes of ever attaining life, that sentence fell with weight upon my spirit, "Look at the generations of old and see; did ever any trust in the Lord, and was confounded?"

63. At which I was greatly lightened and encouraged in my soul; for thus, at that very instant, it was expounded to me, Begin at the beginning of Genesis, and read to the end of the Revelations, and see if you can find that there was ever any that trusted in the Lord, and was confounded. So, coming home, I presently went to my Bible to see if I could find that saying, not doubting but to find it presently; for it was so fresh, and with such strength and comfort on my spirit, that I was as if it talked with me.

64. Well, I looked, but I found it not; only it abode upon me; then I did ask first this good man, and then another, if they knew where it was, but they knew no such place. At this I wondered, that such a sentence should so suddenly, and with such comfort and strength, seize and abide upon my heart, and yet that none could find it, for I doubted not but it was in holy Scripture.

65. Thus I continued above a year, and could not find the place; but at last, casting my eye into the Apocrypha books, I found it in Ecclesiasticus ii. 10. This, at the first, did somewhat daunt me; but because, by this time, I had got more experience of the love and kindness of God, it troubled me the less; especially when I considered, that though

---

* 'In downright earnest;' as one who is in imminent danger of drowning, or in a house on fire, eager to escape. Reader, have you ever felt thus 'in downright earnest' for salvation? Blessed are they that hunger and thirst after righteousness, for they SHALL be filled.—ED.

† This is an interesting view of church fellowship; and the admission of a convert to Christian communion. See also Christiana at the Interpreter's House, and the preface to Bunyan's 'Christian Behaviour.'—ED.

it was not in those texts that we call holy and canonical, yet forasmuch as this sentence was the sum and substance of many of the promises, it was my duty to take the comfort of it; and I bless God for that word, for it was of God to me: that word doth still, at times, shine before my face.

66. After this, that other doubt did come with strength upon me, But how if the day of grace should be past and gone? How if you have overstood the time of mercy? Now, I remember that one day, as I was walking into the country, I was much in the thoughts of this, But how if the day of grace be past? And to aggravate my trouble, the tempter presented to my mind those good people of Bedford, and suggested thus unto me, That these being converted already, they were all that God would save in those parts; and that I came too late, for these had got the blessing before I came.

67. Now was I in great distress, thinking in very deed that this might well be so; wherefore I went up and down bemoaning my sad condition, counting myself far worse than a thousand fools, for standing off thus long, and spending so many years in sin as I had done; still crying out, Oh, that I had turned sooner; Oh, that I had turned seven years ago! It made me also angry with myself, to think that I should have no more wit, but to trifle away my time till my soul and heaven were lost.

68. But when I had been long vexed with this fear, and was scarce able to take one step more, just about the same place where I received my other encouragement, these words broke in upon my mind, "Compel them to come in, that my house may be filled;" "and yet there is room." Lu. xiv. 22, 23. These words, but especially them, "And yet there is room," were sweet words to me; for, truly, I thought that by them I saw there was place enough in heaven for me; and, moreover, that when the Lord Jesus did speak these words, he then did think of me; and that he knowing that the time would come that I should be afflicted with fear that there was no place left for me in his bosom, did before speak this word, and leave it upon record, that I might find help thereby against this vile temptation. 'This, I then verily believed.'

69. In the light and encouragement of this word, I went a pretty while; and the comfort was the more, when I thought that the Lord Jesus should think on me so long ago, and that he should speak them words on purpose for my sake; for I did then think, verily, that he did on purpose speak them, to encourage me withal.

'70. But I was not without my temptations to 'go back again; temptations, I say, both from 'Satan, mine own heart, and carnal acquaintance; 'but I thank God these were outweighed by that 'sound sense of death and of the day of judgment, 'which abode, as it were, continually in my view; 'I should often also think on Nebuchadnezzar, of 'whom it is said, He had given him all the king-'doms of the earth. Da. v. 19. Yet, thought I, if 'this great man had all his portion in this world, 'one hour in hell fire would make him forget all. 'Which consideration was a great help to me.

'71. I was almost made, about this time, to 'see something concerning the beasts that Moses 'counted clean and unclean. I thought those 'beasts were types of men; the clean, types of 'them that were the people of God; but the un-'clean, types of such as were the children of the 'wicked one. Now, I read that the clean beasts 'chewed the cud; that is, thought I, they show 'us we must feed upon the Word of God. They 'also parted the hoof; I thought that signified we 'must part, if we would be saved, with the ways 'of ungodly men. And also, in further reading 'about them I found, that though we did chew the 'cud as the hare, yet if we walked with claws like 'a dog, or if we did part the hoof like the swine, 'yet if we did not chew the cud as the sheep, we 'were still, for all that, but unclean; for I thought 'the hare to be a type of those that talk of the 'Word, yet walk in the ways of sin; and that the 'swine was like him that parteth with his outward 'pollutions, but still wanteth the Word of faith, 'without which there could be no way of salvation, 'let a man be never so devout. Da. xiv.' After this I found, by reading the Word, that those that must be glorified with Christ in another world must be called by him here; called to the partaking of a share in his Word and righteousness, and to the comforts and first fruits of his Spirit, and to a peculiar interest in all those heavenly things which do indeed fore fit the soul for that rest and house of glory which is in heaven above.

72. Here, again, I was at a very great stand, not knowing what to do, fearing I was not called; for, thought I, if I be not called, what then can do me good? 'None but those who are effectually called, inherit the kingdom of heaven.' But oh! how I now loved those words that spake of a Christian's calling! as when the Lord said to one, "Follow me," and to another, "Come after me." And oh! thought I, that he would say so to me too, how gladly would I run after him!

73. I cannot now express with what longings and breakings in my soul I cried to Christ to call me. Thus I continued for a time, all on a flame to be converted to Jesus Christ; and did also see at that day, such glory in a converted state, that I could not be contented without a share therein. Gold! could it have been gotten for gold, what could I have given for it! had I had a whole world it had all gone ten thousand times over for

this, that my soul might have been in a converted state.

74. How lovely now was every one in my eyes that I thought to be converted men and women! they shone, they walked like a people that carried the broad seal of heaven about them. Oh! I saw the lot was fallen to them in pleasant places, and they had a goodly heritage. Ps. xvi. 6. But that which made me sick was that of Christ, in Mark, He went up into a mountain and called to him whom he would, and they came unto him. Mar. iii. 13.

75. This scripture made me faint and fear, yet it kindled fire in my soul. That which made me fear was this, lest Christ should have no liking to me, for he called "whom he would." But oh! the glory that I saw in that condition did still so engage my heart that I could seldom read of any that Christ did call but I presently wished, Would I had been in their clothes; would I had been born Peter; would I had been born John; or would I had been by and had heard him when he called them, how would I have cried, O Lord, call me also. But oh! I feared he would not call me.

76. And truly the Lord let me go thus many months together and showed me nothing; either that I was already, or should be called hereafter. But at last, after much time spent, and many groans to God, that I might be made partaker of the holy and heavenly calling that Word came in upon me—"I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion." Joel iii. 21. These words I thought were sent to encourage me to wait still upon God, and signified unto me, that if I were not already, yet time might come I might be in truth converted unto Christ.*

77. About this time I began to break my mind to those poor people in Bedford, and to tell them my condition, which, when they had heard, they told Mr. Gifford of me, who himself also took occasion to talk with me, and was willing to be 'well' persuaded of me, though I think but from little grounds: but he invited me to his house, where I should hear him confer with others, about the dealings of God with the soul; from all which I still received more conviction, and from that time began to see something of the vanity and inward wretchedness of my wicked heart, for as yet I knew no great matter therein; but now it began to be discovered unto me, and also to work at that rate for wickedness as it never did before. Now I evidently found that lusts and corruptions would strongly put forth themselves within me, in wicked thoughts and desires, which I did not regard before; my desires also for heaven and life began to fail. I found also, that whereas before my soul was full of longing after God, now my heart began to hanker after every foolish vanity; yea, my heart would not be moved to mind that that was good; it began to be careless, both of my soul and heaven; it would now continually hang back, both to, and in every duty; and was as a clog on the leg of a bird to hinder her from flying.

78. Nay, thought I, now I grow worse and worse; now am I further from conversion than ever I was before. Wherefore I began to sink greatly in my soul, and began to entertain such discouragement in my heart as laid me low as hell. If now I should have burned at a stake, I could not believe that Christ had love for me; alas, I could neither hear him, nor see him, nor feel him, nor savour any of his things; I was driven as with a tempest, my heart would be unclean, the Canaanites would dwell in the land.

79. Sometimes I would tell my condition to the people of God, which, when they heard, they would pity me, and would tell me of the promises; but they had as good have told me that I must reach the sun with my finger as have bidden me receive or rely upon the promise; and as soon as I should have done it, all my sense and feeling was against me; and I saw I had a heart that would sin, and 'that' lay under a law that would condemn.

80. These things have often made me think of that child which the father brought to Christ, who, while he was yet a coming to him, was thrown down by the devil, and also so rent and torn by him that he lay and wallowed, foaming. Lu. ix. 42; Mar. ix. 20.

81. Further, in these days I should find my heart to shut itself up against the Lord, and against his holy Word. I have found my unbelief to set, as it were, the shoulder to the door to keep him out, and that too even then, when I have with many a bitter sigh cried, Good Lord, break it open; Lord, break these gates of brass, and cut these bars of iron asunder. Ps. cvii. 16. Yet that word would sometimes create in my heart a peaceable pause, "I girded thee, though thou hast not known me." Is. xlv. 5.

82. But all this while as to the act of sinning, I never was more tender than now [my hinder parts were inward, 2 Ch. iv. 4];† I durst not take a pin or a stick, though but so big as a straw, for my conscience now was sore, and would smart at every touch; I could not now tell how to speak my words, for fear I should misplace them. Oh, how gingerly‡ did I then go in all I did or said!

* The Christian who is found waiting upon God, is the thriving one; the best way to be assured of our election is to examine our state with the touchstone of truth, the Scriptures. The elect of God know Christ savingly, esteem him precious, and obey him cheerfully from love and gratitude.—*Mason.*

† The brazen laver supported by twelve oxen, a type of the apostles and ministers. The heads exposed, the backs covered: to signify the necessity of ministers being careful of their private conduct, that it agrees with their public ministrations.—See *Sol. Temp. Spirit.* iii. 484, No. 14.

‡ 'Gingerly;' cautiously.

'Has it a corn? or do's it walk on conscience,
It treads so *gingerly?*' *Love's Cure*, Act ii., Scene 1.—Ed.

I found myself as on a miry bog that shook if I did but stir; and 'was' there left both of God and Christ, and the Spirit, and all good things.

'83. But, I observe, though I was such a great 'sinner before conversion, yet God never much 'charged the guilt of the sins of my ignorance upon 'me; only he showed me I was lost if I had not Christ, 'because I had been a sinner; I saw that I wanted a 'perfect righteousness to present me without fault 'before God, and this righteousness was nowhere 'to be found, but in the person of Jesus Christ.

'84. But my original and inward pollution, that, 'that was my plague and my affliction; that, I 'say, at a dreadful rate, always putting forth itself 'within me; that I had the guilt of, to amazement; 'by reason of that, I was more loathsome in my 'own eyes than was a toad; and I thought I 'was so in God's eyes too; sin and corruption, I 'said, would as naturally bubble out of my heart, 'as water would bubble out of a fountain. I 'thought now that every one had a better heart 'than I had; I could have changed heart with any 'body; I thought none but the devil himself could 'equalize me for inward wickedness and pollution 'of mind. I fell, therefore, at the sight of my 'own vileness, deeply into despair; for I concluded 'that this condition that I was in could not stand 'with a state of grace. Sure, thought I, I am 'forsaken of God; sure I am given up to the devil, 'and to a reprobate mind; and thus I continued a 'long while, even for some years together.

'85. While I was thus afflicted with the fears 'of my own damnation, there were two things 'would make me wonder; the one was, when I 'saw old people hunting after the things of this 'life, as if they should live here always; the other 'was, when I found professors much distressed and 'cast down, when they met with outward losses; 'as of husband, wife, child, &c. Lord, thought I, 'what ado is here about such little things as these! 'What seeking after carnal things by some, and 'what grief in others for the loss of them! If 'they so much labour after, and spend so many 'tears for the things of this present life, how am 'I to be bemoaned, pitied, and prayed for! My 'soul is dying, my soul is damning. Were my 'soul but in a good condition, and were I but sure 'of it, ah! how rich should I esteem myself, though 'blessed but with bread and water; I should count 'those but small afflictions, and should bear them as 'little burdens. "A wounded spirit who can bear?"'

86. And though I was thus troubled, and tossed, and afflicted, with the sight and sense and terror of my own wickedness, yet I was afraid to let this sight and sense go quite off my mind; for I found, that unless guilt of conscience was taken off the right way, that is, by the blood of Christ, a man grew rather worse for the loss of his trouble of mind, than better. Wherefore, if my guilt lay hard upon me, then I should cry that the blood of Christ might take it off; and if it was going off without it (for the sense of sin would be sometimes as if it would die, and go quite away), then I would also strive to fetch it upon my heart again, by bringing the punishment for sin in hell fire upon my spirits; and should cry, Lord, let it not go off my heart, but the right way, but by the blood of Christ, and by the application of thy mercy, through him, to my soul; for that Scripture lay much upon me, "without shedding of blood is no remission." Heb. ix. 22. And that which made me the more afraid of this was, because I had seen some, who, though when they were under wounds of conscience, then they would cry and pray; but they seeking rather present ease from their trouble, than pardon for their sin, cared not how they lost their guilt, so they got it out of their mind; and, therefore, having got it off the wrong way, it was not sanctified unto them; but they grew harder and blinder, and more wicked after their trouble. This made me afraid, and made me cry to God 'the more,' that it might not be so with me.

87. And now was I sorry that God had made me a man, for I feared I was a reprobate; I counted man as unconverted, the most doleful of all the creatures. Thus being afflicted and tossed about my sad condition, I counted myself alone, and above the most of men unblessed.

'88. Yea, I thought it impossible that ever I 'should attain to so much goodness of heart, as to 'thank God that he had made me a man. Man 'indeed is the most noble by creation, of all 'creatures in the visible world; but by sin he had 'made himself the most ignoble. The beasts, 'birds, fishes, &c., I blessed their condition, for 'they had not a sinful nature, they were not ob-'noxious to the wrath of God; they were not to 'go to hell fire after death; I could therefore 'have rejoiced, had my condition been as any of 'theirs.'

89. In this condition I went a great while; but when comforting time was come, I heard one preach a sermon upon those words in the Song (iv. 1), "Behold thou *art* fair, my love; behold, thou *art* fair." But at that time he made these two words, "My love," his chief and subject matter; from which, after he had a little opened the text, he observed these several conclusions: 1. That the church, and so every saved soul, is Christ's love, when loveless. 2. Christ's love without a cause. 3. Christ's love when hated of the world. 4. Christ's love when under temptation, and under desertion. 5. Christ's love from first to last.

90. But I got nothing by what he said at present, only when he came to the application of the fourth particular, this was the word he said; If it

be so, that the saved soul is Christ's love when under temptation and desertion; then poor tempted soul, when thou art assaulted and afflicted with temptation, and the hidings of God's face, yet think on these two words, "My love," still.

91. So as I was a going home, these words came again into my thoughts; and I well remember, as they came in, I said thus in my heart, What shall I get by thinking on these two words? This thought had no sooner passed through my heart, but the words began thus to kindle in my spirit, "Thou art my love, thou art my love," twenty times together; and still as they ran thus in my mind, they waxed stronger and warmer, and began to make me look up; but being as yet between hope and fear, I still replied in my heart, But is it true, but is it true? At which, that sentence fell in upon me, He "wist not that it was true which was done by the angel." Ac. xii. 9.

92. Then I began to give place to the word, which, with power, did over and over make this joyful sound within my soul, Thou art my love, thou art my love; and nothing shall separate thee from my love; and with that, Ro. viii. 39 came into my mind: Now was my heart filled full of comfort and hope, and now I could believe that my sins should be forgiven me; 'yea, I was now so taken 'with the love and mercy of God, that I remember 'I could not tell how to contain till I got home; I 'thought I could have spoken of his love, and of 'his mercy to me, even to the very crows that sat 'upon the ploughed lands before me, had they 'been capable to have understood me;' wherefore I said in my soul, with much gladness, well, I would I had a pen and ink here, I would write this down before I go any further, for surely I will not forget this forty years hence; but, alas! within less than forty days, I began to question all again; 'which made me begin to question all still.'

93. Yet still at times, I was helped to believe that it was a true manifestation of grace unto my soul, though I had lost much of the life and savour of it. Now about a week or fortnight after this, I was much followed by this scripture, "Simon, Simon, behold, Satan hath desired *to have* you." Lu. xxii. 31. And sometimes it would sound so loud within me, yea, and as it were call so strongly after me, that once above all the rest, I turned my head over my shoulder, thinking verily that some man had, behind me, called to me; being at a great distance, 'methought he called so loud; it came, 'as I have thought since, to have stirred me up to 'prayer, and to watchfulness; it came to acquaint 'me that a cloud and a storm was coming down 'upon me, but I understood it not.'*

* Manifestations of love and grace are not to be rested in, or made a saviour of; they are given to strengthen and prepare us for future trials.—*Mason.*

'94. Also, as I remember, that time that it 'called to me so loud, was the last time that it 'sounded in mine ear; but methinks I hear still 'with what a loud voice these words, Simon, Simon, 'sounded in mine ears. I thought verily, as I 'have told you, that somebody had called after 'me, that was half a mile behind me; and although 'that was not my name, yet it made me suddenly 'look behind me, believing that he that called so 'loud meant me.'

95. But so foolish was I, and ignorant, that I knew not the reason of this sound; which, as I did both see and feel soon after, was sent from heaven as an alarm, to awaken me to provide for what was coming; only it would make me muse and wonder in my mind, to think what should be the reason that this scripture, and that at this rate, so often and so loud, should still be sounding and rattling in mine ears; but, as I said before, I soon after perceived the end of God therein.

96. For about the space of a month after, a very great storm came down upon me, which handled me twenty times worse than all I had met with before; it came stealing upon me, now by one piece, then by another; first, all my comfort was taken from me, then darkness seized upon me, after which, whole floods of blasphemies, both against God, Christ, and the Scriptures, were poured upon my spirit, to my great confusion and astonishment. These blasphemous thoughts were such as also stirred up questions in me, against the very being of God, and of his only beloved Son; as, whether there were, in truth, a God, or Christ, or no? And whether the holy Scriptures were not rather a fable, and cunning story, than the holy and pure Word of God?

97. The tempter would also much assault me with this, how can you tell but that the Turks had as good Scriptures to prove their Mahomet the Saviour, as we have to prove our Jesus is? And, could I think, that so many ten thousands, in so many countries and kingdoms, should be without the knowledge of the right way to heaven; if there were indeed a heaven, and that we only, who live in a corner of the earth, should alone be blessed therewith? Every one doth think his own religion rightest, both Jews and Moors, and Pagans! and how if all our faith, and Christ, and Scriptures, should be but a think-so too?

98. Sometimes I have endeavoured to argue against these suggestions, and to set some of the sentences of blessed Paul against them; but, alas! I quickly felt, when I thus did, such arguings as these would return again upon me, Though we made so great a matter of Paul, and of his words, yet how could I tell, but that in very deed, he being a subtle and cunning man, might give himself up to deceive with strong delusions; and also take

both that pains and travel, to undo and destroy his fellows.

99. These suggestions, with many other which at this time I may not, nor dare not utter, neither by word nor pen, did make such a seizure upon my spirit, and did so overweigh my heart, both with their number, continuance, and fiery force, that I felt as if there were nothing else but these from morning to night within me; and as though, indeed, there could be room for nothing else; and also concluded, that God had, in very wrath to my soul, given me up unto them, to be carried away with them, as with a mighty whirlwind.

100. Only by the distaste that they gave unto my spirit, I felt there was something in me, that refused to embrace them. But this consideration I then only had, when God gave me leave to swallow my spittle, otherwise the noise, and strength, and force of these temptations, would drown and overflow; and as it were, bury all such thoughts or the remembrance of any such thing. While I was in this temptation, I should often find my mind suddenly put upon it, to curse and swear, or to speak some grievous thing against God, or Christ his Son, and of the Scriptures.*

101. Now I thought, surely I am possessed of the devil; at other times again, I thought I should be bereft of my wits; for instead of lauding and magnifying God the Lord with others, if I have but heard him spoken of, presently some most horrible blasphemous thought or other, would bolt out of my heart against him; so that whether I did think that God was, or again did think there were no such thing; no love, nor peace, nor gracious disposition could I feel within me.

102. These things did sink me into very deep despair; for I concluded, that such things could not possibly be found amongst them that loved God. I often, when these temptations have been with force upon me, did compare myself in the case of such a child, whom some gipsy hath by force took up under her apron,† and is carrying from friend and country; kick sometimes I did, and also scream and cry; but yet I was as bound in the wings of the temptation, and the wind would carry me away. I thought also of Saul, and of the evil spirit that did possess him; and did greatly fear that my condition was the same with that of his. '1 Sa. xvi. 14.'

103. In these days, when I have heard others talk of what was the sin against the Holy Ghost, then would the tempter so provoke me to desire to sin that sin, that I was as if I could not, must not, neither should be quiet until I had committed that; now, no sin would serve but that; if it were to be committed by speaking of such a word, then I have been as if my mouth would have spoken that word, whether I would or no; and in so strong a measure was this temptation upon me, that often I have been ready to clap my hand under my chin, to hold my mouth from opening; and to that end also I have had thoughts at other times, to leap with my head downward, into some muck hill hole or other, to keep my mouth from speaking.

104. Now I blessed the condition of the dog and toad, and counted the estate of everything that God had made far better than this dreadful state of mine, and such as my companions was; yea, gladly would I have been in the condition of dog or horse, for I knew they had no soul to perish under the everlasting weights of hell for sin, as mine was like to do. Nay, and though I saw this, felt this, and was broken to pieces with it, yet that which added to my sorrow was, that I could not find that with all my soul I did desire deliverance. That scripture did also tear and rend my soul, in the midst of these distractions, "The wicked *are* like the troubled sea when it cannot rest, whose waters cast up mire and dirt. *There is* no peace, saith my God, to the wicked." Is. lvii. 20, 21.

'105. And now my heart was, at times, exceeding hard; if I would have given a thousand 'pounds for a tear, I could not shed one; no, nor 'sometimes scarce desire to shed one. I was much 'dejected to think that this should be my lot. I 'saw some could mourn and lament their sin; and 'others, again, could rejoice, and bless God for 'Christ; and others, again, could quietly talk of, 'and with gladness remember, the Word of God; 'while I only was in the storm or tempest. This 'much sunk me; I thought my condition was 'alone. I should, therefore, much bewail my hard 'hap; but get out of, or get rid of, these things, 'I could not.'

106. While this temptation lasted, which was about a year, I could attend upon none of the ordinances of God but with sore and great affliction. Yea, then was I most distressed with blasphemies; if I have been hearing the Word, then uncleanness, blasphemies, and despair would hold me as captive there; if I have been reading, then, sometimes, I had sudden thoughts to question all I read; sometimes, again, my mind would be so strangely snatched away, and possessed with other things, that I have neither known, nor regarded, nor re-

* Here we have Christian in the valley of the shadow of death. 'One thing I would not let slip, I took notice that now poor Christian was so confounded, that he did not know his own voice; and thus I perceived it, just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind.'—*Pilgrim's Progress.*—ED.

† 'Under her apron,' was altered in subsequent editions to 'in her arms.'—ED.

membered so much as the sentence that but now I have read.

107. In prayer, also, I have been greatly troubled at this time; sometimes I have thought I should see the devil, nay, thought I have felt him, behind me, pull my clothes; he would be, also, continually at me in the time of prayer to have done; break off, make haste, you have prayed enough, and stay no longer, still drawing my mind away. Sometimes, also, he would cast in such wicked thoughts as these: that I must pray to him, or for him. I have thought sometimes of that—Fall down, or, "if thou wilt fall down and worship me." Mat. iv. 9.

108. Also, when, because I have had wandering thoughts in the time of this duty, I have laboured to compose my mind and fix it upon God, then, with great force, hath the tempter laboured to distract me, and confound me, and to turn away my mind, by presenting to my heart and fancy the form of a bush, a bull, a besom, or the like, as if I should pray to those; to these he would, also, at some times especially, so hold my mind that I was as if I could think of nothing else, or pray to nothing else but to these, or such as they.

109. Yet, at times I should have some strong and heart-affecting apprehensions of God, and the reality of the truth of his gospel; but, oh! how would my heart, at such times, put forth itself with inexpressible groanings. My whole soul was then in every word; I should cry with pangs after God that he would be merciful unto me; but then I should be daunted again with such conceits as these; I should think that God did mock at these, my prayers, saying, and that in the audience of the holy angels, This poor simple wretch doth hanker after me as if I had nothing to do with my mercy but to bestow it on such as he. Alas, poor fool! * how art thou deceived! It is not for such as thee to have favour with the Highest.

110. Then hath the tempter come upon me, also, with such discouragements as these—You are very hot for mercy, but I will cool you; this frame shall not last always; many have been as hot as you for a spirit, but I have quenched their zeal. And with this, such and such who were fallen off would be set before mine eyes. Then I should be afraid that I should do so too; but, thought I, I am glad this comes into my mind. Well, I will watch, and take what heed I can. Though you do, said Satan, I shall be too hard for you; I will cool you insensibly, by degrees, by little and little. What care I, saith he, though I be seven years in chilling your heart if I can do it at last? Continual rocking will lull a crying child asleep. I will ply it close, but I will have my end accomplished. Though you be burning hot at present, yet, if I can pull you from this fire, I shall have you cold before it be long.

111. These things brought me into great straits; for as I at present could not find myself fit for present death, so I thought to live long would make me yet more unfit; for time would make me forget all, and wear even the remembrance of the evil of sin, the worth of heaven, and the need I had of the blood of Christ to wash me, both out of mind and thought; but I thank Christ Jesus these things did not at present make me slack my crying, but rather did put me more upon it, like her who met with the adulterer, De. xxii. 27; in which days that was a good word to me after I had suffered these things a while: "I am persuaded that neither - height, nor depth, nor life," &c., "shall - separate us from the love of God, which is in Christ Jesus." Ro. viii. 38. And now I hoped long life should not destroy me, nor make me miss of heaven.

112. Yet I had some supports in this temptation, though they were then all questioned by me; that in the third of Jeremiah, at the first, was something to me, and so was the consideration of the fifth verse of that chapter; that though we have spoken and done as evil things as we could, yet we should cry unto God, "My Father, thou *art* the guide of my youth;" and should return unto him.

113. I had, also, once a sweet glance from that in 2 Co. v. 21: "For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him." I remember, also, that one day as I was sitting in a neighbour's house, and there very sad at the consideration of my many blasphemies, and as I was saying in my mind, What ground have I to think that I, who have been so vile and abominable, should ever inherit eternal life? that word came suddenly upon me, "What shall we then say to these things? If God *be* for us, who *can be* against us?" Ro. viii. 31. That, also, was an help unto me, "Because I live, ye shall live also." Jn. xiv. 19. But these were but hints, touches, and short visits, though very sweet when present; only they lasted not; but, like to Peter's sheet, of a sudden were caught up from me to heaven again. Ac. x. 16.

114. But afterwards the Lord did more fully and graciously discover himself unto me; and, indeed, did quite, not only deliver me from the guilt that, by these things, was laid upon my conscience, but also from the very filth thereof; for the temptation was removed, and I was put into my right mind again, as other Christians were.

115. I remember that one day, as I was travelling into the country and musing on the wickedness and blasphemy of my heart, and considering of the enmity that was in me to God, that scrip-

* 'Poor fool;' altered, in later editions, to 'poor soul.'—Ed.

ture came in my mind, He hath "made peace through the blood of his cross." Col. i. 20. By which I was made to see, both again, and again, and again, that day, that God and my soul were friends by this blood; yea, I saw that the justice of God and my sinful soul could embrace and kiss each other through this blood. This was a good day to me; I hope I shall not forget it.

116. At another time, as I sat by the fire in my house, and musing on my wretchedness, the Lord made that also a precious word unto me, "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage." Heb. ii. 14, 15. I thought that the glory of these words was then so weighty on me that I was, both once and twice, ready to swoon as I sat; yet not with grief and trouble, but with solid joy and peace.

[BUNYAN ATTENDS THE MINISTRY OF MR. GIFFORD, AND BECOMES INTENSELY EARNEST TO UNDERSTAND THE DOCTRINES OF THE GOSPEL.]

117. At this time, also, I sat under the ministry of holy Mr. Gifford, whose doctrine, by God's grace, was much for my stability.* This man made it much his business to deliver the people of God from all those false and unsound rests that, by nature, we are prone to take and make to our souls. He pressed us to take special heed that we took not up any truth upon trust—as from this, or that, or any other man or men—but to cry mightily to God that he would convince us of the reality thereof, and set us down therein, by his own Spirit, in the holy Word; for, said he, if you do otherwise when temptations come, if strongly, you, not having received them with evidence from heaven, will find you want that help and strength now to resist as once you thought you had.

118. This was as seasonable to my soul as the former and latter rain in their season; for I had found, and that by sad experience, the truth of these his words; for I had felt [what] no man can say, especially when tempted by the devil, that Jesus Christ is Lord but by the Holy Ghost. Wherefore I found my soul, through grace, very apt to drink in this doctrine, and to incline to pray to God that, in nothing that pertained to God's glory and my own eternal happiness, he would suffer me to be without the confirmation thereof from heaven; for now I saw clearly there was an exceeding difference betwixt the notions of flesh and blood, and the revelations of God in heaven; also, a great difference between that faith that is feigned, and according to man's wisdom, and of that which comes by a man's being born thereto of God. Mat. xvi. 15–17. 1 Jn. v. 1.

119. But, oh! now, how was my soul led from truth to truth by God! even from the birth and cradle of the Son of God to his ascension and second coming from heaven to judge the world.

120. Truly, I then found, upon this account, the great God was very good unto me; for, to my remembrance, there was not anything that I then cried unto God to make known and reveal unto me but he was pleased to do it for me; I mean not one part of the gospel of the Lord Jesus, but I was orderly led into it. Methought I saw with great evidence, from the relation of the four evangelists, the wonderful work of God, in giving Jesus Christ to save us, from his conception and birth even to his second coming to judgment, Methought I was as if I had seen him born, as if I had seen him grow up, as if I had seen him walk through this world, from the cradle to his cross; to which, also, when he came, I saw how gently he gave himself to be hanged and nailed on

* John Gifford, Bunyan's pastor, was a Kentish man, and had been a major in the King's army, a roistering cavalier. For some crimes, he, with eleven others, was condemned to be hung, but made his escape to London, and thence to Bedford, where, being unknown, he practised physic. Addicted to swearing, drinking, and gambling, he, in distress at a serious loss, vowed repentance; he became greatly distressed under conviction of sin; at length his mind was enlightened, the Holy Spirit led him to forgiveness by the atonement of Christ, and his heart was filled with a hitherto unknown source of blessedness. This he imparted to others, and at length, in 1650, formed a church, with which the soul-harassed pilgrim Bunyan cast in his lot as a member in 1653. There appears to have been a strong mutual affection between him and his pastor. In 1658, Mr. Gifford published a preface to Bunyan's 'Few Sighs from Hell,' in which he speaks of him with the warmest affection, as one 'that I verily believe God hath counted faithful, and put him into the ministry—one that hath acquaintance with God, and taught by his Spirit, and hath been used to do souls good. Divers have felt the power of the word delivered by him, and I doubt not but that many more may, if God continue him in his work.' Judging from Gifford's preface, he must have been an excellent teacher to train Bunyan for his important labours as a Christian minister. He uses the same fervid striking language. Thus, on the value of the soul: "Consider what an ill bargain thou will make to sell thy precious soul for a short continuance in sin and pleasure. If that man drives an ill trade, who to gain the whole world should lose his own soul, then certainly thou art far worse that sells thy soul for a very trifle. Oh, 'tis pity that so precious a thing should be parted withal to be made a prey for the devouring lion, for that which is worse than nothing. If they were branded for desperate wretches that caused their children to pass through the fire to Moloch, surely thou much more that gives thy soul to devouring flames. What meanest thou, O man! to truck* with the devil?'—See *Sighs*, 1st Edition, and Brooks' *Puritans*.—Ed.

* 'To truck;' to barter or exchange.

it for my sins and wicked doings. Also, as I was musing on this, his progress, that dropped on my spirit, He was ordained for the slaughter. 1 Pe. i. 19, 20.

121. When I have considered also the truth of his resurrection, and have remembered that word, "Touch me not, Mary," &c., I have seen as if he leaped at the grave's mouth for joy that he was risen again, and had got the conquest over our dreadful foes. Jn. xx. 17. I have also, in the spirit, seen him a man on the right hand of God the Father for me, and have seen the manner of his coming from heaven to judge the world with glory, and have been confirmed in these things by these scriptures following, Ac. i. 9, 10; vii. 56; x. 42. He. vii. 24; viii. 3. Re. i. 18. 1 Th. iv. 17, 18.

122. Once I was much troubled to know whether the Lord Jesus was both man as well as God, and God as well as man; and truly, in those days, let men say what they would, unless I had it with evidence from heaven, all was as nothing to me, I counted not myself set down in any truth of God. Well, I was much troubled about this point, and could not tell how to be resolved; at last, that in the fifth of the Revelations came into my mind, "And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb." In the midst of the throne, 'thought I,' there is his Godhead; in the midst of the elders, there is his manhood; but oh! methought this did glister! it was a goodly touch, and gave me sweet satisfaction. That other scripture also did help me much in this, "To us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace," &c. Isa. ix. 6.

123. Also, besides these teachings of God in his Word, the Lord made use of two things to confirm me in these things; the one was the errors of the Quakers, and the other was the guilt of sin; for as the Quakers did oppose his truth, so God did the more confirm me in it, by leading me into the scriptures that did wonderfully maintain it.*

'124. The errors that this people then main-'tained were, 1. That the holy Scriptures were 'not the Word of God. 2. That every man in the 'world had the spirit of Christ, grace, faith, &c. '3. That Christ Jesus, as crucified, and dying '1600 years ago, did not satisfy divine justice for 'the sins of the people. 4. That Christ's flesh 'and blood was within the saints. 5. That the 'bodies of the good and bad that are buried in the 'churchyard shall not arise again. 6. That the 'resurrection is past with good men already. 7. 'That that man Jesus, that was crucified between 'two thieves on Mount Calvary, in the land of 'Canaan, by Jerusalem, was not ascended up above 'the starry heavens. 8. That he should not, even 'the same Jesus that died by the hands of the Jews, 'come again at the last day, and as man judge all 'nations, &c.

'125. Many more vile and abominable things 'were in those days fomented by them, by which 'I was driven to a more narrow search of the 'Scriptures, and was, through their light and 'testimony, not only enlightened, but greatly con-'firmed and comforted in the truth;' and, as I said, the guilt of sin did help me much, for still as that would come upon me, the blood of Christ did take it off again, and again, and again, and that too, sweetly, according to the Scriptures. O friends! cry to God to reveal Jesus Christ unto you; there is none teacheth like him.

126. It would be too long for me here to stay, to tell you in particular how God did set me down in all the things of Christ, and how he did, that he might so do, lead me into his words; yea, and also how he did open them unto me, make them shine before me, and cause them to dwell with me, talk with me, and comfort me over and over, both of his own being, and the being of his Son, and Spirit, and Word, and gospel.

127. Only this, as I said before I will say unto you again, that in general he was pleased to take this course with me; first, to suffer me to be afflicted with temptation concerning them, and then reveal them to me: as sometimes I should lie under great guilt for sin, even crushed to the ground therewith, and then the Lord would show me the death of Christ; yea, and so sprinkle my conscience with his blood, that I should find, and that before I was aware, that in that conscience where but just now did reign and rage the law, even there would rest and abide the peace and love of God through Christ.

128. Now had I an evidence, 'as I thought, of my salvation' from heaven, with many golden seals thereon, all hanging in my sight; now could I remember this manifestation and the other discovery of grace, with comfort; and should often long and desire that the last day were come, that I might for ever be inflamed with the sight, and joy, and communion with him whose head was crowned with thorns, whose face was spit on, and

* That persons *called* Quakers held these heresies, there can be no doubt; but they were never held by that respectable and useful body of Christians, the Society of Friends, is equally clear. Barclay, in his *Theses*, 1675, says of the Scriptures:—'They are the doctrine of Christ, held forth in precious declarations, spoken and written by the movings of God's Spirit.' He goes on to say, that the same Spirit can alone guide man into these sacred truths. In all important doctrines, the difference between the Quakers and evangelical professors is in terms and not in things. Their distinguishing difference relates to the work of the ministry.—Ed.

body broken, and soul made an offering for my sins: for whereas, before, I lay continually trembling at the mouth of hell, now methought I was got so far therefrom that I could not, when I looked back, scarce discern it; and, oh! thought I, that I were fourscore years old now, that I might die quickly, that my soul might be gone to rest.*

'129. But before I had got thus far out of these 'my temptations, I did greatly long to see some 'ancient godly man's experience, who had writ 'some hundreds of years before I was born; for 'those who had writ in our days, I thought, but I 'desire them now to pardon me, that they had writ 'only that which others felt, or else had, through 'the strength of their wits and parts, studied to 'answer such objections as they perceived others 'were perplexed with, without going down them-'selves into the deep. Well, after many such 'longings in my mind, the God in whose hands are 'all our days and ways, did cast into my hand, 'one day, a book of Martin Luther; it was his 'comment on the Galatians—it also was so old 'that it was ready to fall piece from piece if I did 'but turn it over. Now I was pleased much that 'such an old book had fallen into my hands; the 'which, when I had but a little way perused, I 'found my condition, in his experience, so largely 'and profoundly handled, as if his book had been 'written out of my heart. This made me marvel; 'for thus thought I, This man could not know any-'thing of the state of Christians now, but must 'needs write and speak the experience of former 'days.

'130. Besides, he doth most gravely, also, in that 'book, debate of the rise of these temptations, 'namely, blasphemy, desperation, and the like; 'showing that the law of Moses as well as the 'devil, death, and hell hath a very great hand 'therein, the which, at first, was very strange to 'me; but considering and watching, I found it so 'indeed. But of particulars here I intend nothing; 'only this, methinks, I must let fall before all men, 'I do prefer this book of Martin Luther upon the 'Galatians, excepting the Holy Bible, before all 'the books that ever I have seen, as most fit for a 'wounded conscience.

'131. And now I found, as I thought, that I 'loved Christ dearly; oh! methought my soul 'cleaved unto him, my affections cleaved unto him. 'I felt love to him as hot as fire; and now, as 'Job said, I thought I should die in my nest; but 'I did quickly find that my great love was but 'little, and that I, who had, as I thought, such 'burning love to Jesus Christ, could let him go 'again for a very trifle; God can tell how to abase 'us, and can hide pride from man. Quickly after 'this my love was tried to purpose.'

132. For after the Lord had, in this manner, thus graciously delivered me from this great and sore temptation, and had set me down so sweetly in the faith of his holy gospel, and had given me such strong consolation and blessed evidence from heaven touching my interest in his love through Christ; the tempter came upon me again, and that with a more grievous and dreadful temptation than before.

133. And that was, To sell and part with this most blessed Christ, to exchange him for the things of this life, for anything. The temptation lay upon me for the space of a year, and did follow me so continually that I was not rid of it one day in a month, no, not sometimes one hour in many days together, unless 'when' I was asleep.

134. And though, in my judgment, I was persuaded that those who were once effectually in Christ, as I hoped, through his grace, I had seen myself, could never lose him for ever—for "the land shall not be sold for ever, for the land *is* mine," saith God,† Le. xxv. 23—yet it was a continual vexation to me to think that I should have so much as one such thought within me against a Christ, a Jesus, that had done for me as he had done; 'and yet then I had almost none others, but such blasphemous ones.'

135. But it was neither my dislike of the thought, nor yet any desire and endeavour to resist it that in the least did shake or abate the continuation, or force and strength thereof; for it did always, in almost whatever I thought, intermix itself therewith in such sort that I could neither eat my food, stoop for a pin, chop a stick, or cast mine eye to look on this or that, but still the temptation would come, Sell Christ for this, or sell Christ for that; 'sell him, sell him.'

136. Sometimes it would run in my thoughts, not so little as a hundred times together, Sell him, sell him, sell him; against which I may say, for whole hours together, I have been forced to stand as continually leaning and forcing my spirit against it, least haply, before I were aware, some wicked thought might arise in my heart that might consent thereto; and sometimes also the tempter would make me believe I had consented to it, then should I be as tortured upon a rack for whole days together.

137. This temptation did put me to such scares,

* How natural is it for man to build up vain hopes of long life! Bunyan's vigorous constitution, had he enjoyed the free air of liberty, might have prolonged his pilgrimage to extreme old age. But his long imprisonment shortened his valuable life; it almost amounted to legal murder.—Ed.

† Bunyan, in his treatise on 'Jesus Christ the Advocate,' admirably shows the analogy between the year of jubilee and the Christian's reversion to his inheritance, although deprived for a time of the comfort of it during his pilgrimage, by reason of sin.—Ed.

lest I should at some times, I say, consent thereto, and be overcome therewith, that by the very force of my mind, in labouring to gainsay and resist this wickedness, my very body also would be put into action or motion by way of pushing or thrusting 'with my hands or elbows,' still answering as fast as the destroyer said, Sell him; I will not, I will not, I will not, I will not; no, not for thousands, thousands, thousands of worlds. Thus reckoning lest I should in the midst of these assaults, set too low a value of him, even until I scarce well knew where I was, or how to be composed again.

'138. At these seasons he would not let me eat 'my food at quiet; but, forsooth, when I was set 'at the table at my meat, I must go hence to pray; 'I must leave my food now, and just now, so 'counterfeit holy also would this devil be. When 'I was thus tempted, I should say in myself, Now 'I am at my meat, let me make an end. No, 'said he, you must do it now, or you will displease 'God, and despise Christ. Wherefore I was much 'afflicted with these things; and because of the 'sinfulness of my nature, imagining that these 'things were impulses from God, I should deny to 'do it, as if I denied God; and then should I be 'as guilty, because I did not obey a temptation 'of the devil, as if I had broken the law of God 'indeed.'

139. But to be brief, one morning, as I did lie in my bed, I was, as at other times, most fiercely assaulted with this temptation, to sell and part with Christ; the wicked suggestion still running in my mind, Sell him, sell him, sell him, sell him, 'sell him,' as fast as a man could speak; against which also, in my mind, as at other times, I answered, No, no, not for thousands, thousands, thousands, at least twenty times together. But at last, after much striving, even until I was almost out of breath, I felt this thought pass through my heart, Let him go, if he will! and I thought also, that I felt my heart 'freely' consent thereto. 'Oh, the diligence of Satan!* Oh, the desperateness of man's heart!'

140. Now was the battle won, and down fell I, as a bird that is shot from the top of a tree, into great guilt, and fearful despair. Thus getting out of my bed, I went moping into the field; but God knows, with as heavy a heart as mortal man, I think, could bear; where, for the space of two hours, I was like a man bereft of life, and as now past all recovery, and bound over to eternal punishment.

141. And withal, that scripture did seize upon my soul, "Or profane person, as Esau, who for one morsel of meat, sold his birthright; for ye know, how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." He. xii. 16, 17.

'142. Now was I as one bound, I felt myself 'shut up unto the judgment to come; nothing now 'for two years together would abide with me, but 'damnation, and an expectation of damnation; I 'say, nothing now would abide with me but this, 'save some few moments for relief, as in the sequel 'you will see.'

143. These words were to my soul like fetters of brass to my legs, in the continual sound of which I went for several months together. But about ten or eleven o'clock one day, as I was walking under a hedge, full of sorrow and guilt, God knows, and bemoaning myself for this hard hap, that such a thought should arise within me; suddenly this sentence bolted in upon me, The blood of Christ remits all guilt. At this I made a stand in my spirit; with that, this word took hold upon me, "The blood of Jesus Christ, his Son, cleanseth us from all sin." 1 Jn. i. 7.

144. Now I began to conceive peace in my soul, and methought I saw as if the tempter did leer† and steal away from me, as being ashamed of what he had done. At the same time also I had my sin, and the blood of Christ thus represented to me, that my sin, when compared to the blood of Christ, was no more to it, than this little clot or stone before me, is to this vast and wide field that here I see. This gave me good encouragement for the space of two or three hours; in which time also, methought I saw, by faith, the Son of God, as suffering for my sins; but because it tarried not, I therefore sunk in my spirit, under exceeding guilt again.

'145. But chiefly by the afore-mentioned scrip-'ture, concerning Esau's selling of his birthright; 'for that scripture would lie all day long, all the 'week long, yea, all the year long in my mind, and 'hold me down, so that I could by no means lift 'up myself; for when I would strive to turn me 'to this scripture, or that, for relief, still that 'sentence would be sounding in me, "For ye know, 'how that afterward, when he would have inherited 'the blessing - he found no place of repentance, 'though he sought it carefully with tears."'

146. Sometimes also,‡ I should have a touch from that in Lu. xxii. 32, "I have prayed for thee, that thy faith fail not;" but it would not abide upon me; neither could I indeed, when I considered my state, find ground to conceive in the least, that there should be the root of that grace within me,

* He is a restless, powerful, and malicious enemy; ever striving to drive the sinner to desperation. Let the tempted look to Jesus the serpent-bruiser to shield him, so that the fiery darts of the wicked one may be quenched.—*Mason.*

† Printed 'did hear' in first edition.—Ed.

‡ Altered to 'indeed' in later editions.—Ed.

having sinned as I had done. Now was I tore and rent in heavy case, for many days together.

147. Then began I with sad and careful heart, to consider of the nature and largeness of my sin, and to search in the Word of God, if I could in any place espy a word of promise, or any encouraging sentence by which I might take relief. Wherefore I began to consider that third of Mark, All manner of sins and blasphemies shall be forgiven unto the sons of men, wherewith soever they shall blaspheme. Which place, methought, at a blush, did contain a large and glorious promise, for the pardon of high offences; but considering the place more fully, I thought it was rather to be understood as relating more chiefly to those who had, while in a natural estate, committed such things as there are mentioned; but not to me, who had not only received light and mercy, but that had, both after, and also contrary to that, so slighted Christ as I had done.

148. I feared therefore that this wicked sin of mine, might be that sin unpardonable, of which he there thus speaketh. "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mar. iii. 29. And I did the rather give credit to this, because of that sentence in the Hebrews, "For ye know, how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." 'And this stuck always with me.'

'149. And now was I both a burden and a 'terror to myself, nor did I ever so know, as now, 'what it was to be weary of my life, and yet afraid 'to die. Oh, how gladly now would I have been 'anybody but myself! Anything but a man! 'and in any condition but mine own! for there 'was nothing did pass more frequently over my 'mind, than that it was impossible for me to be 'forgiven my transgression, and to be saved from 'wrath to come.'

150. And now began I to labour to call again time that was past; wishing a thousand times twice told, that the day was yet to come, when I should be tempted to such a sin! concluding with great indignation, both against my heart, and all assaults, how I would rather have been torn in pieces, than found a consenter thereto. But, alas! these thoughts, and wishings, and resolvings, were now too late to help me; the thought had passed my heart, God hath let me go, and I am fallen. Oh! thought I, "that it was with me as in months past, as in the days *when* God preserved me!" Job xxix. 2.

151. Then again, being loath and unwilling to perish, I began to compare my sin with others, to see if I could find that any of those that were saved had done as I had done. So I considered David's adultery and murder, and found them most heinous crimes; and those too committed after light and grace received; but yet by considering, I perceived that his transgressions were only such as were against the law of Moses; from which the Lord Christ could, with the consent of his Word, deliver him: but mine was against the gospel; yea, against the Mediator thereof; 'I had sold my Saviour.'

152. Now again should I be as if racked upon the wheel,* when I considered, that, besides the guilt that possessed me, I should be so void of grace, so bewitched. What, thought I, must it be no sin but this? Must it needs be the *great transgression?* Ps. xix. 13. Must *that* wicked one touch my soul? 1 Jn. v. 18. Oh, what stings did I find in all these sentences!

'153. What, thought I, is there but one sin that 'is unpardonable? But one sin that layeth the 'soul without the reach of God's mercy; and must 'I be guilty of that? Must it needs be that? Is 'there but one sin among so many millions of sins, 'for which there is no forgiveness; and must I 'commit this? Oh, unhappy sin! Oh, unhappy 'man! These things would so break and con-'found my spirit, that I could not tell what to do; 'I thought, at times, they would have broke my 'wits; and still, to aggravate my misery, that 'would run in my mind, "Ye know how that after-'ward, when he would have inherited the blessing, 'he was rejected." Oh! none knows the terrors 'of those days but myself.'

154. After this I came to consider of Peter's sin, which he committed in denying his master; and indeed, this came nighest to mine, of any that I could find; for he had denied his Saviour, as I, and that after light and mercy received; yea, and that too, after warning given him. I also considered, that he did it both once and twice; and that, after time to consider betwixt. But though I put all these circumstances together, that, if possible, I might find help, yet I considered again, that his was but a denial of his master, but mine was a selling of my Saviour. Wherefore I thought with myself, that I came nearer to Judas, than either to David or Peter.

155. Here again my torment would flame out and afflict me; yea, it would grind me, as it were, to powder, to discern the preservation of God

* 'Racked or broken upon the wheel,' was a horrid mode of torturing a criminal to death, formerly used in France. The sufferer was stretched and made fast upon a large wheel, when the executioner, with a heavy iron bar, proceeded to break every bone in his body; beginning with the toes and fingers, and proceeding to crush those bones that the least affected life, and ending by crushing the skull into the brains. How piercing must have been the convictions of sin upon Bunyan's soul, to have led him to such a simile!—Ed.

towards others, while I fell into the snare; for in my thus considering of other men's sins, and comparing of them with my own, I could evidently see how God preserved them, notwithstanding their wickedness, and would not let them, as he had let me, to become a son of perdition.

156. But oh, how did my soul, at this time, prize the preservation that God did set about his people! Ah, how safely did I see them walk, whom God had hedged in! They were within his care, protection, and special providence; though they were full as bad as I by nature; yet because he loved them, he would not suffer them to fall without the range of mercy; but as for me, I was gone, I had done it; he would not preserve me, nor keep me; but suffered me, because I was a reprobate, to fall as I had done. Now, did those blessed places, that spake of God's keeping his people, shine like the sun before me, though not to comfort me, but to show me the blessed state and heritage of those whom the Lord had blessed.

'157. Now I saw, that as God had his hand 'in all providences and dispensations that overtook 'his elect, so he had his hand in all the temptations that they had to sin against him, not to 'animate them unto wickedness, but to choose 'their temptations and troubles for them; and also 'to leave them, for a time, to such sins only as 'might not destroy, but humble them; as might 'not put them beyond, but lay them in the way of 'the renewing of his mercy. But oh, what love, 'what care, what kindness and mercy did I now 'see, mixing itself with the most severe and dreadful of all God's ways to his people! He would 'let David, Hezekiah, Solomon, Peter, and others 'fall, but he would not let them fall into sin unpardonable, nor into hell for sin. Oh! thought 'I, these be the men that God hath loved; these 'be the men that God, though he chastiseth them, 'keeps them in safety by him, and them whom he 'makes to abide under the shadow of the Almighty. 'But all these thoughts added sorrow, grief, and 'horror to me, as whatever I now thought on, it 'was killing to me. If I thought how God kept 'his own, that was killing to me. If I thought of 'how I was falling myself, that was killing to me. As 'all things wrought together for the best, and to do 'good to them that were the called, according to 'his purpose; so I thought that all things wrought 'for my damage, and for my eternal overthrow.'

158. Then, again, I began to compare my sin with the sin of Judas, that, if possible, I might find that mine differed from that which, in truth, is unpardonable. And, oh! thought I, if it 'should differ from it,' though but the breadth of an hair, what a happy condition is my soul in! And, by considering, I found that Judas did his intentionally, but mine was against my 'prayer and' strivings; besides, his was committed with much deliberation, but mine in a fearful hurry, on a sudden; 'all this while' I was tossed to and fro, like the locusts, and driven from trouble to sorrow; hearing always the sound of Esau's fall in mine ears, and of the dreadful consequences thereof.

159. Yet this consideration about Judas, his sin was, for a while, some little relief unto me; for I saw I had not, as to the circumstances, transgressed so foully as he. But this was quickly gone again, for, I thought with myself, there might be more ways than one to commit the unpardonable sin; 'also I thought' that there might be degrees of that, as well as of other transgressions; wherefore, for ought I yet could perceive, this iniquity of mine might be such, as might never be passed by.

'160. I was often now ashamed, that I should 'be like such an ugly man as Judas; I thought, 'also, how loathsome I should be unto all the saints 'at the day of judgment; insomuch, that now I 'could scarce see a good man, that I believed had 'a good conscience, but I should feel my heart 'tremble at him, while I was in his presence. Oh! 'now I saw a glory in walking with God, and what a 'mercy it was to have a good conscience before him.

'161. I was much about this time tempted to 'content myself, by receiving some false opinion; 'as that there should be no such thing as a day 'of judgment, that we should not rise again, and 'that sin was no such grievous thing; the tempter 'suggesting thus, For if these things should indeed be true, yet to believe otherwise, would 'yield you ease for the present. If you must 'perish, never torment yourself so much before 'hand; drive the thoughts of damning out of your 'mind, by possessing your mind with some such 'conclusions that Atheists and Ranters do use to 'help themselves withal.

'162. But, oh! when such thoughts have led 'through my heart, how, as it were, within a step, 'hath death and judgment been in my view! me'thought the judge stood at the door, I was as if it 'was come already; so that such things could have 'no entertainment. But, methinks, I see by this, 'that Satan will use any means to keep the soul 'from Christ; he loveth not an awakened frame 'of spirit; security, blindness, darkness, and error 'is the very kingdom and habitation of the wicked 'one.

'163. I found it hard work now to pray to God, 'because despair was swallowing me up; I thought 'I was, as with a tempest, driven away from God, 'for always when I cried to God for mercy, this 'would come in, It is too late, I am lost, God hath 'let me fall; not to my correction, but condemnation; my sin is unpardonable; and I know, con'cerning Esau, how that, after he had sold his

'birthright, he would have received the blessing, 'but was rejected. About this time, I did light 'on that dreadful story of that miserable mortal, 'Francis Spira;* a book that was to my troubled 'spirit as salt, when rubbed into a fresh wound; 'every sentence in that book, every groan of that 'man, with all the rest of his actions in his dolours, 'as his tears, his prayers, his gnashing of teeth, 'his wringing of hands, his twining and twisting, 'languishing and pining away under that mighty 'hand of God that was upon him, was as knives 'and daggers in my soul; especially that sentence 'of his was frightful to me, Man knows the be-'ginning of sin, but who bounds the issues thereof? 'Then would the former sentence, as the conclusion 'of all, fall like a hot thunderbolt again upon my 'conscience; "for you know how that afterward, 'when he would have inherited the blessing, he 'was rejected; for he found no place of repentance, 'though he sought it carefully with tears."'

164. Then was I struck into a very great trembling, insomuch that at sometimes I could, for whole days together, feel my very body, as well as my mind, to shake and totter under the sense of the dreadful judgment of God, that should fall on those that have sinned that most fearful and unpardonable sin. I felt also such a clogging and heat at my stomach, by reason of this my terror, that I was, especially at some times, as if my breast bone would have split in sunder; then I thought of that concerning Judas, who, by his falling headlong, burst asunder, and all his bowels gushed out. Ac. i. 18.

165. I feared also that this was the mark that the Lord did set on Cain, even continual fear and trembling, under the heavy load of guilt that he had charged on him for the blood of his brother Abel. Thus did I wind, and twine, and shrink, under the burden that was upon me; which burden also did so oppress me, that I could neither stand, nor go, nor lie, either at rest or quiet.

166. Yet that saying would sometimes come to my mind, He hath received gifts for the rebellious. Ps. lxviii. 18. "The rebellious," thought I; why, surely they are such as once were under subjection to their prince, even those who, after they have sworn subjection to his government, have taken up arms against him; 'and this, thought I, is my 'very condition; once I loved him, feared him, 'served him; but now I am a rebel; I have sold 'him, I have said, Let him go if he will; but yet 'he has gifts for rebels, and then why not for me?'

167. This sometimes I thought on, and should labour to take hold thereof, that some, though small, refreshment might have been conceived by me; but in this also I missed of my desire, I was driven with force beyond it, 'I was' like a man that is going to the place of execution, even by that place where he would fain creep in and hide himself, but may not.

168. Again, after I had thus considered the sins of the *saints* in particular, and found mine went beyond them, then I began to think thus with myself: Set the case I should put all theirs together, and mine alone against them, might I not then find some encouragement? For if mine, though bigger than any one, yet should but be equal to all, then there is hopes; for that blood that hath virtue enough 'in it' to wash away all theirs, hath also virtue enough in it to do away mine, though this one be full as big, if no bigger, than all theirs. Here, again, I should consider the sin of David, of Solomon, of Manasseh, of Peter, and the rest of the great offenders; and should also labour, what I might with fairness, to aggravate and heighten their sins by several circumstances: but, alas! it was all in vain.†

'169. I should think with myself that David 'shed blood to cover his adultery, and that by the 'sword of the children of Ammon; a work that 'could not be done but by continuance and deliber-'ate contrivance, which was a great aggravation 'to his sin. But then this would turn upon me: 'Ah! but these were but sins against the law, 'from which there was a Jesus sent to save them; 'but yours is a sin against the Saviour, and who 'shall save you from that?

'170. Then I thought on Solomon, and how he 'sinned in loving strange women, in falling away 'to their idols, in building them temples, in doing 'this after light, in his old age, after great mercy 'received; but the same conclusion that cut me 'off in the former consideration, cut me off as to 'this; namely, that all those were but sins against 'the law, for which God had provided a remedy; 'but I had sold my Saviour, and there now 'remained no more sacrifice for sin.

'171. I would then add to those men's sins, the 'sins of Manasseh, how that he built altars for

* 'A Relation of the Fearful Estate of Francis Spira.'

'Here see a soul that's all despair; a man
All hell; a spirit all wounds.
Reader, would'st see what may you never feel,
Despair, racks, torments, whips of burning steel?
Behold this man, this furnace, in whose heart,
Sin hath created hell.'

From the address to the reader, in a copy of this awful narrative in possession of the Editor. Spira was filled with remorse and despair for having been induced, by improper motives, to become a papist.—Ed.

† No Christian minister ever dwelt more richly on the 'Saint's Knowledge of Christ's Love' than Bunyan. See vol. ii. p. 1. It was the result of this soul-harrowing experience. He there shows its heights exceeding the highest heavens, depths below the deepest hell, lengths and breadths beyond comprehension. That treatise ought to be read and cherished by every trembling believer.—Ed.

'idols in the house of the Lord; he also observed 'times, used enchantment, had to do with wizards, 'was a wizard, had his familiar spirits, burned 'his children in the fire in sacrifice to devils, and 'made the streets of Jerusalem run down with the 'blood of innocents. These, thought I, are great 'sins, sins of a bloody colour; yea, it would turn 'again upon me: They are none of them of the 'nature of yours; you have parted with Jesus, you 'have sold your Saviour.'

172. This one consideration would always kill my heart, My sin was point blank against my Saviour; and that too, at that height, that I had in my heart said of him, Let him go if he will. Oh! methought, this sin was bigger than the sins of a country, of a kingdom, or of the whole world, no one pardonable, nor all of them together, was able to equal mine; mine outwent them every one.

173. Now I should find my mind to flee from God, as from the face of a dreadful judge; yet this was my torment, I could not escape his hand: "It is a fearful thing to fall into the hands of the living God." He. x. 31. But blessed be his grace, that scripture, in these flying sins,* would call as running after me, "I have blotted out, as a thick cloud, thy transgressions; and, as a cloud, thy sins: return unto me, for I have redeemed thee." Is. xliv. 22. This, I say, would come in upon my mind, when I was fleeing from the face of God; for I did flee from his face, that is, my mind and spirit fled before him; by reason of his highness, I could not endure; then would the text cry, "Return unto me;" it would cry aloud with a very great voice, "Return unto me, for I have redeemed thee." Indeed, this would make me make a little stop, and, as it were, look over my shoulder behind me, to see if I could discern that the God of grace did follow me with a pardon in his hand, but I could no sooner do that, but all would be clouded and darkened again by that sentence, "For you know how that afterwards, when he would have inherited the blessing, he found no place of repentance, though he sought it carefully with tears." Wherefore I could not return, but fled, though at sometimes it cried, "Return, return," as if it did holloa after me. But I feared to close in therewith, lest it should not come from God; for that other, as I said, was still sounding in my conscience, "For you know how that afterwards, when he would have inherited the blessing, he was rejected," &c.

'174. Once as I was walking to and fro in a 'good man's shop, bemoaning of myself in my 'sad and doleful state, afflicting myself with self-'abhorrence for this wicked and ungodly thought; 'lamenting, also, this hard hap of mine, for that 'I should commit so great a sin, greatly fearing I 'should not be pardoned; praying, also, in my 'heart, that if this sin of mine did differ from that 'against the Holy Ghost, the Lord would show it 'me. And being now ready to sink with fear, 'suddenly there was, as if there had rushed in at 'the window, the noise of wind upon me, but very 'pleasant, and as if I heard a voice speaking, 'Didst ever refuse to be justified by the blood of 'Christ? And, withal my whole life and pro-'fession past was, in a moment, opened to me, 'wherein I was made to see that designedly I 'had not; so my heart answered groaningly, No. 'Then fell, with power, that word of God upon 'me, "See that ye refuse not him that speaketh." 'He. xii. 25. This made a strange seizure upon my 'spirit; it brought light with it, and commanded 'a silence in my heart of all those tumultuous 'thoughts that before did use, like masterless hell-'hounds, to roar and bellow, and make a hideous 'noise within me. It showed me, also, that Jesus 'Christ had yet a word of grace and mercy for 'me, that he had not, as I had feared, quite for-'saken and cast off my soul; yea, this was a kind 'of a chide for my proneness to desperation; a 'kind of a threatening me if I did not, notwithstand-'ing my sins and the heinousness of them, venture 'my salvation upon the Son of God. But as to 'my determining about this strange dispensation, 'what it was I knew not; or from whence it came I 'know not. I have not yet, in twenty years' time, 'been able to make a judgment of it; I thought 'then what here I shall be loath to speak. But 'verily, that sudden rushing wind was as if an angel 'had come upon me; but both it and the salvation 'I will leave until the day of judgment; only this 'I say, it commanded a great calm in my soul, it 'persuaded me there might be hope; it showed me, 'as I thought, what the sin unpardonable was, and 'that my soul had yet the blessed privilege to flee to 'Jesus Christ for mercy. But, I say, concerning 'this dispensation, I know not what yet to say unto 'it; which was, also, in truth, the cause that, at 'first, I did not speak of it in the book; I do now, 'also, leave it to be thought on by men of sound 'judgment. I lay not the stress of my salvation 'thereupon, but upon the Lord Jesus, in the pro-'mise; yet, seeing I am here unfolding of my secret 'things, I thought it might not be altogether inex-'pedient to let this also show itself, though I cannot 'now relate the matter as there I did experience 'it. This lasted, in the savour of it, for about three 'or four days, and then I began to mistrust and to 'despair again.†

* Altered, in later editions, to 'flying fits.'—Ed.

† Internal conflicts, dreams, or visions *ought* not to be the source of peace or of bitterness to the soul. If they drive us to Christ, we may hope that they are from heaven for our

'175. Wherefore, still my life hung in doubt 'before me, not knowing which way I should tip; 'only this I found my soul desire, even to cast 'itself at the foot of grace, by prayer and supplication. But, oh! it was hard for me now to 'bear the face to pray to this Christ for mercy, 'against whom I had thus most vilely sinned; it 'was hard work, I say, to offer to look him in 'the face against whom I had so vilely sinned; 'and, indeed, I have found it as difficult to come 'to God by prayer, after backsliding from him, as 'to do any other thing. Oh, the shame that did 'now attend me! especially when I thought I am 'now a-going to pray to him for mercy that I had 'so lightly esteemed but a while before! I was 'ashamed, yea, even confounded, because this villany had been committed by me; but I saw there 'was but one way with me, I must go to him and 'humble myself unto him, and beg that he, of his 'wonderful mercy, would show pity to me. and 'have mercy upon my wretched sinful soul.

'176. Which, when the tempter perceived, he 'strongly suggested to me, That I ought not to 'pray to God; for prayer was not for any in my 'case, neither could it do me good, because I had 'rejected the Mediator, by whom all prayer came 'with acceptance to God the Father, and without 'whom no prayer could come into his presence. 'Wherefore, now to pray is but to add sin to sin; 'yea, now to pray, seeing God has cast you off, 'is the next way to anger and offend him more 'than you ever did before.

'177. For God, saith he, hath been weary of 'you for these several years already, because you 'are none of his; your bawlings in his ears hath 'been no pleasant voice to him; and, therefore, he 'let you sin this sin, that you might be quite cut 'off; and will you pray still? This the devil 'urged, and set forth that, in Numbers, when 'Moses said to the children of Israel, That because 'they would not go up to possess the land when 'God would have them, therefore, for ever after, 'God did bar them out from thence, though they 'prayed they might, with tears. Nu. xiv. 36, 37, &c.

'178. As it is said in another place, Ex. xxi. 14, 'the man that sins presumptuously shall be taken 'from God's altar, that he may die; even as Joab 'was by King Solomon, when he thought to find 'shelter there, 1 Ki. ii. 28, &c. These places did 'pinch me very sore; yet, my case being desperate, I thought with myself I can but die; and 'if it must be so, it shall once be said, that such 'an one died at the foot of Christ in prayer.* This 'I did, but with great difficulty, God doth know; 'and that because, together with this, still that 'saying about Esau would be set at my heart, 'even like a flaming sword, to keep the way of the 'tree of life, lest I should taste thereof and live. 'Oh! who knows how hard a thing I found it to 'come to God in prayer.

'179. I did also desire the prayers of the people 'of God for me, but I feared that God would give 'them no heart to do it; yea, I trembled in my 'soul to think that some or other of them would 'shortly tell me, that God had said those words to 'them that he once did say to the prophet concerning the children of Israel, "Pray not thou for this 'people," for I have rejected them. Je. xi. 14. So, 'pray not for him, for I have rejected him. Yea, 'I thought that he had whispered this to some of 'them already, only they durst not tell me so, 'neither durst I ask them of it, for fear, if it 'should be so, it would make me quite besides 'myself. Man knows the beginning of sin, said 'Spira, but who bounds the issues thereof?'

180. About this time I took an opportunity to break my mind to an ancient Christian, and told him all my case; I told him, also, that I was afraid that I had sinned the sin against the Holy Ghost; and he told me he thought so too. Here, therefore, I had but cold comfort; but, talking a little more with him, I found him, though a good man, a stranger to much combat with the devil. Wherefore, I went to God again, as well as I could, for mercy still.

181. Now, also, did the tempter begin to mock me in my misery, saying, that, seeing I had thus parted with the Lord Jesus, and provoked him to displeasure, who would have stood between my soul and the flame of devouring fire, there was now but one way, and that was, to pray that God the Father would be the Mediator betwixt his Son and me, that we might be reconciled again, and that I might have that blessed benefit in him that his blessed saints enjoyed.

182. Then did that scripture seize upon my soul, He is of one mind, and who can turn him? Oh! I saw it was as easy to persuade him to make a new world, a new covenant, or new Bible, besides that we have already, as to pray for such a thing. This was to persuade him that what he had done already was mere folly, and persuade with him to alter, yea, to disannul, the whole way of salvation; and then would that saying rend my soul asunder, "Neither is there salvation in any

relief; but if their tendency is to despair, by undervaluing the blood of atonement, or to lasciviousness, they are from Satan. Our real dependence must be upon 'a more sure word of prophecy:' if we are well-grounded in the promises, it will save us from many harassing doubts and fears which arise from a reliance upon our feelings.—Ed.

* That a poor penitent should perish at the feet of Jesus is an utter impossibility. God, when manifest in the flesh, decreed, that 'Whosoever cometh unto me, I will in no wise cast out.' 'I will give him rest.' His Word must stand fast for ever.—Ed.

other: for there is none other name under heaven, given among men, whereby we must be saved." Ac. iv. 12.

'183. Now, the most free, and full, and gra-
'cious words of the gospel were the greatest tor-
'ment to me; yea, nothing so afflicted me as the
'thoughts of Jesus Christ, the remembrance of a
'Saviour; because I had cast him off, brought
'forth the villany of my sin, and my loss by it to
'mind; nothing did twinge my conscience like
'this. Every time that I thought of the Lord
'Jesus, of his grace, love, goodness, kindness,
'gentleness, meekness, death, blood, promises and
'blessed exhortations, comforts and consolations,
'it went to my soul like a sword; for still, unto
'these my considerations of the Lord Jesus, these
'thoughts would make place for themselves in my
'heart; aye, this is the Jesus, the loving Saviour,
'the Son of God, whom thou hast parted with,
'whom you slighted, despised, and abused. This
'is the only Saviour, the only Redeemer, the only
'one that could so love sinners as to wash them
'from their sins in his own most precious blood; but
'you have no part nor lot in this Jesus, you have
'put him from you, you have said in your heart,
'Let him go if he will. Now, therefore, you are
'severed from him; you have severed yourself
'from him. Behold, then, his goodness, but your-
'self to be no partaker of it. Oh, thought I,
'what have I lost! What have I parted with!
'What have I disinherited my poor soul of! Oh!
'it is sad to be destroyed by the grace and mercy
'of God; to have the Lamb, the Saviour, turn
'lion and destroyer. Ra. vi.* I also trembled, as I
'have said, at the sight of the saints of God, espe-
'cially at those that greatly loved him, and that
'made it their business to walk continually with
'him in this world; for they did, both in their
'words, their carriages, and all their expressions
'of tenderness and fear to sin against their pre-
'cious Saviour, condemn, lay guilt upon, and also
'add continual affliction and shame unto my soul.
'The dread of them was upon me, and I trembled
'at God's Samuels. 1 Sa. xvi. 4.'

184. Now, also, the tempter began afresh to mock my soul another way, saying that Christ, indeed, did pity my case, and was sorry for my loss; but forasmuch as I had sinned and transgressed, as I had done, he could by no means help me, nor save me from what I feared; for my sin was not of the nature of theirs for whom he bled and died, neither was it counted with those that were laid to his charge when he hanged on the tree. Therefore, unless he should come down from heaven and die anew for this sin, though, indeed, he did greatly pity me, yet I could have no benefit of him. These things may seem ridiculous to others, even as ridiculous as they were in themselves, but to me they were most tormenting cogitations; every of them augmented my misery, that Jesus Christ should have so much love as to pity me when he could not help me; nor did I think that the reason why he could not help me was because his merits were weak, or his grace and salvation spent on them already, but because his faithfulness to his threatening would not let him extend his mercy to me. Besides, I thought, as I have already hinted, that my sin was not within the bounds of that pardon that was wrapped up in a promise; and if not, then I knew assuredly, that it was more easy for heaven and earth to pass away than for me to have eternal life. So that the ground of all these fears of mine did arise from a steadfast belief that I had of the stability of the holy Word of God, and, also, from my being misinformed of the nature of my sin.

185. But, oh! how this would add to my affliction, to conceit that I should be guilty of such a sin for which he did not die. These thoughts would so confound me, and imprison me, and tie me up from faith, that I knew not what to do; but, oh! thought I, that he would come down again! Oh! that the work of man's redemption was yet to be done by Christ! How would I pray him and entreat him to count and reckon this sin amongst the rest for which he died! But this scripture would strike me down as dead, "Christ being raised from the dead dieth no more; death hath no more dominion over him." Ro. vi. 9.†

186. Thus, by the strange and unusual assaults of the tempter, was my soul, like a broken vessel, driven as with the winds, and tossed sometimes headlong into despair, sometimes upon the covenant of works, and sometimes to wish that the new covenant, and the conditions thereof, might, so far forth as I thought myself concerned, be turned another way and changed. But in all these I was but as those that justle against the rocks; more broken, scattered, and rent. Oh, the unthought of imaginations, frights, fears, and terrors that are affected by a thorough application of guilt, yielded to desperation! this is the man that hath "his dwelling among the tombs" with the dead; that is, always crying out and "cutting himself with stones." Mar. v. 2–5. But I say, all in vain; desperation will not comfort him, the old covenant will not save him; nay, heaven and earth shall

* How soul-rending a thought! but it can only be the case with those who continue to their death *despising* the Saviour. Those who love him are kept by almighty power, everlasting love, and irresistible grace.—Ed.

† Happy would it be for tempted souls, in their distress, to look simply to the declarations and promises of God in the Word; we there find salvation completed by Christ. Our duty is to look in faith and prayer to the Spirit of God for the application and comfort of it.—*Mason.*

pass away before one jot or tittle of the Word and law of grace shall fall or be removed. This I saw, this I felt, and under this I groaned; yet this advantage I got thereby, namely, a farther confirmation of the certainty of the way of salvation, and that the Scriptures were the Word of God! Oh! I cannot now express what then I saw and felt of the steadiness of Jesus Christ, the rock of man's salvation; what was done could not be undone, added to, nor altered. I saw, indeed, that sin might drive the soul beyond Christ, even the sin which is unpardonable; but woe to him that was so driven, for the Word would shut him out.

187. Thus was I always sinking, whatever I did think or do. So one day I walked to a neighbouring town, and sat down upon a settle in the street, and fell into a very deep pause about the most fearful state my sin had brought me to; and, after long musing, I lifted up my head, but methought I saw as if the sun that shineth in the heavens did grudge to give light, and as if the very stones in the street, and tiles upon the houses, did bend themselves against me; methought that they all combined together to banish me out of the world; I was abhorred of them, and unfit to dwell among them, or be partaker of their benefits, because I had sinned against the Saviour. O how happy, now, was every creature over [what] I was; for they stood fast and kept their station, but I was gone and lost.

188. Then breaking out in the bitterness of my soul, I said 'to myself,' with a grievous sigh, How can God comfort such a wretch as I? I had no sooner said it but this returned upon me, as an echo doth answer a voice, This sin is not unto death. At which I was as if I had been raised out of a grave, and cried out again, Lord, how couldest thou find out such a word as this? for I was filled with admiration at the fitness, and, also, at the unexpectedness of the sentence, 'the fitness of the Word, the rightness of the timing of it, the power, and sweetness, and light, and glory that came with it, also, was marvellous to me to find. I was now, for the time, out of doubt as to that about which I so much was in doubt before; my fears before were, that my sin was not pardonable, and so that I had no right to pray, to repent, &c., or that if I did, it would be of no advantage or profit to me. But now, thought I, if this sin is not unto death, then it is pardonable; therefore, from this I have encouragement to come to God, by Christ, for mercy, to consider the promise of forgiveness as that which stands with open arms to receive me, as well as others. This, therefore, was a great easement to my mind; to wit, that my sin was pardonable, that it was not the sin unto death. 1 Jn. v. 16, 17. None but those that know what my trouble, by their own experience, was, can tell what relief came to my soul by this consideration; it was a release to me from my former bonds, and a shelter from my former storm. I seemed now to stand upon the same ground with other sinners, and to have as good right to the Word and prayer as any of them.'*

189. Now, 'I say,' I was in hopes that my sin was not unpardonable, but that there might be hopes for me to obtain forgiveness. But, oh, how Satan did now lay about him for to bring me down again! But he could by no means do it, neither this day nor the most part of the next, for this sentence stood like a mill post at my back; yet, towards the evening of the next day, I felt this word begin to leave me and to withdraw its supportation from me, and so I returned to my old fears again, but with a great deal of grudging and peevishness, for I feared the sorrow of despair; 'nor could my faith now longer retain this word.'

190. But the next day, at evening, being under many fears, I went to seek the Lord; and as I prayed, I cried, 'and my soul cried' to him in these words, with strong cries:—O Lord, I beseech thee, show me that thou hast loved me with everlasting love. Je. xxxi. 3. I had no sooner said it but, with sweetness, this returned upon me, as an echo or sounding again, "I have loved thee with an everlasting love." Now I went to bed at quiet; also, when I awaked the next morning, it was fresh upon my soul—'and I believed it.'

191. But yet the tempter left me not; for it could not be so little as an hundred times that he that day did labour to break my peace. Oh! the combats and conflicts that I did then meet with as I strove to hold by this word; that of Esau would fly in my face like to lightning. I should be sometimes up and down twenty times in an hour, yet God did bear me up and keep my heart upon this word, from which I had also, for several days together, very much sweetness and comfortable hopes of pardon; for thus it was made out to me, I loved thee whilst thou wast committing this sin, I loved thee before, I love thee still, and I will love thee for ever.

192. Yet I saw my sin most barbarous, and a filthy crime, and could not but conclude, and that with great shame and astonishment, that I had horribly abused the holy Son of God; wherefore I felt my soul greatly to love and pity him, and my bowels to yearn towards him; for I saw he was still my Friend, and did reward me good for evil; yea, the love and affection that then did burn

* However humbling, this is a truth not to be disputed. The wisest philosopher and most illiterate peasant are upon a level, fallen from God. None will be excluded who come to Christ, whose gracious invitation is general, 'Whosoever will, let him take the water of life freely.' Rev. xxii. 17.—*Mason.*

within to my Lord and Saviour Jesus Christ did work, at this time, such a strong and hot desire of revengement upon myself for the abuse I had done unto him, that, to speak as then I thought, had I had a thousand gallons of blood within my veins, I could freely 'then' have spilt it all at the command and feet of this my Lord and Saviour.

193. And as I was thus in musing and in my studies, 'considering' how to love the Lord and to express my love to him, that saying came in upon me, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But *there is* forgiveness with thee, that thou mayest be feared." Ps. cxxx. 3, 4. These were good words to me,* especially the latter part thereof; to wit, that there is forgiveness with the Lord, that he might be feared; that is, as then I understood it, that he might be loved and had in reverence; for it was thus made out to me, that the great God did set so high an esteem upon the love of his poor creatures, that rather than he would go without their love he would pardon their transgressions.

194. And now was that word fulfilled on me, and I was also refreshed by it, Then shall they be ashamed and confounded, "and never open their mouth any more because of their shame, when I am pacified toward them for all that they have done, saith the Lord God." Ezek. xvi. 63. Thus was my soul at this time, and, as I then did think, for ever, set at liberty from being again afflicted with my former guilt and amazement.

195. But before many weeks were over I began to despond again, fearing lest, notwithstanding all that I had enjoyed, that yet I might be deceived and destroyed at the last; for this consideration came strong into my mind, that whatever comfort and peace I thought I might have from the Word of the promise of life, yet unless there could be found in my refreshment a concurrence and agreement in the Scriptures, let me think what I will thereof, and hold it never so fast, I should find no such thing at the end; "for the Scripture cannot be broken." Jn. x. 35.

196. Now began my heart again to ache and fear I might meet with disappointment at the last; wherefore I began, with all seriousness, to examine my former comfort, and to consider whether one that had sinned as I have done, might with confidence trust upon the faithfulness of God, laid down in those words by which I had been comforted and on which I had leaned myself. But now were brought those sayings to my mind, "For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." Heb. vi. 4–6. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. x. 26, 27. Even "as Esau, who, for one morsel of meat sold his birthright; for ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." Heb. xii. 16, 17.

197. Now was the word of the gospel forced from my soul, so that no promise or encouragement was to be found in the Bible for me; and now would that saying work upon my spirit to afflict me, "Rejoice not, O Israel, for joy as *other* people." Hos. ix. 1. For I saw indeed there was cause of rejoicing for those that held to Jesus; but as for me, I had cut myself off by my transgressions, and left myself neither foot-hold, nor hand-hold, amongst all the stays and props in the precious word of life.

198. And truly I did now feel myself to sink into a gulf, as an house whose foundation is destroyed; I did liken myself, in this condition, unto the case of a child that was fallen into a mill-pit, who, though it could make some shift to scrabble and spraul in the water, yet because it could find neither hold for hand nor foot, therefore at last it must die in that condition. So soon as this fresh assault had fastened on my soul, that scripture came into my heart, "This *is* for *many* days." Dan. x. 14. And indeed I found it was so; for I could not be delivered, nor brought to peace again, until well nigh two years and an half were completely finished. Wherefore these words, though in themselves they tended to discouragement, yet to me, who feared this condition would be eternal, they were at sometimes as an help and refreshment to me.

199. For, thought I, many days are not, not for ever, many days will have an end, therefore seeing I was to be afflicted, not a few, but many days, yet I was glad it was but for many days. Thus, I say, I could recal myself sometimes, and give myself a help, for as soon as ever the words came 'into my mind' at first, I knew my trouble would be long; yet this would be but sometimes, for I could not always think on this, nor ever be helped 'by it,' though I did.

200. Now, while these Scriptures lay before me, and laid sin 'anew' at my door, that saying in the 18th of Luke, with others, did encourage me to prayer. Then the tempter again laid at me very sore, suggesting, That neither the mercy of God,

* This is the proper source of comfort—the records of infallible truth. There is found mercy for the miserable, redemption for the captive, salvation for the lost, heaven for the hell-deserving sinner.—*Mason.*

nor yet the blood of Christ, did at all concern me, nor could they help me for my sin; 'therefore it was in vain to pray.' Yet, thought I, I will pray. But, said the tempter, your sin is unpardonable. 'Well, said I, I will pray. It is to no boot, said he.' Yet, said I, I will pray. So I went to prayer to God; and while I was at prayer, I uttered words to this effect, Lord, Satan tells me that neither thy mercy, nor Christ's blood, is sufficient to save my soul; Lord, shall I honour thee most, by believing thou wilt and canst? or 'him,' by believing thou neither wilt nor canst? Lord, I would fain honour thee, by believing thou wilt and canst.

201. And as I was thus before the Lord, that scripture fastened on my heart, "O [wo] man, great *is* thy faith," Mat. xv. 28, even as if one had clapped me on the back, as I was on my knees before God. Yet I was not able to believe this, 'that this was a prayer of faith,' till almost six months after; for I could not think that I had faith, or that there should be a word for me to act faith on; therefore I should still be as sticking in the jaws of desperation, and went mourning up and down 'in a sad condition,' crying, Is his mercy clean gone? Is his mercy clean gone for ever? And I thought sometimes, even when I was groaning in these expressions, they did seem to make a question whether it was or no; yet I greatly feared it was.

'202. There was nothing now that I longed for 'more than to be put out of doubt, as to this thing 'in question; and, as I was vehemently desiring to 'know if there was indeed hopes for me, these words 'came rolling into my mind, "Will the Lord cast 'off for ever? And will he be favourable no more? 'Is his mercy clean gone for ever? Doth his 'promise fail for evermore? Hath God forgotten 'to be gracious? Hath he in anger shut up his 'tender mercies?" Ps. lxxvii. 7–9. And all the while 'they run in my mind, methought I had this still 'as the answer, It is a question whether he had or 'no; it may be he hath not. Yea, the interrogatory 'seemed to me to carry in it a sure affirmation that 'indeed he had not, nor would so cast off, but would 'be favourable; that his promise doth not fail, 'and that he had not forgotten to be gracious, nor 'would in anger shut up his tender mercy. Some-'thing, also, there was upon my heart at the same 'time, which I now cannot call to mind; which, 'with this text, did sweeten my heart, and made 'me conclude that his mercy might not be quite 'gone, nor clean gone for ever.'*

203. At another time, I remember I was again much under the question, Whether the blood of Christ was sufficient to save my soul? In which doubt I continued from morning till about seven or eight at night; and at last, when I was, as it were, quite worn out with fear, lest it should not lay hold on me, these words did sound suddenly within my heart, He is able. But methought this word ABLE was spoke so loud unto me; it showed such a great word, 'it seemed to be writ in great letters,' and gave such a justle to my fear and doubt, I mean for the time it tarried with me, which was about a day, as I never had from that all my life, either before or after that. Heb. vii. 25.

204. But one morning, when I was again at prayer, and trembling under the fear of this, that no word of God could help me, that piece of a sentence darted in upon me, "My grace is sufficient." At this methought I felt some stay, as if there might be hopes. But, oh how good a thing it is for God to send his Word! For about a fortnight before I was looking on this very place, and then I thought it could not come near my soul with comfort, 'therefore' I threw down my book in a pet. 'Then I thought it was not large enough for me; no, not large enough;' but now, it was as if it had arms of grace so wide that it could not only enclose me, but many more besides.

205. By these words I was sustained, yet not without exceeding conflicts, for the space of seven or eight weeks; for my peace would be in and out, sometimes twenty times a day; comfort now, and trouble presently; peace now, and before I could go a furlong as full of fear and guilt as ever heart could hold; and this was not only now and then, but my whole seven weeks' experience; for this about the sufficiency of grace, and that of Esau's parting with his birthright, would be like a pair of scales within my mind, sometimes one end would be uppermost, and sometimes again the other; according to which would be my peace or trouble.

206. Therefore I still did pray to God, that he would come in with this Scripture more fully on my heart; to wit, that he would help me to apply the whole sentence, 'for as yet I could not: that he gave, I gathered; but further I could not go,' for as yet it only helped me to hope 'there might be mercy for me,' "My grace is sufficient;" and though it came no farther, it answered my former question; to wit, that there was hope; yet, because "for thee" was left out, I was not contented, but prayed to God for that also. Wherefore, one day as I was in a meeting of God's people, full of sadness and terror, for my fears again were strong upon me; and as I was now thinking my soul was never the better, but my case most sad and fearful, these words did, with great power, suddenly break in upon me, "My grace is sufficient for thee, my grace is sufficient for thee, my grace

* Though we may wait long for mercy, yet the hand of faith never knocked in vain at the door of heaven. Mercy is as surely ours as if we had it, if it be given us in faith and patience to wait for it.—*Mason.*

is sufficient for thee," three times together; and, oh! methought that every word was a mighty word unto me; as *my*, and *grace*, and *sufficient*, and *for thee*; they were then, and sometimes are still, far bigger than others be.

207. At which time my understanding was so enlightened, that I was as though I had seen the Lord Jesus look down from heaven through the tiles upon me, and direct these words unto me. This sent me mourning home, it broke my heart, and filled me full of joy, and laid me low as the dust; only it stayed not long with me, I mean in this glory and refreshing comfort, yet it continued with me for several weeks, and did encourage me to hope. But so soon as that powerful operation of it was taken off my heart, that other about Esau returned upon me as before; so my soul did hang as in a pair of scales again, sometimes up and sometimes down, now in peace, and anon again in terror.

208. Thus I went on for many weeks, sometimes comforted, and sometimes tormented; and, especially at some times, my torment would be very sore, for all those scriptures forenamed in the Hebrews, would be set before me, as the only sentences that would keep me out of heaven. Then, again, I should begin to repent that ever that thought went through me, I should also think thus with myself, Why, how many scriptures are there against me? There are but three or four: and cannot God miss them, and save me for all them? Sometimes, again, I should think, Oh! if it were not for these three or four words, now how might I be comforted? And I could hardly forbear, at some times, but to wish them out of the book.

209. Then methought I should see as if both Peter, and Paul, and John, and all the writers, did look with scorn upon me, and hold me in derision; and as if they said unto me, All our words are truth, one of as much force as another. It is not we that have cut you off, but you have cast away yourself; there is none of our sentences that you must take hold upon but these, and such as these: "It is impossible; there remains no more sacrifice for sin." He. vi. And "it had been better for them not to have known" the will of God, "than after they have known *it*, to turn from the holy commandment delivered unto them." 2 Pe. ii. 21. "For the Scriptures cannot be broken."*

'210. These, as the elders of the city of refuge, 'I saw were to be the judges both of my case and 'me, while I stood, with the avenger of blood at my 'heels, trembling at their gate for deliverance, also 'with a thousand fears and mistrusts, I doubted that 'they would shut me out for ever. Jos. xx. 3, 4.'

211. Thus was I confounded, not knowing what to do, nor how to be satisfied in this question, Whether the scriptures could agree in the salvation of my soul? I quaked at the apostles, I knew their words were true, and that they must stand for ever.

212. And I remember one day, as I was in diverse frames of spirit, and considering that these frames were still according to the nature of the several scriptures that came in upon my mind; if this of grace, then was I quiet; but if that of Esau, then tormented; Lord, thought I, if both these scriptures would meet in my heart at once, I wonder which of them would get the better of me. So methought I had a longing mind that they might come both together upon me; yea, I desired of God they might.

213. Well, about two or three days after, so they did indeed; they bolted both upon me at a time, and did work and struggle strangely in me for a while; at last, that about Esau's birthright began to wax weak, and withdraw, and vanish; and this about the sufficiency of grace prevailed with peace and joy. And as I was in a muse about this thing, that scripture came home upon me, "Mercy rejoiceth against judgment." Ja. ii. 13.

214. This was a wonderment to me; yet truly I am apt to think it was of God; for the word of the law and wrath must give place to the word of life and grace; because, though the word of condemnation be glorious, yet the word of life and salvation doth far exceed in glory. 2 Co. iii. 8–12. Mar. ix. 5–7. Also, that Moses and Elias must both vanish, and leave Christ and his saints alone.

215. This scripture did also most sweetly visit my soul, "And him that cometh to me I will in no wise cast out." Jn. vi. 37. Oh, the comfort that I have had from this word, "in no wise!" as who should say, by no means, for no thing, whatever he hath done. But Satan would greatly labour to pull this promise from me, telling of me that Christ did not mean me, and such as I, but sinners of a lower rank, that had not done as I had done. But I should answer him again, Satan, here is in this word no such exception; but "him that comes," HIM, any him; "him that cometh to me I will in no wise cast out." And this I well remember still, that of all the sleights that Satan used to take this scripture from me, yet he never did so much as put this question, But do you come aright? And I have thought the reason was, because he thought I knew full well what coming aright was; for I saw that to come aright was to come as I was, a vile and ungodly sinner, and to cast myself at the feet of mercy, condemning myself for sin.

* To sin against light and knowledge, received in and by the gospel, is a very heinous aggravation of sin. The condition of persons simply ignorant is not so sad by far, as theirs who have been enlightened and yet afterwards apostatized. Let the formalist and lukewarm professors read this and tremble.—*Mason.*

If ever Satan and I did strive for any word 'of 'God in all my life, it was for this good word of 'Christ; he at one end and I at the other. Oh, 'what work did we make!' It was for this in John, 'I say, that we did so tug and strive;' he pulled and I pulled; but, God be praised, 'I got the better of him,' I got some sweetness from it.

216. But, notwithstanding all these helps and blessed words of grace, yet that of Esau's selling of his birthright would still at times distress my conscience; for though I had been most sweetly comforted, and that but just before, yet when that came into 'my' mind, it would make me fear again, I could not be quite rid thereof, it would every day be with me: wherefore now I went another way to work, even to consider the nature of this blasphemous thought; I mean, if I should take the words at the largest, and give them their own natural force and scope, even every word therein. So when I had thus considered, I found, that if they were fairly taken, they would amount to this, that I had freely left the Lord Jesus Christ to his choice, whether he would be my Saviour or no; for the wicked words were these, Let him go if he will. Then that scripture gave me hope, "I will never leave thee nor forsake thee." He. xiii. 5. O Lord, said I, but I have left thee. Then it answered again, "But I will not leave thee." For this I thank God also.

217. Yet I was grievously afraid he should, and found it exceeding hard to trust him, seeing I had so offended him. I could have been exceeding glad that this thought had never befallen, for then I thought I could, with more ease and freedom abundance, have leaned upon his grace. I see it was with me, as it was with Joseph's brethren; the guilt of their own wickedness did often fill them with fears that their brother would at last despise them. Ge. l. 15–17.

218. But above all the scriptures that I yet did meet with, that in the twentieth of Joshua was the greatest comfort to me, which speaks of the slayer that was to flee for refuge. And if the avenger of blood pursue the slayer, then, saith Moses, they that are the elders of the city of refuge shall not deliver him into his hand, because he smote his neighbour unwittingly, and hated him not aforetime. Oh, blessed be God for this word; I was convinced that I was the slayer; and that the avenger of blood pursued me, that I felt with great terror; only now it remained that I inquire whether I have right to enter the city of refuge.* So I found that he must not, who lay in wait to shed blood: 'it was not the wilful murderer,' but he who unwittingly did it, he who did unawares shed blood; 'not of spite, or grudge, or malice, he that shed it unwittingly,' even he who did not hate his neighbour before. Wherefore,

219. I thought verily I was the man that must enter, because I had smitten my neighbour unwittingly, and hated him not aforetime. I hated him not aforetime; no, I prayed unto him, was tender of sinning against him; yea, and against this wicked temptation I had strove for a twelvemonth before; yea, and also when it did pass through my heart, it did it in spite of my teeth: wherefore I thought I had right to enter this city, and the elders, which are the apostles, were not to deliver me up. This, therefore, was great comfort to me; and did give me much ground of hope.

220. Yet being very critical, for my smart had made me that I knew not what ground was sure enough to bear me, I had one question that my soul did much desire to be resolved about; and that was, Whether it be possible for any soul that hath indeed sinned the unpardonable sin, yet after that to receive though but the least true spiritual comfort from God through Christ? The which, after I had much considered, I found the answer was, No, they could not; and that for these reasons:—

221. First, Because those that have sinned that sin, they are debarred a share in the blood of Christ, and being shut out of that, they must needs be void of the least ground of hope, and so of spiritual comfort; for to such "there remaineth no more sacrifice for sins." He. x. 26. Secondly, Because they are denied a share in the promise of life; they shall never be forgiven, "neither in this world, neither in that which is to come." Mat. xii. 32. Thirdly, The Son of God excludes them also from a share in his blessed intercession, being for ever ashamed to own them both before his holy Father, and the blessed angels in heaven. Mar. viii. 38.

222. When I had, with much deliberation, considered of this matter, and could not but conclude that the Lord had comforted me, and that too after this my wicked sin; then, methought, I durst venture to come nigh unto those most fearful and terrible scriptures, with which all this while I had been so greatly affrighted, and on which, indeed, before I durst scarce cast mine eye, yea, had much ado an hundred times to forbear wishing of them out of the Bible; for I thought they would destroy me; but now, I say, I began to take some measure of encouragement to come close to them, to read them, and consider them, and to weigh their scope and tendency.

223. The which, when I began to do, I found their visage changed; for they looked not so grimly on me as before I thought they did. And,

* The Holy Spirit is the candle of the Lord, by whose light the awakened conscience is brought to see something of the mystery of iniquity lurking in the heart. He first convinces of sin, righteousness, and judgment; and then points to Jesus as the only security: 'Behold the Lamb of God.'—*Mason.*

first, I came to the sixth of the Hebrews, yet trembling for fear it should strike me; which when I had considered, I found that the falling there intended was a falling quite away; that is, as I conceived, a falling from, and an absolute denial of the gospel of remission of sins by Christ; for from them the apostle begins his argument. ver. 1–3. Secondly, I found that this falling away must be openly, even in the view of the world, even so as "to put Christ to an open shame." Thirdly, I found that those he there intended were for ever shut up of God, both in blindness, hardness, and impenitency: it is impossible they should be renewed again unto repentance. By all these particulars, I found, to God's everlasting praise, my sin was not the sin in this place intended.

'First, I confessed I was fallen, but not fallen 'away, that is, from the profession of faith in 'Jesus unto eternal life. Secondly, I confessed 'that I had put Jesus Christ to shame by my sin, 'but not to open shame; I did not deny him 'before men, nor condemn him as a fruitless one 'before the world. Thirdly, Nor did I find that 'God had shut me up, or denied me to come, 'though I found it hard work indeed to come to 'him by sorrow and repentance. Blessed be God 'for unsearchable grace.'

224. Then I considered that in the tenth of the Hebrews, and found that the wilful sin there mentioned is not every wilful sin, but that which doth throw off Christ, and then his commandments too. Secondly, That must also be done openly, before two or three witnesses, to answer that of the law. ver. 28. Thirdly, This sin cannot be committed, but with great despite done to the Spirit of grace; despising both the dissuasions from that sin, and the persuasions to the contrary. But the Lord knows, though this my sin was devilish, yet it did not amount to these.

225. And as touching that in the twelfth of the Hebrews, about Esau's selling his birthright, though this was that which killed me, and stood like a spear against me; yet now I did consider, First, That his was not a hasty thought against the continual labour of his mind, but a thought consented to and put in practice likewise, and that too after some deliberation. Ge. xxv. Secondly, It was a public and open action, even before his brother, if not before many more; this made his sin of a far more heinous nature than otherwise it would have been. Thirdly, He continued to slight his birthright: "He did eat and drink, and went his way; thus Esau despised *his* birthright." ver. 34. Yea, twenty years after, he was found to despise it still. "And Esau said, I have enough, my brother; keep that thou hast unto thyself." Ge. xxxiii. 9.

226. Now as touching this, that Esau sought a place of repentance; thus I thought, first, This was not for the birthright, but for the blessing; this is clear from the apostle, and is distinguished by Esau himself; "he took away my birthright (that is, formerly); and, behold, now he hath taken away my blessing." Ge. xxvii. 36. Secondly, Now, this being thus considered, I came again to the apostle, to see what might be the mind of God, in a New Testament style and sense, concerning Esau's sin; and so far as I could conceive, this was the mind of God, That the birthright signified regeneration, and the blessing the eternal inheritance; for so the apostle seems to hint, "Lest there *be* any profane person, as Esau, who for one morsel of meat sold his birthright;" as if he should say, Lest there be any person amongst you, that shall cast off all those blessed beginnings of God that at present are upon him, in order to a new birth, lest they become as Esau, even be rejected afterwards, when they would inherit the blessing.

227. For many there are who, in the day of grace and mercy, despise those things which are indeed the birthright to heaven, who yet, when the deciding day appears, will cry as loud as Esau, "Lord, Lord, open to us;" but then, as Isaac would not repent, no more will God the Father, but will say, I have blessed these, yea, and they shall be blessed; but as for you, depart from me, all ye workers of iniquity. Ge. xxvii. 33. Lu. xiii. 25–27.

228. When I had thus considered these scriptures, and found that thus to understand them was not against, but according to other scriptures; this still added further to my encouragement and comfort, and also gave a great blow to that objection, to wit, that the scripture could not agree in the salvation of my soul. And now remained only the hinder part of the tempest, for the thunder was gone beyond me, only some drops did still remain, that now and then would fall upon me; but because my former frights and anguish were very sore and deep, therefore it did oft befall me still, as it befalleth those that have been scared with fire, I thought every voice was Fire, fire; every little touch would hurt my tender conscience.*

229. But one day, as I was passing in the field, and that too with some dashes on my conscience, fearing lest yet all was not right, suddenly this sentence fell upon my soul, Thy righteousness is in heaven; and methought withal, I saw, with the eyes of my soul, Jesus Christ at God's right hand; there, I say, as my righteousness; so that wherever I was, or whatever I was adoing, God could not say of me, He wants my righteousness, for that was just before him. I also saw, moreover, that it was not my good frame of heart that made my

* This is very beautifully expressed; nothing can be more descriptive of a poor pilgrim who has been toiling through the valley of the shadow of death, and upon whose soul the day-spring from on high has arisen.—Ed.

righteousness better, nor yet my bad frame that made my righteousness worse; for my righteousness was Jesus Christ himself, the same yesterday, and to-day, and for ever. Heb. xiii. 8.

230. Now did my chains fall off my legs indeed, I was loosed from my affliction and irons, my temptations also fled away; so that, from that time, those dreadful scriptures of God left off to trouble me; now went I also home rejoicing, for the grace and love of God. So when I came home, I looked to see if I could find that sentence, Thy righteousness is in heaven; but could not find such a saying, wherefore my heart began to sink again, only that was brought to my remembrance, he "of God is made unto us wisdom, and righteousness, and sanctification, and redemption;" by this word I saw the other sentence true. 1 Co. i. 30.

231. For by this scripture, I saw that the man Christ Jesus, as he is distinct from us, as touching his bodily presence, so he is our righteousness and sanctification before God. Here, therefore, I lived for some time, very sweetly at peace with God through Christ; Oh methought, Christ! Christ! there was nothing but Christ that was before my eyes, I was not now only for looking upon this and the other benefits of Christ apart, as of his blood, burial, or resurrection, but considered him as a whole Christ! As he in whom all these, and all other his virtues, relations, offices, and operations met together, and that 'as he sat' on the right hand of God in heaven.

232. It was glorious to me to see his exaltation, and the worth and prevalency of all his benefits, and that because of this: now I could look from myself to him, and should reckon that all those graces of God that now were green in me, were yet but like those cracked groats and fourpence-halfpennies* that rich men carry in their purses, when their gold is in their trunks at home! Oh, I saw my gold was in my trunk at home! In Christ, my Lord and Saviour! Now Christ was all; all my wisdom, all my righteousness, all my sanctification, and all my redemption.

233. Further, the Lord did also lead me into the mystery of union with the Son of God, that I was joined to him, that I was flesh of his flesh, and bone of his bone, and now was that a sweet word to me in Ep. v. 30. By this also was my faith in him, as my righteousness, the more confirmed to me; for if he and I were one, then his righteousness was mine, his merits mine, his victory also mine. Now could I see myself in heaven and earth at once; in heaven by my Christ, by my head, by my righteousness and life, though on earth by my body or person.

234. Now I saw Christ Jesus was looked on of God, and should also be looked upon by us, as that common or public person,† in whom all the whole body of his elect are always to be considered and reckoned; that we fulfilled the law by him, died by him, rose from the dead by him, got the victory over sin, death, the devil, and hell, by him; when he died, we died; and so of his resurrection. "Thy dead *men* shall live, *together with* my dead body shall they arise," saith he. Is. xxvi. 19. And again, "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight," Ho. vi. 2; which is now fulfilled by the sitting down of the Son of man on the right hand of the Majesty in the heavens, according to that to the Ephesians, he "hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus." Ep. ii. 6.

235. Ah, these blessed considerations and scriptures, with many other of a like nature, were in those days made to spangle in mine eyes, 'so that I have cause to say,' "Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness." Ps. cl. 1, 2.

236. Having thus, in few words, given you a taste of the sorrow and affliction that my soul went under, by the guilt and terror that this my wicked thought did lay me under! and having given you also a touch of my deliverance therefrom, and of the sweet and blessed comfort that I met with afterwards, which comfort dwelt about a twelvemonth with my heart, to my unspeakable admiration; I will now, God willing, before I proceed any further, give you in a word or two, what, as I conceive, was the cause of this temptation; and also after that, what advantage, at the last, it became unto my soul.

* 'Cracked groats and fourpence-halfpennies.' The humility of our author is here most unobtrusively apparent. He had some treasure in his 'earthen vessel;' but, in comparison with his store in Christ, it was like a few cracked groats by the side of massive pure gold. What he meant by 'fourpence-halfpennies' somewhat puzzled me, there never having been any piece of English money coined of that value. I found that a proclamation was issued shortly before Mr. Bunyan's time (April 8, 1603), to save the people from being deceived with the silver harp money of Ireland, purporting to be twelve and sixpenny pieces. It fixed the value of the Irish twelvepence to be ninepence English; so that the Irish sixpence was to pass current for fourpence-halfpenny in England. That accomplished antiquary, Mr. Hawkins, the curator of the coins in the British Museum, shewed me this Irish silver money; and agreed with me in believing that Bunyan alludes to these Irish sixpences, placing them in company with *cracked* groats, depreciated in value. Mr. Hawkins was not aware that they had been in common circulation in England. Vol. iii. p. 739, and note.—Ed.

† 'Common or public,' belonging equally to many. Christ is the federal or covenant head of his church, each member claiming an equal or *common* right to all his merits as a Saviour, Mediator, and Advocate.—Ed.

237. For the causes, I conceived they were principally two: of which two also I was deeply convinced all the time this trouble lay upon me. The first was, for that I did not, when I was delivered from the temptation that went before, still pray to God to keep me from temptations that were to come; for though, as I can say in truth, my soul was much in prayer before this trial seized me, yet then I prayed only, or at the most, principally for the removal of present troubles, and for fresh discoveries of 'his' love in Christ! which I saw afterwards was not enough to do; I also should have prayed that the great God would keep me from the evil that was to come.

238. Of this I was made deeply sensible by the prayer of holy David, who, when he was under present mercy, yet prayed that God would hold him back from sin and temptation to come; "Then," saith he, "shall I be upright, and I shall be innocent from the GREAT transgression." Ps. xix. 13. By this very word was I galled and condemned, quite through this long temptation.

239. That also was another word that did much condemn me for my folly, in the neglect of this duty, He. iv. 16, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." This I had not done, and therefore was suffered thus to sin and fall, according to what is written, "Pray that ye enter not into temptation." And truly this very thing is to this day of such weight and awe upon me, that I dare not, when I come before the Lord, go off my knees, until I entreat him for help and mercy against the temptations that are to come; and I do beseech thee, reader, that thou learn to beware of my negligence, by the affliction that for this thing I did for days, and months, and years, with sorrow undergo.

240. Another cause of this temptation was, that I had tempted God; and on this manner did I do it. Upon a time my wife was great with child, and before her full time was come, her pangs, as of a woman in travail, were fierce and strong upon her, even as if she would have immediately fallen in labour, and been delivered of an untimely birth. Now, at this very time it was, that I had been so strongly tempted to question the being of God; wherefore, as my wife lay crying by me, I said, but with all secrecy imaginable, even thinking in my heart, Lord, if thou wilt now remove this sad affliction from my wife, and cause that she be troubled no more therewith this night, and now were her pangs just upon her, then I shall know that thou canst discern the most secret thoughts of the heart.

241. I had no sooner said it in my heart, but her pangs were taken from her, and she was cast into a deep sleep, and so she continued till morning; at this I greatly marvelled, not knowing what to think; but after I had been awake a good while, and heard her cry no more, I fell to sleeping also. So when I waked in the morning, it came upon me again, even what I had said in my heart the last night, and how the Lord had showed me that he knew my secret thoughts, which was a great astonishment unto me for several weeks after.

242. Well, about a year and a half afterwards, that wicked sinful thought, of which I have spoken before, went through my wicked heart, even this thought, Let Christ go if he will; so when I was fallen under guilt for this, the remembrance of my other thought, and of the effect thereof, would also come upon me with this retort, which also carried rebuke along with it, Now you may see that God doth know the most secret thoughts of the heart.*

243. And with this, that of the passages that were betwixt the Lord and his servant Gideon fell upon my spirit; how because that Gideon tempted God with his fleece, both wet and dry, when he should have believed and ventured upon his word, therefore the Lord did afterwards so try him, as to send him against an innumerable company of enemies; and that too, as to outward appearance, without any strength or help. Ju. vi., vii. Thus he served me, and that justly, for I should have believed his word, and not have put an IF upon the all-seeingness of God.

244. And now to show you something of the advantages that I also gained by this temptation; and first, By this I was made continually to possess in my soul a very wonderful sense both of the being and glory of God, and of his beloved Son; in the temptation 'that went' before, my soul was perplexed with 'unbelief, blasphemy, 'hardness of heart, questions about the being of 'God, Christ, the truth of the Word, and certainty 'of the world to come; I say, then I was greatly 'assaulted and tormented with' atheism; but now the case was otherwise, now was God and Christ continually before my face, though not in a way of comfort, but in a way of exceeding dread and terror. The glory of the holiness of God did at this time break me to pieces; and the bowels and compassion of Christ did break me as on the wheel;† for I could not consider him but as a lost and rejected Christ, the remembrance of which was as the continual breaking of my bones.

245. The Scriptures now also were wonderful things unto me; I saw that the truth and verity of them were the keys of the kingdom of heaven;

* This retort, or rebuke, is inserted twice in the first edition, probably a typographical error.—ED.

† See note on No. 152. The feelings of Bunyan must have been exceedingly pungent.—ED.

those 'that' the Scriptures favour they must inherit bliss, but those 'that' they oppose and condemn must perish evermore. Oh this word, "For the Scripture cannot be broken," would rend the caul of my heart; and so would that other, "Whose soever sins ye remit, they are remitted unto them; and whose soever *sins* ye retain, they are retained." Now I saw the apostles to be the elders of the city of refuge, Jos. xx. 4, those 'that' they were to receive in, were received to life; but those that they shut out were to be slain by the avenger of blood.*

246. Oh! one sentence of the Scripture did more afflict and terrify my mind, I mean those sentences that stood against me, as sometimes I thought they every one did, more I say, than an army of forty thousand men that might have come against me. Woe be to him against whom the Scriptures bend themselves.

247. By this temptation I was made 'to' see more into the nature of the promises than ever I was before; for I lying now trembling under the mighty hand of God, continually torn and rent by the thunderings of his justice; this made me, with careful heart and watchful eye, with great seriousness, to turn over every leaf, and with much diligence, mixed with trembling, to consider every sentence, together with its natural force and latitude.

248. By this temptation, also, I was greatly beaten off my former foolish practice, of putting by the word of promise when it came into my mind; for now, though I could not suck that comfort and sweetness from the promise as I had done at other times, yea, like to a man a-sinking, I should catch at all I saw; formerly I thought I might not meddle with the promise unless I felt its comfort, but now it was no time thus to do, the avenger of blood too hardly did pursue me.

249. Now therefore I was glad to catch at that word, which yet I feared I had no ground or right to own; and even to leap into the bosom of that promise, that yet I feared did shut its heart against me. Now also I should labour to take the Word as God had laid it down, without restraining the natural force of one syllable thereof. O what did I now see in that blessed sixth of John, "And him that cometh to me, I will in no wise cast out," ver. 37. Now I began to consider with myself, that God had a bigger mouth to speak with than I had heart to conceive with. I thought also with myself that he spake not his words in haste, or in unadvised heat, but with infinite wisdom and judgment, and in very truth and faithfulness. 2 Sa. iii. 18.

250. I should in these days, often in my greatest agonies, even flounce towards the promise, as the horses do towards sound ground that yet stick in the mire, concluding, though as one almost bereft of his wits through fear, on this I will rest and stay, and leave the fulfilling of it to the God of heaven that made it. Oh! many a pull hath my heart had with Satan for that blessed sixth of John. I did not now, as at other times, look principally for comfort, though, O how welcome would it have been unto me! But now a word, a word to lean a weary soul upon, that I might not sink for ever! 'it was that I hunted for.'

251. Yea, often when I have been making to the promise, I have seen as if the Lord would refuse my soul for ever. I was often as if I had run upon the pikes, and as if the Lord had thrust at me to keep me from him as with a flaming sword. Then I should think of Esther, who went to petition the king contrary to the law, Es. iv. 16. I thought also of Benhadad's servants, who went with ropes upon their heads to their enemies for mercy. 1 Ki. xx. 31. The woman of Canaan also, that would not be daunted, though called dog by Christ. Mat. xv. 20–28. And the man that went to borrow bread at midnight, Lu. xi. 5–8, were great encouragements unto me.

252. I never saw those heights and depths in grace, and love, and mercy, as I saw after this temptation. Great sins do draw out great grace; and where guilt is most terrible and fierce there the mercy of God in Christ, when showed to the soul, appears most high and mighty. When Job had passed through his captivity, he had "twice as much as he had before." Job xlii. 10. Blessed be God for Jesus Christ our Lord. Many other things I might here make observation of, but I would be brief, and therefore shall at this time omit them, and do pray God that my harms may make others fear to offend, lest they also be made to bear the iron yoke as I 'did.'

'I had two or three times, at or about my 'deliverance from this temptation, such strange 'apprehensions of the grace of God, that I could 'hardly bear up under it, it was so out of measure 'amazing, when I thought it could reach me, that 'I do think, if that sense of it had abode long 'upon me, it would have made me incapable for 'business.'

* This is a view of the power given to the apostles to forgive or retain sins worthy of our serious consideration. That mysterious power, under the pretence of possessing which merchandise is made of souls, if it was not limited to the apostles personally, was intended to be used by all those whom God sends to preach the gospel; an authority to proclaim salvation or condemnation to those who receive or reject the Saviour. Bunyan considers it a similar power to that given to the governors of the city of refuge; to admit the terror-stricken soul that 'shall declare his cause'—or confess his guilt—into the city, there *to abide the judgment* upon him, as in Christ the Refuge. This is very different to the sale of indulgences to commit sin, or to any pretence of human power to forgive sin. Against God we have sinned, and his free mercy, for Christ's sake, alone can remit the punishment due to sin.—Ed.

[ENTERS INTO FELLOWSHIP WITH THE CHURCH OF CHRIST AT BEDFORD, IN WHICH HE AFTERWARDS BECAME A MINISTERING ELDER.]

253. Now I shall go forward to give you a relation of other of the Lord's dealings with me, of his dealings with me at sundry other seasons, and of the temptations I then did meet withal. I shall begin with what I met with when I first did join in fellowship with the people of God in Bedford.* After I had propounded to the church that my desire was to walk in the order and ordinances of Christ with them, and was also admitted by them; while I thought of that blessed ordinance of Christ, which was his last supper with his disciples before his death, that Scripture, "This do in remembrance of me," Lu. xxii. 19, was made a very precious word unto me; for by it the Lord did come down upon my conscience with the discovery of his death for my sins; and as I then felt, did as if he plunged me in the virtue of the same. But, behold, I had not been long a partaker at that ordinance, but such fierce and sad temptations did attend me at all times therein, both to blaspheme the ordinance, and to wish some deadly thing to those that then did eat thereof; that, lest I should at any time be guilty of consenting to these wicked and fearful thoughts, I was forced to bend myself all the while to pray to God to keep me from such blasphemies; and also to cry to God to bless the bread and cup to them as it went from mouth to mouth. The reason of this temptation I have thought since was, because I did not, with that reverence 'as became me,' at first approach to partake thereof.

254. Thus I continued for three quarters of a year, and could never have rest nor ease; but at last the Lord came in upon my soul with that same scripture by which my soul was visited before; and after that I have been usually very well and comfortable in the partaking of that blessed ordinance, and have, I trust, therein discerned the Lord's body as broken for my sins, and that his precious blood hath been shed for my transgressions.

255. Upon a time I was somewhat inclining to a consumption, wherewith, about the spring, I was suddenly and violently seized with much weakness in my outward man, insomuch that I thought I could not live. Now began I afresh to give myself up to a serious examination after my state and condition for the future, and of my evidences for that blessed world to come; for it hath, I bless the name of God, been my usual course, as always, so especially in the day of affliction, to endeavour to keep my interest in the life to come clear before my eye.

256. But I had no sooner began to recall to mind my former experience of the goodness of God to my soul, but there came flocking into my mind, an innumerable company of my sins and transgressions, amongst which these were at this time most to my affliction, namely, my deadness, dulness, and coldness in holy duties; my wanderings of heart, 'of' my wearisomeness in all good things, my want of love to God, his ways, and people, with this at the end of all, Are these the fruits of Christianity? are these the tokens of a blessed man?

257. At the apprehension of these things my sickness was doubled upon me, for now was I sick in my inward man, my soul was clogged with guilt; now also was my former experience of God's goodness to me quite taken out of my mind, and hid as if it had never been, nor seen. Now was my soul greatly pinched between these two considerations, Live I must not, Die I dare not; now I sunk and fell in my spirit, and was giving up all for lost; but as I was walking up and down in the house, as a man in a most woful state, that word of God took hold of my heart, Ye are "justified freely by his grace, through the redemption that is in Christ Jesus." Ro. iii. 24. 'But oh what a turn it made upon me!'

258. Now was I as one awakened out of some troublesome sleep and dream, and listening to this heavenly sentence, I was as if I had heard it thus expounded to me: Sinner, thou thinkest that because of thy sins and infirmities I cannot save thy soul, but behold my Son is by me, and upon him I look, and not on thee, and will deal with thee according as I am pleased with him. At this I was greatly lightened in my mind, and made to understand that God could justify a sinner at any time; it was but 'his' looking upon Christ, and imputing of his benefits to us, and the work was forthwith done.

* The mode of admitting members into the church, among the Baptists, appears to have been the same in Bunyan's days as it is now practised. It is, first to be introduced to the minister, who endeavours to ascertain whether there is an earnest desire to flee from the wrath to come, sincere repentance, and faith in the Lord Jesus Christ. If so, he mentions it to the church; and visitors are appointed, to encourage the young convert, and to scrutinize into moral character. If they are satisfied, he is invited to attend a private church meeting; and if the members have a good hope that he is a decided believer in Jesus, they receive him into their fellowship; and if he requests it, he is publicly baptized in water, and communicates with the church at the Lord's table. This appears to have been the mode in which Bunyan was admitted into the church at Bedford. Most of the Baptist churches now agree with Bunyan, that the baptism of the Holy Ghost, or inward spiritual regeneration, is, alone, the essential pre-requisite to the Lord's table; and they leave members to their own conclusions as to the validity of their having been sprinkled in infancy, or the necessity of immersion in water upon a profession of faith.—ED.

259. And as I was thus in a muse, that scripture also came with great power upon my spirit, Not by works of righteousness which we have done, but according to his mercy he saved us, &c. Tit. iii. 5. 2 Ti. i. 9. Now was I got on high; I saw myself within the arms of grace and mercy; and though I was before afraid to think of a dying hour, yet now I cried, Let me die. Now death was lovely and beautiful in my sight; for I saw we shall never live indeed till we be gone to the other world. Oh, methought this life is but a slumber in comparison of that above; at this time also I saw more in those words, "Heirs of God," Ro. viii. 17, than ever I shall be able to express while I live in this world. "Heirs of God!" God himself is the portion of the saints. This I saw and wondered at, but cannot tell you what I saw.*

'260. Again, as I was at another time very ill 'and weak, all that time also the tempter did 'beset me strongly, for I find he is much for 'assaulting the soul when it begins to approach 'towards the grave, then is his opportunity, 'labouring to hide from me my former experience 'of God's goodness; also setting before me the 'terrors of death and the judgment of God, inso-'much that at this time, through my fear of mis-'carrying for ever, should I now die, I was as one 'dead before death came, and was as if I had felt 'myself already descending into the pit; methought, 'I said, there was no way, but to hell I must; 'but behold, just as I was in the midst of those 'fears, these words of the angels carrying Lazarus 'into Abraham's bosom darted in upon me, as 'who should say, So it shall be with thee when 'thou dost leave this world. This did sweetly 'revive my spirit, and help me to hope in God; 'which, when I had with comfort mused on a while, 'that word fell with great weight upon my mind, '"O death, where *is* thy sting? O grave, where '*is* thy victory?" 1 Cor. xv. 55. At this I became 'both well in body and mind at once, for my sick-'ness did presently vanish, and I walked comfort-'ably in my work for God again.'

261. At another time, though just before I was pretty well and savoury in my spirit, yet suddenly there fell upon me a great cloud of darkness, which did so hide from me the things of God and Christ, that I was as if I had never seen or known them in my life; I was also so overrun in my soul, with a senseless, heartless frame of spirit, that I could not feel my soul to move or stir after grace and life by Christ; I was as if my loins were broken, or as if my hands and feet had been tied or bound with chains. At this time also I felt some weakness to seize 'upon' my outward man, which made still the other affliction the more heavy and uncomfortable 'to me.'

262. After I had been in this condition some three or four days, as I was sitting by the fire, I suddenly felt this word to sound in my heart, I must go to Jesus; at this my former darkness and atheism fled away, and the blessed things of heaven were set within my view. While I was on this sudden thus overtaken with surprise, Wife, said I, is there ever such a scripture, I must go to Jesus? she said she could not tell, therefore I sat musing still to see if I could remember such a place; I had not sat above two or three minutes but that came bolting in upon me, "And to an innumerable company of angels," and withal, Hebrews the twelfth, about the mount Sion was set before mine eyes. ver. 22–24.

263. Then with joy I told my wife, O now I know, I know! But that night was a good night to me, I never had but few better; I longed for the company of some of God's people that I might have imparted unto them what God had showed me. Christ was a precious Christ to my soul that night; I could scarce lie in my bed for joy, and peace, and triumph, through Christ; this great glory did not continue upon me until morning, yet that twelfth of the author to the Hebrews, He. xii. 22, 23, was a blessed scripture to me for many days together after this.

264. The words are these, "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Through this blessed sentence the Lord led me over and over, first to this word, and then to that, and showed me wonderful glory in every one of them. These words also have oft since this time been great refreshment to my spirit. Blessed be God for having mercy on me.

[A BRIEF ACCOUNT OF THE AUTHOR'S CALL TO THE WORK OF THE MINISTRY.]

265. And now I am speaking my experience, I will in this place thrust in a word or two concerning my preaching the Word, and of God's dealing with me in that particular also. For after I had been about five or six years awakened, and helped 'myself' to see both the want and worth of Jesus Christ our Lord, and 'also' enabled to venture my soul upon him, some of the most able among the

* Many will be surprised that Bunyan, who was so ready a writer, should be unable to tell what he saw and felt when in these holy enjoyments; but all who have had similar feelings will unite with him in saying, they are inexpressible, great, and full of glory.—Ed.

saints with us, I say the most able for judgment and holiness of life, as they conceived, did perceive that God had counted me worthy to understand something of his will in his holy and blessed Word, and had given me utterance, in some measure, to express what I saw to others for edification; 'therefore' they desired me, and that with much earnestness, that I would be willing, at sometimes, to take in hand, in one of the meetings, to speak a word of exhortation unto them.*

266. The which, though at the first it did much dash and abash my spirit, yet being still by them desired and intreated, I consented to their request, and did twice at two several assemblies, but in private, though with much weakness and infirmity, discover my gift amongst them; at which they not only seemed to be, but did solemnly protest, as in the sight of the great God, they were both affected and comforted, and gave thanks to the Father of mercies for the grace bestowed on me.

267. After this, sometimes when some of them did go into the country to teach, they would also that I should go with them; where, though as yet I did not, nor durst not, make use of my gift in an open way, yet more privately still as I came amongst the good people in those places, I did sometimes speak a word of admonition unto them also; the which, they as the other received, with rejoicing, at the mercy of God to me-ward, professing their souls were edified thereby.

268. Wherefore, to be brief, at last, being still desired by the church, after some solemn prayer to the Lord, with fasting, I was more particularly called forth, and appointed to a more ordinary and public preaching the word, not only to, and amongst them that believed, but also to offer the gospel to those who had not yet received the faith thereof; about which time I did evidently find in my mind a secret pricking forward thereto; though I bless God, not for desire of vain glory, for at that time I was most sorely afflicted with the fiery darts of the devil concerning my eternal state.

269. But yet could not be content, unless I was found in the exercise of my gift, unto which also I was greatly animated, not only by the continual desires of the godly, but also by that saying of Paul to the Corinthians, "I beseech you, brethren (ye know the household of Stephanus, that it is the first fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints) that ye submit yourselves unto such, and to every one that helpeth with us, and laboureth." 1 Cor. xvi. 15, 16.

270. By this text I was made to see that the Holy Ghost never intended that men who have gifts and abilities should bury them in the earth, but rather did command and stir up such to the exercise of their gift, and also did commend those that were apt and ready so to do, "They have addicted themselves to the ministry of the saints." This scripture, in these days, did continually run in my mind, to encourage me and strengthen me in this my work for God; I have also been encouraged from several other scriptures and examples of the godly, both specified in the Word and other ancient histories (Ac. viii. 4; xviii. 24, 25. 1 Pe. iv. 10. Ro. xii. 6; Foxe's *Acts and Monuments*).

271. Wherefore, though of myself, of all the saints the most unworthy, yet I, but with great fear and trembling at the sight of my own weakness, did set upon the work, and did according to my gift, and the proportion of my faith, preach that blessed gospel that God had showed me in the holy Word of truth; which, when the country understood, they came in to hear the Word by hundreds, and that from all parts, though upon sundry and divers accounts.

272. And I thank God he gave unto me some measure of bowels and pity for their souls, which also did put me forward to labour with great diligence and earnestness, to find out such a word as might, if God would bless it, lay hold of, and awaken the conscience, in which also the good Lord had respect to the desire of his servant; for I had not preached long before some began to be touched by the Word, and to be greatly afflicted in their minds at the apprehension of the greatness of their sin, and of their need of Jesus Christ.

273. But I at first could not believe that God should speak by me to the heart of any man, still counting myself unworthy; yet those who thus were touched would love me and have a peculiar respect for me; and though I did put it from me, that they should be awakened by me, still they would confess it, and affirm it before the saints of God; they would also bless God for me, unworthy wretch that I am! and count me God's instrument that showed to them the way of salvation.

274. Wherefore, seeing them in both their

* This is a very correct view of the excellent mode in which dissenting ministers are generally called to their important work. First, their gifts in prayer and conversation upon Divine things, and aptness in illustrating and confirming what they advance from the Scriptures, is noticed; and, secondly, they are encouraged to pray with and address the poor children in a Sunday school. If they manifest an aptness to teach, they are, thirdly, invited to give an exhortation to the church privately; and then, fourthly, they are encouraged to pray and preach among the poor in country villages and in workhouses. The God who gave the wish and the talent, soon opens a way to still more public usefulness. In most cases, they enter upon a course of study, to fit them for their momentous labours; but many of our most valuable ministers have, like Bunyan, relied entirely upon their prayerful investigation of the Scriptures. His college was a dungeon, his library the Bible; and he came forth with gigantic powers to grapple with the prince of darkness. No human learning could have so fitted him for this terrible and mysterious warfare.—Ed.

words and deeds to be so constant, and also in their hearts so earnestly pressing after the knowledge of Jesus Christ, rejoicing that ever God did send me where they were; then I began to conclude it might be so, that God had owned in his work such a foolish one as I, and then came that word of God to my heart with much sweet refreshment, "The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy." Job xxix. 13.

275. At this therefore I rejoiced, yea, the tears of those whom God did awaken by my preaching would be both solace and encouragement to me; for I thought on those sayings, "Who is he that maketh me glad but the same which is made sorry by me?" 2 Cor. ii. 2; and again, Though "I be not an apostle to others, yet, doubtless, I am to you: for the seal of mine apostleship are ye in the Lord." 1 Cor. ix. 2. These things, therefore, were as another argument unto me that God had called me to, and stood by me in this work.

276. In my preaching of the Word, I took special notice of this one thing, namely, that the Lord did lead me to begin where his Word begins with sinners; that is, to condemn all flesh, and to open and allege that the curse of God, by the law, doth belong to, and lay hold on all men as they come into the world, because of sin. Now this part of my work I fulfilled with great sense;* for the terrors of the law, and guilt for my transgressions, lay heavy on my conscience. I preached what I felt, what I smartingly did feel, even that under which my poor soul did groan and tremble to astonishment.

277. Indeed I have been as one sent to them from the dead; I went myself in chains to preach to them in chains; and carried that fire in my own conscience that I persuaded them to beware of. I can truly say, and that without dissembling, that when I have been to preach, I have gone full of guilt and terror even to the pulpit door, and there it hath been taken off, and I have been at liberty in my mind until I have done my work, and then immediately, even before I could get down the pulpit stairs, I have been as bad as I was before; yet God carried me on, but surely with a strong hand, for neither guilt or hell could take me off my work.

278. Thus I went for the space of two years, crying out against men's sins, and their fearful state because of them. After which the Lord came in upon my own soul with some staid peace and comfort through Christ; for he did give me many sweet discoveries of his blessed grace through him. Wherefore now I altered in my preaching, for still I preached what I saw and felt; now therefore I did much labour to hold forth Jesus Christ in all his offices, relations, and benefits unto the world; and did strive also to discover, to condemn, and remove those false supports and props on which the world doth both lean, and by them fall and perish. On these things also I staid as long as on the other.

279. After this, God led me into something of the mystery of union with Christ; wherefore that I discovered and showed to them also. And when I had travelled through these three chief points of the Word of God, about the space of five years or more, I was caught in my present practice and cast into prison, where I have lain† above as long again, to confirm the truth by way of suffering, as I was before in testifying of it according to the Scriptures in a way of preaching.

280. When I have been preaching, I thank God, my heart hath often all the time of this and the other exercise, with great earnestness, cried to God that he would make the Word effectual to the salvation of the soul; still being grieved lest the enemy should take the Word away from the conscience, and so it should become unfruitful. Wherefore I did labour so to speak the Word, as that thereby, if it were possible, the sin and person guilty might be particularized by it.

281. Also, when I have done the exercise, it hath gone to my heart to think the Word should now fall as rain on stony places, still wishing from my heart, O that they who have heard me speak this day did but see as I do what sin, death, hell, and the curse of God is; and also what the grace, and love, and mercy of God is, through Christ, to men in such a case as they are, who are yet estranged from him. And, indeed, I did often say in my heart before the Lord, That if to be hanged up presently before their eyes would be a means to awaken them, and confirm them in the truth, I gladly should be contented.

282. For I have been in my preaching, especially when I have been engaged in the doctrine of life by Christ, without works, as if an angel of God had stood by at my back to encourage me. Oh, it hath been with such power and heavenly evidence upon my own soul, while I have been labouring to unfold it, to demonstrate it, and to fasten it upon the consciences of others, that I could not be contented with saying, I believe, and am sure; methought I was more than sure, if it be lawful so to express myself, that those things which then I asserted were true.

283. When I went first to preach the Word abroad, the doctors and priests of the country did

* 'With great sense,' means with great *feeling*, arising from his own acute experience.—Ed.

† In the first edition Bunyan says, 'I have lain as long,' (five years). This was in 1660.—Ed.

open wide against me.* But I was persuaded of this, not to render railing for railing, but to see how many of their carnal professors I could convince of their miserable state by the law, and of the want and worth of Christ; for, thought I, This shall answer for me in time to come, when they shall be for my hire before their faces. Ge. xxx. 33.

284. I never cared to meddle with things that were controverted, and in dispute amongst the saints, especially things of the lowest nature; yet it pleased me much to contend with great earnestness for the word of faith and the remission of sins by the death and sufferings of Jesus; but I say, as to other things, I should let them alone, because I saw they engendered strife, and because that they neither, in doing nor in leaving undone, did commend us to God to be his. Besides, I saw my work before me did run in another channel, even to carry an awakening word; to that therefore did I stick and adhere.†

285. I never endeavoured to, nor durst make use of other men's lines,‡ Ro. xv. 18, though I condemn not all that do, for I verily thought, and found by experience, that what was taught me by the Word and Spirit of Christ, could be spoken, maintained, and stood to by the soundest and best established conscience; and though I will not now speak all that I know in this matter, yet my experience hath more interest in that text of Scripture than many amongst men are aware. Ga. i. 11, 12.

286. If any of those who were awakened by my ministry did after that fall back, as sometimes too many did, I can truly say their loss hath been more to me than if one of my own children, begotten of my body, had been going to its grave; I think, verily, I may speak it without an offence to the Lord, nothing hath gone so near me as that, unless it was the fear of the loss of the salvation of my own soul. I have counted as if I had goodly buildings and lordships in those places where my children were born; my heart hath been so wrapped up in the glory of this excellent work, that I counted myself more blessed and honoured of God by this than if he had made me the emperor of the Christian world, or the lord of all the glory of 'the' earth without it! O these words, "He which converteth the sinner from the error of his way shall save a soul from death." Ja. v. 20. '"The fruit of the 'righteous *is* a tree of life; and he that winneth 'souls *is* wise." Pr. xi. 30. "They that be wise 'shall shine as the brightness of the firmament; 'and they that turn many to righteousness as the 'stars for ever and ever." Da. xii. 3. "For what is 'our hope, or joy, or crown of rejoicing? *Are* 'not even ye in the presence of our Lord Jesus 'Christ at his coming? For ye are our glory 'and joy." 1 Th. ii. 19, 20. These, I say, with many 'others of a like nature, have been great refresh-'ments to me.'

287. I have observed, that where I have had a work to do for God, I have had first, as it were, the going of God upon my spirit to desire I might preach there. I have also observed that such and such souls in particular have been strongly set upon my heart, and I stirred up to wish for their salvation; and that these very souls have, after this, been given in as the fruits of my ministry. I have also observed, that a word cast in by the by hath done more execution in a sermon than all that was spoken besides; sometimes also when I have thought I did no good, then I did the most of all; and at other times when I thought I should catch them I have fished for nothing.

'288. I have also observed, that where there 'hath been a work to do upon sinners, there the 'devil hath begun to roar in the hearts, and by 'the mouths of his servants. Yea, oftentimes 'when the wicked world hath raged most, there 'hath been souls awaked by the Word. I could 'instance particulars, but I forbear.'

289. My great desire in my fulfilling my ministry was to get into the darkest places of the country, even amongst those people that were furthest off of profession; yet not because I could not endure the light, for I feared not to show my gospel to any, but because I found my spirit leaned most after awakening and converting work, and the Word that I carried did lead itself most that way 'also;' "yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." Ro. xv. 20.

290. In my preaching I have really been in pain, and have, as it were, travailed to bring forth children to God; neither could I be satisfied unless some fruits did appear in my work. If I were

* When God sends forth a zealous ambassador to publish the glad tidings of salvation to perishing sinners, he will be sure to meet with the fiercest opposition from proud pharisaical professors: so it was from the beginning, and will be to the end of time; but the Lord will work, and none shall hinder. Experimental preaching will always be offensive to the carnal and profane.—*Mason.*

† It is impossible to identify the sect to which Bunyan belonged by reading his works. He rises above all sectarian bias in his earnest efforts to win souls to Christ, and to keep them in a heavenly frame of mind.—ED.

‡ 'Other men's lines,' other men's compositions. Bunyan went himself to the fountain head of Divine truth, and was not taught by the wisdom of his fellow-men in the things that pertained to salvation. He spoke as he felt; and, while he copied no sentence from others, no man that ever wrote has been so copied from by others. Application was once made to the Editor, to publish an admirable sermon which had been taken in short hand from the lips of a D.D.; when, to the surprise of the applicant, he was shown the whole sermon in Bunyan's *Heavenly Footman.*—ED.

fruitless it mattered not who commended me; but if I were fruitful, I cared not who did condemn. I have thought of that, "He that winneth souls *is* wise," Pr. xi. 30; and again, "Lo, children *are* an heritage of the Lord; *and* the fruit of the womb *is his* reward. As arrows in the hand of a mighty man, so *are* children of the youth. Happy *is* the man that hath filled his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." Ps. cxxvii. 3–5.

'291. It pleased me nothing to see people drink 'in opinions if they seemed ignorant of Jesus 'Christ, and the worth of their own salvation, 'sound conviction for sin, especially for unbelief, 'and an heart set on fire to be saved by Christ, 'with strong breathing after a truly sanctified soul; 'that it was that delighted me; those were the 'souls I counted blessed.'

292. But in this work, as in all other, I had my temptations attending me, and that of diverse kinds, as sometimes I should be assaulted with great discouragement therein, fearing that I should not be able to speak the Word at all to edification; nay, that I should not be able to speak sense unto the people; at which times I should have such a strange faintness and strengthlessness seize upon my body that my legs have scarce been able to carry me to the place of exercise.

293. Sometimes, again, when I have been preaching, I have been violently assaulted with thoughts of blasphemy. and strongly tempted to speak the words with my mouth before the congregation. I have also at some times, even when I have begun to speak the Word with much clearness, evidence, and liberty of speech, yet been before the ending of that opportunity so blinded, and so estranged from the things I have been speaking, and have also been so straitened in my speech, as to utterance before the people, that I have been as if I had not known or remembered what I have been about, or as if my head had been in a bag all the time of the exercise.

294. Again, when as sometimes I have been about to preach upon some smart and scorching* portion of the Word, I have found the tempter suggest, What, will you preach this? this condemns yourself; of this your own soul is guilty; wherefore preach not of it at all; or if you do, yet so mince it as to make way for your own escape; lest instead of awakening others, you lay that guilt upon your own soul, as you will never get from under.

'295. But, I thank the Lord, I have been kept 'from consenting to these so horrid suggestions, and 'have rather, as Samson, bowed myself with all my 'might, to condemn sin and transgression wherever 'I found it, yea, though therein also I did bring guilt 'upon my own conscience! "Let me die," thought 'I, "with the Philistines," Ju. xvi. 29, 30, rather than 'deal corruptly with the blessed Word of God, '"Thou that teachest another, teachest not thou 'thyself?" It is far better that thou do judge 'thyself, even by preaching plainly to others, than 'that thou, to save thyself, imprison the truth in 'unrighteousness; blessed be God for his help also 'in this.'

296. I have also, while found in this blessed work of Christ, been often tempted to pride and liftings up of heart; and though I dare not say I have not been infected with this, yet truly the Lord, of his precious mercy, hath so carried it towards me, that, for the most part, I have had but small joy to give way to such a thing; for it hath been my every day's portion to be let into the evil of my own heart, and still made to see such a multitude of corruptions and infirmities therein, that it hath caused hanging down of the head under all my gifts and attainments; I have felt this thorn in the flesh, the very mercy of God to me. 2 Co. xii. 7–9.

297. I have had also, together with this, some notable place or other of the Word presented before me, which word hath contained in it some sharp and piercing sentence concerning the perishing of the soul, notwithstanding gifts and parts; as, for instance, that hath been of great use unto me, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, and a tinkling cymbal." 1 Co. xiii. 1, 2.

298. A tinkling cymbal is an instrument of music, with which a skilful player can make such melodious and heart-inflaming music, that all who hear him play can scarcely hold from dancing; and yet behold the cymbal hath not life, neither comes the music from it, but because of the art of him that plays therewith; so then the instrument at last may come to nought and perish, though, in times past, such music hath been made upon it.

299. Just thus I saw it was and will be with them who have gifts, but want saving grace, they are in the hand of Christ, as the cymbal in the hand of David; and as David could, with the cymbal, make that mirth in the service of God, as to elevate the hearts of the worshippers, so Christ can use these gifted men, as with them to affect the souls of his people in his church; yet when he hath done all, hang them by as lifeless, though sounding cymbals.†

300. This consideration, therefore, together with some others, were, for the most part, as a maul on the head of pride, and desire of vain glory; what, thought I, shall I be proud because I am a sound-

* Altered, in later editions, to 'searching.'—Ed.

† Gifts are no evidence of God's favour; they are like the gold which adorned the temple, but grace, the saving grace of the Spirit, is like the altar which sanctifies the gold.—*Mason.*

ing brass? Is it so much to be a fiddle? Hath not the least creature that hath life, more of God in it than these? Besides, I knew it was love should never die, but these must cease and vanish; so I concluded, a little grace, a little love, a little of the true fear of God, is better than all these gifts; yea, and I am fully convinced of it, that it is possible for a soul that can scarce give a man an answer, but with great confusion as to method, I say it is possible for them to have a thousand times more grace, and so to be more in the love and favour of the Lord than some who, by virtue of the gift of knowledge, can deliver themselves like angels.*

'301. Thus, therefore, I came to perceive, that 'though gifts in themselves were good to the thing 'for which they are designed, to wit, the edifica- 'tion of others; yet empty and without power to 'save the soul of him that hath them, if they be 'alone; neither are they, as so, any sign of a man's 'state to be happy, being only a dispensation of 'God to some, of whose improvement, or non-im- 'provement, they must, when a little love more is 'over, give an account to him that is ready to 'judge the quick and the dead.

'302. This showed me too, that gifts being 'alone, were dangerous, not in themselves, but be- 'cause of those evils that attend them that have 'them, to wit, pride, desire of vain glory, self-con- 'ceit, &c., all which were easily blown up at the 'applause and commendation of every unadvised 'Christian, to the endangering of a poor creature 'to fall into the condemnation of the devil.

'303. I saw therefore that he that hath gifts 'had need be let into a sight of the nature of them, 'to wit, that they come short of making of him to 'be in a truly saved condition, lest he rest in them, 'and so fall short of the grace of God.

'304. He hath also cause to walk humbly with 'God, and be little in his own eyes, and to remem- 'ber withal, that his gifts are not his own, but the 'church's; and that by them he is made a ser- 'vant to the church; and he must give at last an 'account of his stewardship unto the Lord Jesus; 'and to give a good account, will be a blessed 'thing.

'305. Let all men therefore prize a little with 'the fear of the Lord; gifts indeed are desirable, 'but yet great grace and small gifts are better 'than great gifts and no grace. It doth not say, 'the Lord gives gifts and glory, but the Lord gives 'grace and glory; and blessed is such an one, to 'whom the Lord gives grace, true grace, for that 'is a certain forerunner of glory.

'306. But when Satan perceived that his thus 'tempting and assaulting of me would not answer 'his design, to wit, to overthrow my ministry, and 'make it ineffectual, as to the ends thereof; then 'he tried another way, which was to stir up the 'minds of the ignorant and malicious, to load me 'with slanders and reproaches; now therefore I 'may say, That what the devil could devise, and 'his instruments invent, was whirled up and down 'the country against me, thinking, as I said, that 'by that means they should make my ministry to 'be abandoned.

'307. It began therefore to be rumoured up and 'down among the people, that I was a witch, a 'jesuit, a highwayman, and the like.

'308. To all which, I shall only say, God knows 'that I am innocent. But as for mine accusers, 'let them provide themselves to meet me before 'the tribunal of the Son of God, there to answer 'for all these things, with all the rest of their 'iniquities, unless God shall give them repentance 'for them, for the which I pray with all my heart.

'309. But that which was reported with the 'boldest confidence, was, that I had my misses, 'my whores, my bastards, yea, two wives at once, 'and the like. Now these slanders, with the other, 'I glory in, because but slanders, foolish, or knavish 'lies, and falsehoods cast upon me by the devil and 'his seed; and should I not be dealt with thus 'wickedly by the world, I should want one sign 'of a saint, and a child of God. "Blessed are ye '(said the Lord Jesus) when men shall revile you, 'and persecute you, and shall say all manner of 'evil against you falsely for my sake; rejoice, and 'be exceeding glad, for great *is* your reward in 'heaven; for so persecuted they the prophets which 'were before you." Mat. iv. 11.

'310. These things, therefore, upon mine own 'account, trouble me not; no, though they were 'twenty times more than they are. I have a good 'conscience, and whereas they speak evil of me, as 'an evil doer, they shall be ashamed that falsely 'accuse my good conversation in Christ.†

* In this paragraph is displayed that modest genuine humility which shone so conspicuously in Bunyan. He possessed that popular natural eloquence, by which he could deliver himself like an angel; but when pride began to rise, he knocked it on the head with that severe maul, 'Is it so much to be a fiddle' that Satan once so played upon?—Ed.

† One circumstance from which these vile slanders were raised, is narrated in the thrilling narrative of God's gracious dealings with Mrs. Agnes Beaumont. She was waiting in hopes of attending a meeting, when 'at last, quite unexpectedly, came Mr. Bunyan. The sight of him caused a mixture of joy and grief. I was glad to see him, but afraid he would not be willing to take me up behind him, and how to ask him I knew not. At length my brother did; but Mr. Bunyan answered, with some degree of roughness, "No, I will not carry her." These words were cutting indeed, and made me weep bitterly. My brother, perceiving my trouble, said, "Sir, if you do not carry her, you will break her heart;" but he made the same reply, adding, "Your father would be grievously angry if I should." "I will venture that," said I. And thus, with much

'311. So then, what shall I say to those that 'have thus bespattered me? shall I threaten them? 'Shall I chide them? Shall I flatter them? Shall 'I intreat them to hold their tongues? No, not 'I, were it not for that these things make them 'ripe for damnation, that are the authors and 'abettors, I would say unto them, Report it, because 'it will increase my glory.

'312. Therefore I bind these lies and slanders 'to me as an ornament, it belongs to my Christian 'profession to be vilified, slandered, reproached 'and reviled; and since all this is nothing else, as 'my God and my conscience do bear me witness; 'I rejoice in reproaches for Christ's sake.

'313. I also calling all those fools, or knaves, 'that have thus made it anything of their business, 'to affirm any of the things afore-named of me, 'namely, that I have been naught with other 'women, or the like. When they have used to the 'utmost of their endeavours, and made the fullest 'inquiry that they can, to prove against me truly, 'that there is any woman in heaven, or earth, or 'hell, that can say, I have at any time, in any 'place, by day or night, so much as attempted 'to be naught with them; and speak I thus, to 'beg mine enemies into a good esteem of me; 'no, not I: I will in this beg relief of no man; 'believe or disbelieve me in this, all is a case 'to me.*

'314. My foes have missed their mark in this 'their shooting at me. I am not the man. I wish 'that they themselves be guiltless. If all the 'fornicators and adulterers in England were hanged 'by the neck till they be dead, JOHN BUNYAN, the 'object of their envy, would be still alive and well. 'I know not whether there be such a thing as a 'woman breathing under the copes of the whole 'heaven, but by their apparel, their children, or 'by common fame, except my wife.

'315. And in this I admire the wisdom of God, 'that he made me shy of women from my first 'conversion until now. Those know, and can also 'bear me witness, with whom I have been most 'intimately concerned, that it is a rare thing to see 'me carry it pleasant towards a woman; the com- 'mon salutation of a woman I abhor, it is odious 'to me in whomsoever I see it. Their company 'alone, I cannot away with. I seldom so much 'as touch a woman's hand, for I think these things 'are not so becoming me. When I have seen good 'men salute those women that they have visited, 'or that have visited them, I have at times made 'my objection against it, and when they have 'answered, that it was but a piece of civility, I 'have told them, it is not a comely sight; some 'indeed have urged the holy kiss; but then I have 'asked why they made baulks,† why they did 'salute the most handsome, and let the ill-favoured 'go; thus, how laudable soever such things have 'been in the eyes of others, they have been un- 'seemly in my sight.

'316. And now for a wind up in this matter, I 'calling not only men, but angels, to prove me 'guilty of having carnally to do with any woman 'save my wife, nor am I afraid to do it a second 'time, knowing that I cannot offend the Lord in 'such a case, to call God for a record upon my 'soul, that in these things I am innocent. Not 'that I have been thus kept, because of any good- 'ness in me more than any other, but God has 'been merciful to me, and has kept me; to whom 'I pray that he will keep me still, not only from 'this, but from every evil way and work, and 'preserve me to his heavenly kingdom. *Amen.*

'317. Now as Satan laboured by reproaches and 'slanders, to make me vile among my countrymen, 'that if possible, my preaching might be made of 'none effect, so there was added hereto a long 'and tedious imprisonment, that thereby I might 'be frighted from my service for Christ, and the 'world terrified, and made afraid to hear me 'preach, of which I shall in the next place give 'you a brief account.'

---

entreaty, he was prevailed on; and O how glad was I to think I was going. Soon after we set out, my father came to my brother's, and asked his men whom his daughter rode behind? They said, Mr. Bunyan. Upon hearing this, his anger was greatly inflamed; he ran down the close, thinking to overtake me, and pull me off the horse, but we were gone out of his reach.

'I had not ridden far, before my heart began to be lifted up with pride at the thoughts of riding behind this servant of the Lord; and was pleased if any looked after us, as we rode along. Indeed, I thought myself very happy that day: first, that it pleased God to make way for my going; and then, that I should have the honour to ride behind Mr. Bunyan, who would sometimes be speaking to me about the things of God. My pride soon had a fall; for, in entering Gam'gay, we were met by one Mr. Lane, a clergyman who lived at Bedford, and knew us both, and spoke to us, but looked very hard at us as we rode along; and soon after raised a vile scandal upon us, though, blessed be God, it was false.'

No Christian should be without that deeply interesting volume of Christian experience, James' *Abstract of the Gracious Dealings of God with several Eminent Christians.* The persecutions that Mrs. Beaumont went through were like a dreadful tempest, yet was she joyfully delivered out of them all.—ED.

* 'All is a case,' all the same. A case—that which falls, comes, or happens; an event. See Blackie's *Imperial Dictionary.* —ED.

† 'Baulks,' missing, omitting, leaving untouched. 'This was looked for at your hand, and this was baulked; the double gill of this opportunity you let time wash off, and you are now sailed into the north of my lady's opinion; where you will hang like an icicle on a Dutchman's beard.'—*Twelfth Night,* Act iii. Scene 2; and *Imperial Dictionary.*—ED.

[A BRIEF ACCOUNT OF THE AUTHOR'S IMPRISONMENT.]

318. Having made profession of the glorious gospel of Christ a long time, and preached the same about five years, I was apprehended at a meeting of good people in the country, among whom, had they let me alone, I should have preached that day, but they took me away from amongst them, and had me before a justice; who, after I had offered security for my appearing at the next sessions, yet committed me, because my sureties would not consent to be bound that I should preach no more to the people.

319. At the sessions after, I was indicted for an upholder and maintainer of unlawful assemblies and conventicles, and for not conforming to the national worship of the Church of England; and after some conference there with the justices, 'they taking my plain dealing with them for a confession, as they termed it, of the indictment,' did sentence me to perpetual banishment, because I refused to conform. So being again delivered up to the jailer's hands, I was had home to prison again, and there have lain now* 'complete twelve years,' waiting to see what God would suffer these men to do with me.

320. In which condition I have continued with much content, through grace, but have met with many turnings and goings upon my heart, both from the Lord, Satan, and my own corruptions; by all which, glory be to Jesus Christ, I have also received among many things, much conviction, instruction, and understanding, of which at large I shall not here discourse; only give you in a hint or two, a word that may stir up the godly to bless God, and to pray for me; and also to take encouragement, should the case be their own, not to fear what man can do unto them.

321. I never had in all my life so great an inlet into the Word of God as now; those Scriptures that I saw nothing in before, are made in this place and state to shine upon me; Jesus Christ also was never more real and apparent than now; here I have seen him and felt him indeed: O that word, We have not preached unto you cunningly devised fables, 2 Pe. i. 16; and that, God raised Christ from the dead, and gave him glory, that your faith and hope might be in God, 1 Pe. i. 2, were blessed words unto me in this my imprisoned condition.

322. These three or four scriptures also have been great refreshment in this condition to me. Jn. xiv. 1–4. Jn. xvi. 33. Col. iii. 3, 4. He. xii. 22–24. So that sometimes when I have been in the savour of them, I have been able to laugh at destruction, and to fear neither the horse nor his rider. Job xxxix. 18. I have had sweet sights of the forgiveness of my sins in this place, and of my being with Jesus in another world: O, "the mount Zion, the heavenly Jerusalem, the innumerable company of angels, and God the judge of all, and the spirits of just men made perfect, and to Jesus," He xii. 22–24, have been sweet unto me in this place: I have seen THAT here, that I am persuaded I shall never, while in this world, be able to express; I have seen a truth in that scripture, "Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Pe. i. 8.†

323. I never knew what it was for God to stand by me at all turns, and at every offer of Satan 'to afflict me,' &c., as I have found him since I came in hither; for look how fears have presented themselves, so have supports and encouragements, yea, when I have started, even as it were at nothing else but my shadow, yet God, as being very tender of me, hath not suffered me to be molested, but would with one scripture and another strengthen me against all; insomuch that I have often said, Were it lawful, I could pray for greater trouble, for the greater comfort's sake. Ec. vii. 14. 2 Co. i. 5.

324. Before I came to prison, I saw what was a-coming, and had especially two considerations warm upon my heart; the first was how to be able to endure, should my imprisonment be long and tedious; the second was how to be able to encounter death, should that be here my portion; for the first of these, that scripture, Col. i. 11, was great information to me, namely, to pray to God to be "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." I could seldom go to prayer before I was imprisoned, but not for so little as a year together, this sentence, or sweet petition, would, as it were, thrust itself into my mind, and persuade me, that if ever I would go through long-suffering, I must have all patience, especially if I would endure it joyfully.

325. As to the second consideration, that saying, 2 Co. i. 9, was of great use to me, But we had the sentence of death in ourselves, that we should

* 'Above five year and a quarter' are the words in the first edition, 1666. His imprisonment commenced November 1660; the order for his release bears date September 13, 1672, but it was some months before he was discharged.—ED.

† Angel visits may be expected when Antichrist persecutes the Christian to bonds and imprisonment. An angel released Peter from prison; angels revealed to John, when exiled to Patmos, the wonders of his book of Revelations. The Lord of angels, the angel of the covenant, communes with Bunyan in his dungeon, and converts it into a Bethel to his soul; and this, for refusing obedience to the laws of his country, because those laws violated God's prerogative, and impiously dared to assume authority which belongs exclusively to the Almighty. They remain to this day a disgrace to our statutes, but are never enforced.—ED.

not trust in ourselves, but in God which raiseth the dead. By this scripture I was made to see, that if ever I would suffer rightly, I must first pass a sentence of death upon everything that can properly be called a thing of this life, even to reckon myself, my wife, my children, my health, my enjoyments, and all, as dead to me, and myself as dead to them. "He that loveth father or mother, son or daughter, more than me, is not worthy of me." Matt. x. 37.

326. The second was, to live upon God that is invisible; as *Paul* said in another place, the way not to faint, is to "look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal." 2 Co. iv. 18. And thus I reasoned with myself; if I provide only for a prison, then the whip comes at unawares; and so does also the pillory; again, if I provide only for these, then I am not fit for banishment; further, if I conclude that banishment is the worst, then if death come I am surprised. So that I see the best way to go through sufferings is to trust in God through Christ, as touching the world to come; and as touching this world, to count "the grave my house, to make my bed in darkness, and to say to corruption, Thou *art* my father, and to the worm, *Thou art* my mother *and my sister*." That is, to familiarize these things to me.*

327. But notwithstanding these helps, I found myself a man, and compassed with infirmities; the parting with my wife and poor children hath oft been to me in this place as the pulling the flesh from my bones, and that not only because I am somewhat too too fond of those great mercies, but also because I should have often brought to my mind the many hardships, miseries and wants that my poor family was like to meet with, should I be taken from them, especially my poor blind child, who lay nearer my heart than all I had besides; O the thoughts of the hardship I thought my blind one might go under, would break my heart to pieces.

328. Poor child, thought I, what sorrow art thou like to have for thy portion in this world? Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow upon thee. But yet recalling myself, thought I, I must venture you all with God, though it goeth to the quick to leave you. O, I saw in this condition I was as a man who was pulling down his house upon the head of his wife and children; yet thought I, I must do it, I must do it. And now I thought on those two milch kine that were to carry the ark of God into another country, and to leave their calves behind them. 1 Sa. vi. 10–12.

329. But that which helped me in this temptation was divers considerations, of which three in special here I will name; the first was the consideration of those two scriptures, "Leave thy fatherless children, I will preserve *them* alive, and let thy widows trust in me." And again, "The Lord said, Verily it shall *be* well with thy remnant; verily I will cause the enemy to entreat thee *well* in the time of evil," &c. Je. xlix. 11; xv. 11.

330. I had also this consideration, that if I should now venture all for God, I engaged God to take care of my concernments; but if I forsook him and his ways, for fear of any trouble that should come to me or mine, then I should not only falsify my profession, but should count also that my concernments were not so sure, if left at God's feet, while I stood to and for his name, as they would be, if they were under my own tuition,† though with the denial of the way of God. This was a smarting consideration, and was as spurs unto my flesh. That scripture also greatly helped it to fasten the more upon me, where Christ prays against Judas, that God would disappoint him in all his selfish thoughts, which moved him to sell his master: pray read it soberly, Ps. cix. 6–20.

331. I had also another consideration, and that was, the dread of the torments of hell, which I was sure they must partake of, that for fear of the cross, do shrink from their profession of Christ, his words, and laws, before the sons of men: I thought also of the glory that he had prepared for those that, in faith, and love, and patience, stood to his ways before them. These things, I say, have helped me, when the thoughts of the misery that both myself and mine, might for the sake of my profession be exposed to, hath lain pinching on my mind.

332. When I have indeed conceited that I might be banished for my profession, then I have thought of that scripture, "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented, of whom the world was not worthy," He. xi. 37, for all they thought they were too bad to dwell and abide amongst them. I have also thought of that saying, "The Holy Ghost witnesseth in every city, that

* Bunyan did well to prepare for the worst. He must have been familiar with the horrid cruelties practised upon Dr. Leighton by that dreadful persecutor, Archbishop Laud. The pious and learned doctor was caught in Bedfordshire; and the story of his unparalleled sufferings strengthened the Roundheads to deeds of valour, in putting an end to such diabolical cruelties. The spirit of the charges against him were his saying that no king may make laws in the house of God; and that the bishops were ravens and magpies that prey upon the state. His sufferings are narrated in Brooke's *Puritans*, vol. ii. p. 478.—Ed.

† 'Tuition' was altered to 'care' in later editions.—Ed.

bonds and afflictions abide me." I have verily thought that my soul and it* have sometimes reasoned about the sore and sad estate of a banished and exiled condition, how they are exposed to hunger, to cold, to perils, to nakedness, to enemies, and a thousand calamities; and at last, it may be, to die in a ditch, like a poor forlorn and desolate sheep. But I thank God, hitherto I have not been moved by these most delicate reasonings, but have rather, by them, more approved my heart to God.

333. I will tell you a pretty business; I was once above all the rest in a very sad and low condition for many weeks; at which time also I being but a young prisoner, and not acquainted with the laws, had this lay much upon my spirit, That my imprisonment might end at the gallows for aught that I could tell. Now, therefore, Satan laid hard at me to beat me out of heart, by suggesting thus unto me, But how if when you come indeed to die, you should be in this condition; that is, as not to savour the things of God, nor to have any evidence upon your soul for a better state hereafter? For indeed at that time all the things of God were hid from my soul.

334. Wherefore, when I at first began to think of this, it was a great trouble to me; for I thought with myself, that in the condition I now was in, I was not fit to die, neither indeed did think I could, if I should be called to it: besides, I thought with myself, if I should make a scrabbling † shift to clamber up the ladder, yet I should either with quaking, or other symptoms of faintings, give occasion to the enemy to reproach the way of God and his people, for their timorousness. This therefore lay with great trouble upon me, for methought I was ashamed to die with a pale face, and tottering knees, for such a cause as this.

335. Wherefore, I prayed to God that he would comfort me, and give me strength to do and suffer what he should call me to; yet no comfort appeared, but all continued hid: I was also at this time so really possessed with the thought of death, that oft I was as if I was on the ladder with a rope about my neck; only this was some encouragement to me, I thought I might now have an opportunity to speak my last words to a multitude, which I thought would come to see me die; and, thought I, if it must be so, if God will but convert one soul by my very last words, I shall not count my life thrown away, nor lost.

336. But yet all the things of God were kept out of my sight, and still the tempter followed me with, But whither must you go when you die? What will become of you? Where will you be found in another world? What evidence have you for heaven and glory, and an inheritance among them that are sanctified? Thus was I tossed for many weeks, and knew not what to do; at last this consideration fell with weight upon me, That it was for the Word and way of God, that I was in this condition, wherefore I was engaged not to flinch a hair's breadth from it.

337. I thought also, that God might choose, whether he would give me comfort now or at the hour of death, but I might not therefore choose whether I would hold my profession or no: I was bound, but he was free: yea, it was my duty to stand to his word, whether he would ever look upon me or no, or save me at the last: wherefore, thought I, the point being thus, I am for going on, and venturing my eternal state with Christ, whether I have comfort here or no; if God doth not come in, thought I, I will leap off the ladder even blindfold into eternity, sink or swim, come heaven, come hell, Lord Jesus, if thou wilt catch me, do; 'if not,' I will venture for thy name.

338. I was no sooner fixed upon this resolution, but that word dropped upon me, "Doth Job serve God for nought?" As if the accuser had said, Lord, Job is no upright man, he serves thee for by-respects: hast thou not made a hedge about him, &c. "But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." How now, thought I, is this the sign of an upright soul, to desire to serve God, when all is taken from him? Is he a godly man, that will serve God for nothing rather than give out? blessed be God, then, I hope I have an upright heart, for I am resolved, God giving me strength, never to deny my profession, though I have nothing at all for my pains; and as I was thus considering, that scripture was set before me, Ps. xliv. 12–26.‡

339. Now was my heart full of comfort, for I hoped it was sincere: I would not have been without this trial for much; I am comforted every time I think of it, and I hope I shall bless God for ever for the teaching I have had by it. Many more of the dealings of God towards me I might relate, but these, "Out of the spoils won in battles have I dedicated to maintain the house of the LORD." 1 Ch. xxvi. 27.

THE CONCLUSION.

1. Of all the temptations that ever I met with in my life, to question the being 'of God,' and truth

* *i. e.*, My profession—the soul, shrinking from pain, moving him one way, and his profession another.—ED.

† 'To scrabble,' to go on all fours—'to move along on the hands and knees, by clawing with the hands.'—Blackie's *Imperial Dictionary*.—ED.

‡ This is the language of a heaven-born soul, which sees such beauty and excellency in Christ, that it would not part with him for a thousand worlds; if there were no heaven hereafter, his delight in the ways of God renders his service preferable to all the wealth, grandeur, and vain pleasures of the ungodly.—*Mason*.

of his gospel, is the worst, and the worst to be borne; when this temptation comes, it takes away my girdle from me, and removeth the foundation from under me: O, I have often thought of that word, "Have your loins girt about with truth;" and of that, "When the foundations are destroyed, what can the righteous do?"

'2. Sometimes, when, after sin committed, I 'have looked for sore chastisement from the hand 'of God, the very next that I have had from him 'hath been the discovery of his grace. Some-'times, when I have been comforted, I have called 'myself a fool for my so sinking under trouble. 'And then, again, when I have been cast down, I 'thought I was not wise, to give such way to 'comfort. With such strength and weight have 'both these been upon me.'

3. I have wondered much at this one thing, that though God doth visit my soul with never so blessed a discovery of himself, yet I have found again, that such hours have attended me afterwards, that I have been in my spirit so filled with darkness, that I could not so much as once conceive what that God and that comfort was with which I have been refreshed.

4. I have sometimes seen more in a line of the Bible than I could well tell how to stand under, and yet at another time the whole Bible hath been to me as dry as a stick; or rather, my heart hath been so dead and dry unto it, that I could not conceive the least drachm of refreshment, though I have looked it 'all' over.

5. Of all tears, they are the best that are made by the blood of Christ; and of all joy, that is the sweetest that is mixed with mourning over Christ. Oh! it is a goodly thing to be on our knees, with Christ in our arms, before God. I hope I know something of these things.

6. I find to this day seven abominations in my heart: 1. Inclinings to unbelief. 2. Suddenly to forget the love and mercy that Christ manifesteth. 3. A leaning to the works of the law. 4. Wanderings and coldness in prayer. 5. To forget to watch for that I pray for. 6. Apt to murmur because I have no more, and yet ready to abuse what I have. 7. I can do none of those things which God commands me, but my corruptions will thrust in themselves, "When I would do good, evil is present with me."

7. These things I continually see and feel, and am afflicted and oppressed with; yet the wisdom of God doth order them for my good. 1. They make me abhor myself. 2. They keep me from trusting my heart. 3. They convince me of the insufficiency of all inherent righteousness. 4. They show me the necessity of flying to Jesus. 5. They press me to pray unto God. 6. They show me the need I have to watch and be sober. 7. And provoke me to look to God, through Christ, to help me, and carry me through this world. Amen.

A RELATION OF THE IMPRISONMENT OF MR. JOHN BUNYAN, MINISTER OF THE GOSPEL AT BEDFORD, IN NOVEMBER 1660. HIS EXAMINATION BEFORE THE JUSTICES; HIS CONFERENCE WITH THE CLERK OF THE PEACE; WHAT PASSED BETWEEN THE JUDGES AND HIS WIFE WHEN SHE PRESENTED A PETITION FOR HIS DELIVERANCE, ETC.

WRITTEN BY HIMSELF, AND NEVER BEFORE PUBLISHED.

"*Blessed* are *they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when* men *shall revile you, and persecute* you, *and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great* is *your reward in heaven: for so persecuted they the prophets which were before you.*" *Mat.* v. 10—12.

London: Printed for James Buckland, at the Buck, in Paternoster Row, MDCCLXV.

The relation of my imprisonment in the month of November 1660.

When, by the good hand of my God, I had for five or six years together, without any interruption, freely preached the blessed gospel of our Lord Jesus Christ; and had also, through his blessed grace, some encouragement by his blessing thereupon; the devil, that old enemy of man's salvation, took his opportunity to inflame the hearts of his vassals against me, insomuch that at the last I was laid out for by the warrant of a justice, and was taken and committed to prison. The relation thereof is as followeth:

Upon the 12th of this instant November 1660, I was desired by some of the friends in the country to come to teach at Samsell, by Harlington, in Bedfordshire. To whom I made a promise, if the Lord permitted, to be with them on the time aforesaid. The justice hearing thereof, whose name is Mr. Francis Wingate, forthwith issued out his warrant to take me, and bring me before him, and in the meantime to keep a very strong watch about the house where the meeting should be kept, as if we that were to meet together in that place did intend to do some fearful business, to the destruction of the country; when, alas, the constable, when he came in, found us only with our Bibles in our hands, ready to speak and hear the Word of God; for we were just about to begin our exercise. Nay, we had begun in prayer for the blessing of God upon our opportunity, intending to have preached the Word of the Lord unto them there present;*

* The text from which he intended to preach was, 'Dost thou believe on the Son of God?' Jn. ix. 35. From this he intended to show the absolute need of faith in Jesus Christ;

but the constable coming in prevented us; so that I was taken and forced to depart the room. But had I been minded to have played the coward, I could have escaped, and kept out of his hands. For when I was come to my friend's house, there was whispering that that day I should be taken, for there was a warrant out to take me; which when my friend heard, he being somewhat timorous, questioned whether we had best have our meeting or not; and whether it might not be better for me to depart, lest they should take me and have me before the justice, and after that send me to prison, for he knew better than I what spirit they were of, living by them; to whom I said, No, by no means, I will not stir, neither will I have the meeting dismissed for this. Come, be of good cheer, let us not be daunted; our cause is good, we need not be ashamed of it; to preach God's Word is so good a work, that we shall be well rewarded, if we suffer for that; or to this purpose; but as for my friend, I think he was more afraid of [for] me, than of himself. After this I walked into the close, where, I somewhat seriously considering the matter, this came into my mind, That I had showed myself hearty and courageous in my preaching, and had, blessed be grace, made it my business to encourage others; therefore, thought I, if I should now run, and make an escape, it will be of a very ill savour in the country. For what will my weak and newly converted brethren think of it, but that I was not so strong in deed as I was in word? Also I feared that if I should run, now there was a warrant out for me, I might by so doing make them afraid to stand, when great words only should be spoken to them. Besides, I thought, that seeing God of his mercy should choose me to go upon the forlorn hope in this country; that is, to be the first, that should be opposed, for the gospel; if I should fly, it might be a discouragement to the whole body that might follow after. And further, I thought the world thereby would take occasion at my cowardliness, to have blasphemed the gospel, and to have had some ground to suspect worse of me and my profession than I deserved. These things with others considered by me, I came in again to the house, with a full resolution to keep the meeting, and not to go away, though I could have been gone about an hour before the officer apprehended me; but I would not; for I was resolved to see the utmost of what they could say or do unto me. For blessed be the Lord, I knew of no evil that I had said or done. And so, as aforesaid, I began the meeting. But being prevented by the constable's coming in with his warrant to take me, I could not proceed. But before I went away, I spake some few words of counsel and encouragement to the people, declaring to them, that they saw we were prevented of our opportunity to speak and hear the Word of God, and were like to suffer for the same: desiring them that they should not be discouraged, for it was a mercy to suffer upon so good account. For we might have been apprehended as thieves or murderers, or for other wickedness; but blessed be God it was not so, but we suffer as Christians for well doing: and we had better be the persecuted than the persecutors, &c. But the constable and the justice's man waiting on us, would not be at quiet till they had me away, and that we departed the house. But because the justice was not at home that day, there was a friend of mine engaged for me to bring me to the constable on the morrow morning. Otherwise the constable must have charged a watch with me, or have secured me some other ways, my crime was so great. So on the next morning we went to the constable, and so to the justice.* He asked the constable what we did, where we were met together, and what we had with us? I trow, he meant whether we had armour or not; but when the constable told him, that there were only met a few of us together to preach and hear the Word, and no sign of anything else, he could not well tell what to say: yet because he had sent for me, he did adventure to put out a few proposals to me, which were to this effect, namely, What I did there? and why I did not content myself with following my calling? for it was against the law, that such as I should be admitted to do as I did.

John Bunyan. To which I answered, that the intent of my coming thither, and to other places, was to instruct, and counsel people to forsake their sins, and close in with Christ, lest they did miserably perish; and that I could do both these without confusion, to wit, follow my calling, and preach the Word also.

At which words, he* was in a chafe,† as it appeared; for he said that he would break the neck of our meetings.

Bun. I said, it may be so. Then he wished me to get sureties to be bound for me, or else he would send me to the jail.

My sureties being ready, I called them in, and when the bond for my appearance was made, he told them, that they were bound to keep me from preaching; and that if I did preach, their bonds would be forfeited. To which I answered, that then I should break them; for I should not leave speaking the Word of God: even to counsel, comfort, exhort, and teach the people among whom I

and that it was also a thing of the highest concern for men to inquire into, and to ask their own hearts, whether they had it or no. See Preface to his *Confession of Faith*.—Ed.

* Justice Wingate.

† 'Chafe.' See 2 Sa. xvii. 8.—Ed.

came; and I thought this to be a work that had no hurt in it: but was rather worthy of commendation than blame.

Wingate. Whereat he told me, that if they would not be so bound, my mittimus must be made, and I sent to the jail, there to lie to the quarter-sessions.

Now while my mittimus was making, the justice was withdrawn; and in comes an old enemy to the truth, Dr. Lindale, who, when he was come in, fell to taunting at me with many reviling terms.

Bun. To whom I answered, that I did not come thither to talk with him, but with the justice. Whereat he supposed that I had nothing to say for myself, and triumphed as if he had got the victory; charging and condemning me for meddling with that for which I could show no warrant; and asked me, if I had taken the oaths? and if I had not, it was pity but that I should be sent to prison, &c.

I told him, that if I was minded, I could answer to any sober question that he should put to me. He then urged me again, how I could prove it lawful for me to preach, with a great deal of confidence of the victory.

But at last, because he should see that I could answer him if I listed, I cited to him that verse in Peter, which saith, "As every man hath received the gift, even so let him minister the same," &c.

Lind. Aye, saith he, to whom is that spoken?

Bun. To whom, said I, why, to every man that hath received a gift from God. Mark, saith the apostle, "As every man that hath received a gift from God," &c. And again, "You may all prophesy one by one." Whereat the man was a little stopt, and went a softlier pace: but not being willing to lose the day, he began again, and said:

Lind. Indeed I do remember that I have read of one Alexander a coppersmith, who did much oppose and disturb the apostles;—aiming, it is like, at me, because I was a tinker.

Bun. To which I answered, that I also had read of very many priests and pharisees that had their hands in the blood of our Lord Jesus Christ.

Lind. Aye, saith he, and you are one of those scribes and pharisees: for you, with a pretence, make long prayers to devour widows' houses.

Bun. I answered, that if he had got no more by preaching and praying than I had done, he would not be so rich as he now was. But that scripture coming into my mind, "Answer not a fool according to his folly," I was as sparing of my speech as I could, without prejudice to truth.

Now by this time my mittimus was made, and I committed to the constable to be sent to the jail in Bedford, &c.

But as I was going, two of my brethren met with me by the way, and desired the constable to stay, supposing that they should prevail with the justice, through the favour of a pretended friend, to let me go at liberty. So we did stay, while they went to the justice; and after much discourse with him, it came to this; that if I would come to him again, and say some certain words to him, I should be released. Which when they told me, I said if the words were such that might be said with a good conscience, I should, or, else, I should not. So through their importunity I went back again, but not believing that I should be delivered: for I feared their spirit was too full of opposition to the truth to let me go, unless I should in something or other dishonour my God, and wound my conscience. Wherefore, as I went, I lifted up my heart to God for light and strength to be kept, that I might not do anything that might either dishonour him, or wrong my own soul, or be a grief or discouragement to any that was inclining after the Lord Jesus Christ.

Well, when I came to the justice again, there was Mr. Foster of Bedford, who coming out of another room, and seeing of me by the light of the candle, for it was dark night when I came thither, he said unto me, Who is there? John Bunyan? with such seeming affection, as if he would have leaped in my neck and kissed* me, which made me somewhat wonder, that such a man as he, with whom I had so little acquaintance, and, besides, that had ever been a close opposer of the ways of God, should carry himself so full of love to me; but, afterwards, when I saw what he did, it caused me to remember those sayings, "Their tongues are smoother than oil, but their words are drawn swords." And again, "Beware of men," &c. When I had answered him, that blessed be God I was well, he said, What is the occasion of your being here? or to that purpose. To whom I answered, that I was at a meeting of people a little way off, intending to speak a word of exhortation to them; but the justice hearing thereof, said I, was pleased to send his warrant to fetch me before him, &c.

Foster. So, said he, I understand; but well, if you will promise to call the people no more together, you shall have your liberty to go home; for my brother is very loath to send you to prison, if you will be but ruled.

Bun. Sir, said I, pray what do you mean by calling the people together? My business is not anything among them, when they are come together, but to exhort them to look after the salvation of their souls, that they may be saved, &c.

Fost. Saith he, We must not enter into explication or dispute now; but if you will say you will call the people no more together, you may

* A right Judas.—Ed.

have your liberty; if not, you must be sent away to prison.

Bun. Sir, said I, I shall not force or compel any man to hear me; but yet, if I come into any place where there is a people met together, I should, according to the best of my skill and wisdom, exhort and counsel them to seek out after the Lord Jesus Christ, for the salvation of their souls.

Fost. He said, that was none of my work; I must follow my calling; and if I would but leave off preaching, and follow my calling, I should have the justice's favour, and be acquitted presently.

Bun. To whom I said, that I could follow my calling and that too, namely, preaching the Word; and I did look upon it as my duty to do them both, as I had an opportunity.

Fost. He said, to have any such meetings was against the law; and, therefore, he would have me leave off, and say I would call the people no more together.

Bun. To whom I said, that I durst not make any further promise; for my conscience would not suffer me to do it. And again, I did look upon it as my duty to do as much good as I could, not only in my trade, but also in communicating to all people, wheresoever I came, the best knowledge I had in the Word.

Fost. He told me that I was the nearest the Papists of any, and that he would convince me of immediately.

Bun. I asked him wherein?

Fost. He said, in that we understood the Scriptures literally.

Bun. I told him that those that were to be understood literally, we understood them so; but for those that were to be understood otherwise, we endeavoured so to understand them.

Fost. He said, which of the Scriptures do you understand literally?

Bun. I said this, "He that believeth shall be saved." This was to be understood just as it is spoken; that whosoever believeth in Christ shall, according to the plain and simple words of the text, be saved.

Fost. He said that I was ignorant, and did not understand the Scriptures; for how, said he, can you understand them when you know not the original Greek? &c.

Bun. To whom I said, that if that was his opinion, that none could understand the Scriptures but those that had the original Greek, &c., then but a very few of the poorest sort should be saved; this is harsh; yet the Scripture saith, "That God hides these things from the wise and prudent," that is, from the learned of the world, "and reveals them to babes and sucklings."

Fost. He said there were none that heard me but a company of foolish people.

Bun. I told him that there were the wise as well as the foolish that do hear me; and again, those that are most commonly counted foolish by the world are the wisest before God; also, that God had rejected the wise, and mighty, and noble, and chosen the foolish and the base.

Fost. He told me that I made people neglect their calling; and that God had commanded people to work six days, and serve him on the seventh.

Bun. I told him that it was the duty of people, both rich and poor, to look out for their souls on those days as well as for their bodies; and that God would have his people "exhort one another daily, while it is called to-day."

Fost. He said again that there was none but a company of poor, simple, ignorant people that came to hear me.

Bun. I told him that the foolish and ignorant had most need of teaching and information; and, therefore, it would be profitable for me to go on in that work.

Fost. Well, said he, to conclude, but will you promise that you will not call the people together any more? and then you may be released and go home.

Bun. I told him that I durst say no more than I had said; for I durst not leave off that work which God had called me to.

So he withdrew from me, and then came several of the justice's servants to me, and told me that I stood so much upon a nicety. Their master, they said, was willing to let me go; and if I would but say I would call the people no more together, I might have my liberty, &c.

Bun. I told them there were more ways than one in which a man might be said to call the people together. As, for instance, if a man get upon the market place, and there read a book, or the like, though he do not say to the people, Sirs, come hither and hear; yet if they come to him because he reads, he, by his very reading, may be said to call them together; because they would not have been there to hear if he had not been there to read. And seeing this might be termed a calling the people together, I durst not say I would not call them together; for then, by the same argument, my preaching might be said to call them together.

Wing. and *Fost.* Then came the justice and Mr. Foster to me again; we had a little more discourse about preaching, but because the method of it is out of my mind, I pass it; and when they saw that I was at a point, and would not be moved nor persuaded,

Mr. Foster, the man that did at the first express so much love to me, told the justice that then he must send me away to prison. And that he would do well, also, if he would present all those

that were the cause of my coming among them to meetings. Thus we parted.

And, verily, as I was going forth of the doors, I had much ado to forbear saying to them that I carried the peace of God along with me; but I held my peace, and, blessed be the Lord, went away to prison, with God's comfort in my poor soul.

After I had lain in the jail five or six days, the brethren sought means, again, to get me out by bondsmen; for so ran my mittimus, that I should lie there till I could find sureties. They went to a justice at Elstow, one Mr. Crumpton, to desire him to take bond for my appearing at the quarter-sessions. At the first he told them he would; but afterwards he made a demur at the business, and desired first to see my mittimus, which run to this purpose: That I went about to several conventicles in this county, to the great disparagement of the government of the church of England, &c. When he had seen it, he said that there might be something more against me than was expressed in my mittimus; and that he was but a young man, and, therefore, he durst not do it. This my jailer told me; whereat I was not at all daunted, but rather glad, and saw evidently that the Lord had heard me; for before I went down to the justice, I begged of God that if I might do more good by being at liberty than in prison, that then I might be set at liberty; but if not, his will be done; for I was not altogether without hopes but that my imprisonment might be an awakening to the saints in the country, therefore I could not tell well which to choose; only I, in that manner, did commit the thing to God. And verily, at my return, I did meet my God sweetly in the prison again, comforting of me and satisfying of me that it was his will and mind that I should be there.*

When I came back again to prison, as I was musing at the slender answer of the justice, this word dropt in upon my heart with some life, "For he knew that for envy they had delivered him."

Thus have I, in short, declared the manner and occasion of my being in prison; where I lie waiting the good will of God, to do with me as he pleaseth; knowing that not one hair of my head can fall to the ground without the will of my Father which is in heaven. Let the rage and malice of men be never so great, they can do no more, nor go no further, than God permits them; but when they have done their worst, "We know that all things work together for good to them that love God." Ro. viii. 28. Farewell.

* 'How little could Bunyan dream, that from the narrow cell in which he was incarcerated, and cut off apparently from all usefulness, a glory would shine out, illustrating the government and grace of God, and doing more good to man, than all the prelates of the kingdom put together had accomplished.'—*Dr. Cheever.*

Here is the Sum of my Examination before Justice Keelin, Justice Chester, Justice Blundale, Justice Beecher, and Justice Snagg, &c.

After I had lain in prison above seven weeks, the quarter-sessions was to be kept in Bedford, for the county thereof, unto which I was to be brought; and when my jailer had set me before those justices, there was a bill of indictment preferred against me. The extent thereof was as followeth: 'That John Bunyan, of the town of Bedford, labourer, being a person of such and such conditions, he hath, since such a time, devilishly and perniciously abstained from coming to church to hear Divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the King,' &c.

The Clerk. When this was read, the clerk of the sessions said unto me, What say you to this?

Bun. I said, that as to the first part of it, I was a common frequenter of the church of God. And was also, by grace, a member with the people over whom Christ is the Head.

Keelin. But, saith Justice Keelin, who was the judge in that court? Do you come to church, you know what I mean; to the parish church, to hear Divine service?

Bun. I answered, No, I did not.

Keel. He asked me why?

Bun. I said, Because I did not find it commanded in the Word of God.

Keel. He said, We were commanded to pray.

Bun. I said, But not by the Common Prayer Book.

Keel. He said, How then?

Bun. I said, With the Spirit. As the apostle saith, "I will pray with the Spirit, and - with the understanding." 1 Co. xiv. 15.

Keel. He said, We might pray with the Spirit, and with the understanding, and with the Common Prayer Book also.

Bun. I said that the prayers in the Common Prayer Book were such as were made by other men, and not by the motions of the Holy Ghost, within our hearts; and as I said, the apostle saith, he will pray with the Spirit, and with the understanding; not with the Spirit and the Common Prayer Book.

Another Justice. What do you count prayer? Do you think it is to say a few words over before or among a people?

Bun. I said, No, not so; for men might have many elegant, or excellent words, and yet not pray at all; but when a man prayeth, he doth, through a sense of those things which he wants, which sense

is begotten by the Spirit, pour out his heart before God through Christ; though his words be not so many and so excellent as others are.

Justices. They said, That was true.

Bun. I said, This might be done without the Common Prayer Book.

Another. One of them said (I think it was Justice Blundale, or Justice Snagg), How should we know that you do not write out your prayers first, and then read them afterwards to the people? This he spake in a laughing way.

Bun. I said, It is not our use, to take a pen and paper, and write a few words thereon, and then go and read it over to a company of people.

But how should we know it, said he?

Bun. Sir, it is none of our custom, said I.

Keel. But, said Justice Keelin, it is lawful to use Common Prayer, and such like forms: for Christ taught his disciples to pray, as John also taught his disciples. And further, said he, cannot one man teach another to pray? "Faith comes by hearing;" and one man may convince another of sin, and therefore prayers made by men, and read over, are good to teach, and help men to pray.

While he was speaking these words, God brought that word into my mind, in the eighth of the Romans, at the 26th verse. I say, God brought it, for I thought not on it before: but as he was speaking, it came so fresh into my mind, and was set so evidently before me, as if the scripture had said, Take me, take me; so when he had done speaking,

Bun. I said, Sir, the Scripture saith, that it is the Spirit that helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us, with [sighs and] groanings which cannot be uttered. Mark, said I, it doth not say the Common Prayer Book teacheth us how to pray, but the Spirit. And it is "the Spirit that helpeth our infirmities," saith the apostle; he doth not say it is the Common Prayer Book.

And as to the Lord's prayer, although it be an easy thing to say, "Our Father," &c., with the mouth; yet there are very few that can, in the Spirit, say the two first words in that prayer; that is, that can call God their Father, as knowing what it is to be born again, and as having experience, that they are begotten of the Spirit of God; which if they do not, all is but babbling, &c.*

Keel. Justice Keelin said, that that was a truth.

Bun. And I say further, as to your saying that one man may convince another of sin, and that faith comes by hearing, and that one man may tell another how he should pray, &c., I say men may tell each other of their sins, but it is the Spirit that must convince them.

And though it be said that "faith comes by hearing," yet it is the Spirit that worketh faith in the heart through hearing, or else they are not profited by hearing. Heb. iv. 12.

And that though one man may tell another how he should pray; yet, as I said before, he cannot pray, nor make his condition known to God, except the Spirit help. It is not the Common Prayer Book that can do this. It is the Spirit that showeth us our sins, and the Spirit that showeth us a Saviour, Jn. xvi. 16; and the Spirit that stirreth up in our hearts desires to come to God, for such things as we stand in need of, Mat. xi. 27, even sighing out our souls unto him for them with "groans which cannot be uttered." With other words to the same purpose. At this they were set.

Keel. But, says Justice Keelin, what have you against the Common Prayer Book?

Bun. I said, Sir, if you will hear me, I shall lay down my reasons against it.

Keel. He said, I should have liberty; but first, said he, let me give you one caution; take heed of speaking irreverently of the Common Prayer Book; for if you do so, you will bring great damage upon yourself.

Bun. So I proceeded, and said, My first reason was, because it was not commanded in the Word of God, and therefore I could not use it.

Another. One of them said, Where do you find it commanded in the Scripture, that you should go to Elstow, or Bedford, and yet it is lawful to go to either of them, is it not?

Bun. I said, To go to Elstow, or Bedford, was a civil thing, and not material, though not commanded, and yet God's Word allowed me to go about my calling, and therefore if it lay there, then to go thither, &c. But to pray, was a great part of the Divine worship of God, and therefore it ought to be done according to the rule of God's Word.

Another. One of them said, He will do harm; let him speak no further.

Keel. Justice Keelin said, No, no, never fear him, we are better established than so; he can do no harm; we know the Common Prayer Book hath been ever since the apostles' time, and is lawful for it to be used in the church.

Bun. I said, Show me the place in the epistles where the Common Prayer Book is written, or one text of Scripture that commands me to read it, and I will use it. But yet, notwithstanding, said I, they that have a mind to use it, they have their liberty; †

* It is easy to say a prayer, but difficult truly to pray. It is not length, not eloquence, that makes prayer. Though there be no more than 'My Father!' if the heart rise with it, that is prayer. 'Prayer is an offering up of our DESIRES unto God.'—ED.

† It is not the spirit of a Christian to persecute any for their religion, but to pity them; and if they will turn, to instruct them.—ED.

that is, I would not keep them from it; but for our parts, we can pray to God without it. Blessed be his name.

With that, one of them said, Who is your God? Beelzebub? Moreover, they often said that I was possessed with the spirit of delusion, and of the devil. All which sayings I passed over; the Lord forgive them! And further, I said, Blessed be the Lord for it, we are encouraged to meet together, and to pray, and exhort one another; for we have had the comfortable presence of God among us. For ever blessed be his holy name!

Keel. Justice Keelin called this pedlar's French, saying, that I must leave off my canting. The Lord open his eyes!

Bun. I said, that we ought to "exhort one another daily, while it is called to-day," &c. Heb. iii. 13.

Keel. Justice Keelin said, that I ought not to preach; and asked me where I had my authority? with other such like words.

Bun. I said, that I would prove that it was lawful for me, and such as I am, to preach the Word of God.

Keel. He said unto me, By what scripture?

I said, By that in the first epistle of Peter, chap. iv., the 10th ver., and Acts xviii., with other scriptures, which he would not suffer me to mention. But said, Hold; not so many, which is the first?

Bun. I said, this: "As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. If any man speak, *let him speak* as the oracles of God,' &c.

Keel. He said, Let me a little open that scripture to you: 'As every man hath received the gift;' that is, said he, as every one hath received a trade, so let him follow it. If any man have received a gift of tinkering, as thou hast done, let him follow his tinkering. And so other men their trades; and the divine his calling, &c.

Bun. Nay, Sir, said I, but it is most clear, that the apostle speaks here of preaching the Word; if you do but compare both the verses together, the next verse explains this gift what it is, saying, 'If any man speak, *let him speak* as the oracles of God.' So that it is plain, that the Holy Ghost doth not so much in this place exhort to civil callings, as to the exercising of those gifts that we have received from God. I would have gone on, but he would not give me leave.

Keel. He said, We might do it in our families, but not otherwise.

Bun. I said, If it was lawful to do good to some, it was lawful to do good to more. If it was a good duty to exhort our families, it is good to exhort others; but if they held it a sin to meet together to seek the face of God, and exhort one another to follow Christ, I should sin still; for so we should do.

Keel. He said he was not so well versed in Scripture as to dispute, or words to that purpose. And said, moreover, that they could not wait upon me any longer; but said to me, Then you confess the indictment, do you not? Now, and not till now, I saw I was indicted.

Bun. I said, This I confess, we have had many meetings together, both to pray to God, and to exhort one another, and that we had the sweet comforting presence of the Lord among us for our encouragement; blessed be his name therefor. I confessed myself guilty no otherwise.

Keel. Then, said he, hear your judgment. You must be had back again to prison, and there lie for three months following; and at three months' end, if you do not submit to go to church to hear Divine service, and leave your preaching, you must be banished the realm: and if, after such a day as shall be appointed you to be gone, you shall be found in this realm, &c., or be found to come over again without special license from the king, &c.,*

* The statute under which Bunyan suffered is the 35th Eliz., cap. 1, re-enacted with all its rigour in the 16th Charles II., cap. 4, 1662; 'That if any person, above sixteen years of age, shall forbear coming to church for one month, or persuade any other person to abstain from hearing Divine service, or receiving the communion according to law, or come to any unlawful assembly, conventicle, or meeting—every such person shall be imprisoned, without bail, until he conform, and do in some church make this open submission following:—I do humbly confess and acknowledge that I have grievously offended God in contemning his Majesty's godly and lawful government and authority, by absenting myself from church, and from hearing Divine service, contrary to the godly laws and statutes of this realm. And in using and frequenting disordered and unlawful conventicles and assemblies, under pretence and colour of exercise of religion; and I am heartily sorry for the same. And I do promise and protest, that from henceforth I will, from time to time, obey and perform his Majesty's laws and statutes, in repairing to the church and Divine services, and do my uttermost endeavour to maintain and defend the same. And for the third offence he shall be sent to the jail or house of correction, there to remain until the next sessions or assizes, and then to be indicted; and being thereupon found guilty, the court shall enter judgment of transportation against such offenders, to some of the foreign plantations (Virginia and New England only excepted), there to remain seven years; and warrants shall issue to sequester the profits of their lands, and to distrain and sell their goods to defray the charges of their transportation; and for want of such charges being paid, the sheriff may contract with any master of a ship, or merchant, to transport them; and then such prisoner shall be a servant to the transporter or his assigns; that is, whoever he will sell him or her to, for five years. And if any under such judgment of transportation shall escape, or being transported, return into any part of England, shall SUFFER DEATH as felons, without benefit of clergy.' Notwithstanding this edict, he [Bunyan] persevered in the even tenor of his Christian course, worshipping God according to the dictates of his conscience, governed by holy writ. Blessed be God, these unholy

you must stretch by the neck for it, I tell you plainly;" and so he bid my jailer have me away.

Bun. I told him, as to this matter, I was at a point with him; for if I was out of prison to-day I would preach the gospel again to-morrow, by the help of God.

Another. To which one made me some answer; but my jailer pulling me away to be gone, I could not tell what he said.

Thus I departed from them; and I can truly say, I bless the Lord Jesus Christ for it, that my heart was sweetly refreshed in the time of my examination; and also afterwards, at my returning to the prison. So that I found Christ's words more than bare trifles, where he saith, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Lu. xxi. 15. And that his peace no man can take from us.

Thus have I given you the substance of my examination. The Lord make these profitable to all that shall read or hear them. Farewell.

The Substance of some Discourse had between the Clerk of the Peace and myself, when he came to admonish me, according to the tenor of that Law by which I was in Prison.

When I had lain in prison other twelve weeks, and now not knowing what they intended to do with me, upon the 3d of April 1661, comes Mr. Cobb unto me, as he told me, being sent by the justices to admonish me; and demanded of me submittance to the Church of England, &c. The extent of our discourse was as followeth:—

Cobb. When he was come into the house he sent for me out of my chamber; who, when I was come unto him, he said, Neighbour Bunyan, how do you do?

Bun. I thank you, Sir, said I, very well, blessed be the Lord.

Cobb. Saith he, I come to tell you that it is desired you would submit yourself to the laws of the land, or else at the next sessions it will go worse with you, even to be sent away out of the nation, or else worse than that.

Bun. I said that I did desire to demean myself in the world, both as becometh a man and a Christian.

Cobb. But, saith he, you must submit to the laws of the land, and leave off those meetings which you was wont to have; for the statute law is directly against it;—and I am sent to you by the justices to tell you that they do intend to prosecute the law against you if you submit not.

laws have fallen into desuetude. The Roman Catholics were specially exempted by an Act in 1844. The overruling hand of God alone saved the pious and holy Bunyan from having been legally sacrificed.—Ed.

Bun. I said, Sir, I conceive that that law by which I am in prison at this time doth not reach or condemn either me or the meetings which I do frequent; that law was made against those that, being designed to do evil in their meetings, making the exercise of religion their pretence, to cover their wickedness. It doth not forbid the private meetings of those that plainly and simply make it their only end to worship the Lord, and to exhort one another to edification. My end in meeting with others is simply to do as much good as I can, by exhortation and counsel, according to that small measure of light which God hath given me, and not to disturb the peace of the nation.

Cobb. Every one will say the same, said he; you see the late insurrection at London, under what glorious pretences they went; and yet, indeed, they intended no less than the ruin of the kingdom and commonwealth.*

Bun. That practice of theirs I abhor, said I; yet it doth not follow that, because they did so, therefore all others will do so. I look upon it as my duty to behave myself under the King's government, both as becomes a man and a Christian, and if an occasion were offered me, I should willingly manifest my loyalty to my Prince, both by word and deed.

Cobb. Well, said he, I do not profess myself to be a man that can dispute; but this I say, truly, neighbour Bunyan, I would have you consider this matter seriously, and submit yourself; you may have your liberty to exhort your neighbour in private discourse, so be you do not call together an assembly of people; and, truly, you may do much good to the church of Christ, if you would go this way; and this you may do, and the law not abridge

* The contemptible and mad insurrection to which Mr. Cobb refers, was the pretext for fearful sufferings to the Dissenters throughout the kingdom. It is thus narrated by Bishop Burnet, 1660:—'The king had not been many days at Whitehall, when one Venner, a violent fifth-monarchy man, who thought it was not enough to believe that Christ was to reign on earth, and to put the saints in possession of the kingdom, but added to this that the saints were to take the kingdom themselves. He gathered some of the most furious of the party to a meeting in Coleman Street. There they concerted the day and the manner of their rising, to set Christ on his throne, as they called it. But withal they meant to manage the government in his name, and were so formal that they had prepared standards and colours, with their devices on them, and furnished themselves with very good arms. But when the day came, there was but a small appearance, not exceeding twenty. However, they resolved to venture out into the streets, and cry out, No king but Christ. Some of them seemed persuaded that Christ would come down and head them. They scoured the streets before them, and made a great progress. Some were afraid, and all were amazed at this piece of extravagance. They killed a great many, but were at last mastered by numbers; and were all either killed or taken and executed.'—(Burnet's *Own Times*, 1660, vol. i. p. 160.)—Ed.

you of it. It is your private meetings that the law is against.

Bun. Sir, said I, if I may do good to one by my discourse, why may I not do good to two? and if to two, why not to four, and so to eight? &c.

Cobb. Ay, saith he, and to a hundred, I warrant you.

Bun. Yes, Sir, said I, I think I should not be forbid to do as much good as I can.

Cobb. But, saith he, you may but pretend to do good, and indeed, notwithstanding, do harm, by seducing the people; you are, therefore, denied your meeting so many together, lest you should do harm.

Bun. And yet, said I, you say the law tolerates me to discourse with my neighbour; surely there is no law tolerates me to seduce any one; therefore, if I may, by the law, discourse with one, surely it is to do him good; and if I, by discoursing, may do good to one, surely, by the same law, I may do good to many.

Cobb. The law, saith he, doth expressly forbid your private meetings; therefore they are not to be tolerated.

Bun. I told him that I would not entertain so much uncharitableness of that Parliament in the 35th of Elizabeth, or of the Queen herself, as to think they did, by that law, intend the oppressing of any of God's ordinances, or the interrupting any in the way of God; but men may, in the wresting of it, turn it against the way of God; but take the law in itself, and it only fighteth against those that drive at mischief in their hearts and meetings, making religion only their cloak, colour, or pretence; for so are the words of the statute: 'If any meetings, under colour or pretence of religion,' &c.*

Cobb. Very good; therefore the king, seeing that pretences are usually in and among people, as to make religion their pretence only, therefore he, and the law before him, doth forbid such private meetings, and tolerates only public; you may meet in public.

Bun. Sir, said I, let me answer you in a similitude: Set the case that, at such a wood corner, there did usually come forth thieves, to do mischief; must there therefore a law be made that every one that cometh out there shall be killed? May there not come out true men as well as thieves out from thence? Just thus it is in this case; I do think there may be many that may design the destruction of the commonwealth; but it does not follow therefore that all private meetings are unlawful; those that transgress, let them be punished. And if at any time I myself should do any act in my conversation as doth not become a man and Christian, let me bear the punishment. And as for your saying I may meet in public, if I may be suffered, I would gladly do it. Let me have but meeting enough in public, and I shall care the less to have them in private. I do not meet in private because I am afraid to have meetings in public. I bless the Lord that my heart is at that point, that if any man can lay anything to my charge, either in doctrine or practice, in this particular, that can be proved error or heresy, I am willing to disown it, even in the very market place; but if it be truth, then to stand to it to the last drop of my blood. And, Sir, said I, you ought to commend me for so doing. To err and to be a heretic are two things; I am no heretic, because I will not stand refractorily to defend any one thing that is contrary to the Word. Prove anything which I hold to be an error, and I will recant it.

Cobb. But, goodman Bunyan, said he, methinks you need not stand so strictly upon this one thing, as to have meetings of such public assemblies. Cannot you submit, and, notwithstanding, do as much good as you can, in a neighbourly way, without having such meetings?

Bun. Truly, Sir, said I, I do not desire to commend myself, but to think meanly of myself; yet when I do most despise myself, taking notice of that small measure of light which God hath given me, also that the people of the Lord, by their own saying, are edified thereby. Besides, when I see that the Lord, through grace, hath in some measure blessed my labour, I dare not but exercise that gift which God hath given me for the good of the people. And I said further, that I would willingly speak in public, if I might.

Cobb. He said, that I might come to the public assemblies and hear. What though you do not preach? you may hear. Do not think yourself so well enlightened, and that you have received a gift so far above others, but that you may hear other men preach. Or to that purpose.

Bun. I told him, I was as willing to be taught as to give instruction, and I looked upon it as my duty to do both; for, said I, a man that is a teacher, he himself may learn also from another that teacheth, as the apostle saith: "Ye may all prophesy, one by one, that all may learn." 1 Co. xiv. 31. That is, every man that hath received a gift from God, he may dispense it, that others may be comforted; and when he hath done, he may hear and learn, and be comforted himself of others.

* The third section of 16th Charles II., cap. 4, also enacts, 'That any person above sixteen years old, present at any meeting under pretence of exercise of religion, in other manner than is allowed by the liturgy or practice of the Church of England, where there shall be present five persons or more above those of the household, upon proof thereof made, either by confession of the party, or oath of witness, or notorious evidence of the fact; the offence shall be recorded under the hands of two justices, or the chief magistrate of the place, which shall be a perfect conviction.'—Ed.

Cobb. But, said he, what if you should forbear awhile, and sit still, till you see further how things will go?

Bun. Sir, said I, Wicliffe saith, that he which leaveth off preaching and hearing of the Word of God for fear of excommunication of men, he is already excommunicated of God, and shall in the day of judgment be counted a traitor to Christ.*

Cobb. Ay, saith he, they that do not hear shall be so counted indeed; do you, therefore, hear.

Bun. But, Sir, said I, he saith, he that shall leave off either preaching or hearing, &c. That is, if he hath received a gift for edification, it is his sin, if he doth not lay it out in a way of exhortation and counsel, according to the proportion of his gift; as well as to spend his time altogether in hearing others preach.

Cobb. But, said he, how shall we know that you have received a gift?

Bun. Said I, Let any man hear and search, and prove the doctrine by the Bible.

Cobb. But will you be willing, said he, that two indifferent persons shall determine the case, and will you stand by their judgment?

Bun. I said, Are they infallible?

Cobb. He said, No.

Bun. Then, said I, it is possible my judgment may be as good as theirs. But yet I will pass by either, and in this matter be judged by the Scriptures; I am sure that is infallible, and cannot err.

Cobb. But, said he, who shall be judge between you, for you take the Scriptures one way, and they another?

Bun. I said, The Scripture should, and that by comparing one scripture with another; for that will open itself, if it be rightly compared. As, for instance, if under the different apprehensions of the word Mediator, you would know the truth of it, the Scriptures open it, and tell us that he that is a mediator must take up the business between two, and "a mediator is not a mediator of one, but God is one," and "*there is* one mediator between God and men, [even] the man Christ Jesus." Ga. iii. 20. 1 Ti. ii. 5. So likewise the Scripture calleth Christ a complete, or perfect, or able high priest. That is opened in that he is called man, and also God. His blood also is discovered to be effectually efficacious by the same things. So the Scripture, as touching the matter of meeting together, &c., doth likewise sufficiently open itself and discover its meaning.

Cobb. But are you willing, said he, to stand to the judgment of the church?

Bun. Yes, Sir, said I, to the approbation of the church of God; the church's judgment is best expressed in Scripture. We had much other discourse which I cannot well remember, about the laws of the nation, and submission to government; to which I did tell him, that I did look upon myself as bound in conscience to walk according to all righteous laws, and that whether there was a king or no; and if I did anything that was contrary, I did hold it my duty to bear patiently the penalty of the law, that was provided against such offenders; with many more words to the like effect. And said, moreover, that to cut off all occasions of suspicion from any, as touching the harmlessness of my doctrine, in private I would willingly take the pains to give any one the notes of all my sermons; for I do sincerely desire to live quietly in my country, and to submit to the present authority.

Cobb. Well, neighbour Bunyan, said he, but indeed I would wish you seriously to consider of these things, between this and the quarter-sessions, and to submit yourself. You may do much good if you continue still in the land; but alas, what benefit will it be to your friends, or what good can you do to them, if you should be sent away beyond the seas into Spain, or Constantinople, or some other remote part of the world? Pray be ruled.

Jailer. Indeed, Sir, I hope he will be ruled.

Bun. I shall desire, said I, in all godliness and honesty to behave myself in the nation, whilst I am in it. And if I must be so dealt withal, as you say, I hope God will help me to bear what they shall lay upon me. I know no evil that I have done in this matter, to be so used. I speak as in the presence of God.

Cobb. You know, saith he, that the Scripture saith, "the powers that be are ordained of God."

Bun. I said, Yes, and that I was to submit to the king as supreme, also to the governors, as to them that are sent by him.

Cobb. Well then, said he, the King then commands you, that you should not have any private meetings; because it is against his law, and he is ordained of God, therefore you should not have any.

Bun. I told him that Paul did own the powers that were in his day, as to be of God; and yet he was often in prison under them for all that. And also, though Jesus Christ told Pilate, that he had no power against him, but of God, yet he died under the same Pilate; and yet, said I, I hope you will not say that either Paul, or Christ, were such as did deny magistracy, and so sinned against God in slighting the ordinance. Sir, said I, the law hath provided two ways of obeying: The one to do that which I, in my conscience, do believe that I am bound to do, actively; and where I cannot obey actively, there I am willing to lie down, and

* As Wicliffe wrote in Latin, and his works were of great rarity, it may excite inquiry how poor Bunyan was conversant with his opinions. This is easily solved. Foxe gives a translation of Wicliffe's doctrines in his *Martyrology*, the favourite book of Bunyan.—Ed.

to suffer what they shall do unto me. At this he sat still, and said no more; which, when he had done, I did thank him for his civil and meek discoursing with me; and so we parted.

O that we might meet in heaven!

Farewell. J. B.

Here followeth a discourse between my Wife and the Judges, with others, touching my Deliverance at the Assizes following; the which I took from her own Mouth.

After that I had received this sentence of banishing, or hanging, from them, and after the former admonition, touching the determination of the justices, if I did not recant; just when the time drew nigh, in which I should have abjured, or have done worse, as Mr. Cobb told me, came the time in which the King was to be crowned.* Now, at the coronation of kings, there is usually a releasement of divers prisoners, by virtue of his coronation; in which privilege also I should have had my share; but that they took me for a convicted person, and therefore, unless I sued out a pardon, as they called it, I could have no benefit thereby; notwithstanding, yet, forasmuch as the coronation proclamation did give liberty, from the day the king was crowned to that day twelvemonth, to sue them out; therefore, though they would not let me out of prison, as they let out thousands, yet they could not meddle with me, as touching the execution of their sentence; because of the liberty offered for the suing out of pardons. Whereupon I continued in prison till the next assizes, which are called Midsummer assizes, being then kept in August 1661.

Now, at that assizes, because I would not leave any possible means unattempted that might be lawful, I did, by my wife, present a petition to the judges three times, that I might be heard, and that they would impartially take my case into consideration.

The first time my wife went, she presented it to Judge Hale, who very mildly received it at her hand, telling her that he would do her and me the best good he could; but he feared, he said, he could do none. The next day, again, lest they should, through the multitude of business, forget me, we did throw another petition into the coach to Judge Twisdon; who, when he had seen it, snapt her up, and angrily told her that I was a convicted person, and could not be released, unless I would promise to preach no more, &c.

Well, after this, she yet again presented another to Judge Hale, as he sat on the bench, who, as it seemed, was willing to give her audience. Only Justice Chester being present, stept up and said, that I was convicted in the court, and that I was a hot-spirited fellow, or words to that purpose, whereat he waived it, and did not meddle therewith. But yet, my wife being encouraged by the high sheriff, did venture once more into their presence, as the poor widow did to the unjust judge, to try what she could do with them for my liberty, before they went forth of the town. The place where she went to them was to the Swan Chamber, where the two judges, and many justices and gentry of the country, were in company together. She then, coming into the chamber with abashed face, and a trembling heart, began her errand to them in this manner:—

Woman. My Lord (directing herself to Judge Hale), I make bold to come once again to your Lordship, to know what may be done with my husband.

Judge Hale. To whom he said, Woman, I told thee before, I could do thee no good; because they have taken that for a conviction which thy husband spoke at the sessions; and unless there be something done to undo that, I can do thee no good.

Wom. My Lord, said she, he is kept unlawfully in prison; they clapped him up before there was any proclamation against the meetings; the indictment also is false. Besides, they never asked him whether he was guilty or no; neither did he confess the indictment.

One of the Justices. Then one of the justices that stood by, whom she knew not, said, My Lord, he was lawfully convicted.

Wom. It is false, said she; for when they said to him, Do you confess the indictment? he said only this, that he had been at several meetings, both where there was preaching the Word, and prayer, and that they had God's presence among them.

Judge Twisdon. Whereat Judge Twisdon answered very angrily, saying, 'What! you think we can do what we list; your husband is a breaker of the peace, and is convicted by the law,' &c. Whereupon Judge Hale called for the Statute Book.

Wom. But, said she, my Lord, he was not lawfully convicted.

Chester. Then Justice Chester said, 'My Lord, he was lawfully convicted.'

Wom. It is false, said she; it was but a word of discourse that they took for a conviction, as you heard before.

Chest. 'But it is recorded, woman, it is recorded,' said Justice Chester; as if it must be of necessity true, because it was recorded. With which words he often endeavoured to stop her mouth, having no other argument to convince her, but 'it is recorded, it is recorded.'†

* April 23, 1661.

† See page 56, and note there.

Wom. My Lord, said she, I was a while since at London, to see if I could get my husband's liberty; and there I spoke with my Lord Barkwood, one of the House of Lords, to whom I delivered a petition, who took it of me and presented it to some of the rest of the House of Lords, for my husband's releasement; who, when they had seen it, they said that they could not release him, but had committed his releasement to the judges, at the next assizes. This he told me; and now I come to you to see if anything may be done in this business, and you give neither releasement nor relief. To which they gave her no answer, but made as if they heard her not.*

Chest. Only Justice Chester was often up with this, 'He is convicted,' and 'It is recorded.'

Wom. If it be, it is false, said she.

Chest. My Lord, said Justice Chester, he is a pestilent fellow, there is not such a fellow in the country again.

Twis. What, will your husband leave preaching? If he will do so, then send for him.

Wom. My Lord, said she, he dares not leave preaching, as long as he can speak.

Twis. See here, what should we talk any more about such a fellow? Must he do what he lists? He is a breaker of the peace.

Wom. She told him again, that he desired to live peaceably, and to follow his calling, that his family might be maintained; and, moreover, said, My Lord, I have four small children that cannot help themselves, of which one is blind, and have nothing to live upon, but the charity of good people.

Hale. Hast thou four children? said Judge Hale; thou art but a young woman to have four children.

Wom. My Lord, said she, I am but mother-in-law to them, having not been married to him yet full two years. Indeed, I was with child when my husband was first apprehended; but being young, and unaccustomed to such things, said she, I being smayed† at the news, fell into labour, and so continued for eight days, and then was delivered, but my child died.‡

Hale. Whereat, he looking very soberly on the matter, said, 'Alas, poor woman!'

Twis. But Judge Twisdon told her, that she made poverty her cloak; and said, moreover, that he understood I was maintained better by running up and down a preaching, than by following my calling.

Hale. What is his calling? said Judge Hale.

Answer. Then some of the company that stood by said, 'A tinker, my Lord.'

Wom. Yes, said she, and because he is a tinker, and a poor man, therefore he is despised, and cannot have justice.

Hale. Then Judge Hale answered, very mildly, saying, 'I tell thee, woman, seeing it is so, that they have taken what thy husband spake for a conviction; thou must either apply thyself to the King, or sue out his pardon, or get a writ of error.'

Chest. But when Justice Chester heard him give her this counsel; and especially, as she supposed, because he spoke of a writ of error, he chafed,‖ and seemed to be very much offended; saying, 'My Lord, he will preach and do what he lists.'

Wom. He preacheth nothing but the Word of God, said she.

Twis. He preach the Word of God! said Twisdon; and withal she thought he would have struck her; he runneth up and down, and doth harm.

Wom. No, my Lord, said she, it is not so; God hath owned him, and done much good by him.

Twis. God! said he; his doctrine is the doctrine of the devil.

Wom. My Lord, said she, when the righteous Judge shall appear, it will be known that his doctrine is not the doctrine of the devil.

Twis. My Lord, said he, to Judge Hale, do not mind her, but send her away.

Hale. Then said Judge Hale, 'I am sorry, woman, that I can do thee no good; thou must do one of those three things aforesaid; namely, either to apply thyself to the King, or sue out his pardon, or get a writ of error; but a writ of error will be cheapest.'

Wom. At which Chester again seemed to be in a chafe, and put off his hat, and as she thought, scratched his head for anger: but when I saw, said she, that there was no prevailing to have my husband sent for, though I often desired them that they would send for him, that he might speak for himself, telling them, that he could give them better satisfaction than I could in what they demanded of him, with several other things, which now I forget; only this I remember, that though I was somewhat timorous at my first entrance into the chamber, yet before I went out, I could not but break forth into tears, not so much because they were so hard-hearted against me and my

* It is very probable that his persecutors knew the heroic spirit of this young woman, and were afraid to proceed to extremities, lest their blood-guiltiness should be known throughout the kingdom, and public execration be excited against them. Such a martyr's blood would indelibly and most foully have stained both them and their families to the latest generation.—Ed.

† 'Smayed,' an obsolete contraction of 'dismayed.'—Ed.

‡ Bunyan is silent upon the death of his first wife and marriage to the second; in fact he forgets his own domestic affairs in his desire to record the Lord's gracious dealings with his soul. It is not his autobiography, but his religious feelings and experience, that he records.—Ed.

‖ 'Chafed,' excited, inflamed, angry.—Ed.

husband, but to think what a sad account such poor creatures will have to give at the coming of the Lord, when they shall there answer for all things whatsoever they have done in the body, whether it be good or whether it be bad.*

So, when I departed from them, the Book of Statute was brought, but what they said of it I know nothing at all, neither did I hear any more from them.

Some Carriages of the Adversaries of God's Truth with me at the next Assizes, which was on the 19th of the First Month, 1662.

I shall pass by what befell between these two assizes, how I had, by my jailer, some liberty granted me, more than at the first, and how I followed my wonted course of preaching, taking all occasions that were put into my hand to visit the people of God; exhorting them to be steadfast in the faith of Jesus Christ, and to take heed that they touched not the Common Prayer, &c., but to mind the Word of God, which giveth direction to Christians in every point, being able to make the man of God perfect in all things through faith in Jesus Christ, and thoroughly to furnish him unto all good works. 2 Ti. iii. 17.† Also, how I, having, I say, somewhat more liberty, did go to see Christians at London; which my enemies hearing of, were so angry, that they had almost cast my jailer out of his place, threatening to indict him, and to do what they could against him. They charged me also, that I went thither to plot and raise division, and make insurrection, which, God knows, was a slander; whereupon my liberty was more straitened than it was before: so that I must not look out of the door. Well, when the next sessions came, which was about the 10th of the eleventh month, I did expect to have been very roundly dealt withal; but they passed me by, and would not call me, so that I rested till the assizes, which was the 19th of the first month following; and when they came, because I had a desire to come before the judge, I desired my jailer to put my name into the calendar among the felons, and made friends of the judge and high sheriff, who promised that I should be called; so that I thought what I had done might have been effectual for the obtaining of my desire; but all was in vain: for when the assizes came, though my name was in the calendar, and also though both the judge and sheriff had promised that I should appear before them, yet the justices and the clerk of the peace did so work it about, that I, notwithstanding, was deferred, and might not appear; and although, I say, I do not know of all their carriages towards me, yet this I know, that the clerk of the peace did discover himself to be one of my greatest opposers: for, first, he came to my jailer, and told him that I must not go down before the judge, and therefore must not be put into the calendar; to whom my jailer said, that my name was in already. He bid him put me out again; my jailer told him that he could not, for he had given the judge a calendar with my name in it, and also the sheriff another. At which he was very much displeased, and desired to see that calendar that was yet in my jailer's hand; who, when he had given it him, he looked on it, and said it was a false calendar; he also took the calendar and blotted out my accusation, as my jailer had writ it. Which accusation I cannot tell what it was, because it was so blotted out; and he himself put in words to this purpose: 'That John Bunyan was committed to prison, being lawfully convicted for upholding of unlawful meetings and conventicles,' &c. But yet, for all this, fearing that what he had done, unless he added thereto, it would not do; he first run to the clerk of the assizes, then to the justices, and afterwards, because he would not leave any means unattempted to hinder me, he comes again to my jailer, and tells him, that if I did go down before the judge, and was released, he would make him pay my fees, which, he said, was due to him; and further told him, that he would complain of him at the next quarter sessions for making of false calendars; though my jailer himself, as I afterwards learned, had put in my accusation worse than in itself it was by far. And thus was I hindered and prevented, at that time also, from appearing before the judge, and left in prison. Farewell. JOHN BUNYAN.

* This is a beautiful specimen of real Christian feeling; nothing vindictive, although such cruel wrongs had been perpetrated against her beloved husband.—ED.

† Nothing daunted by the cruel Statute which was then in force, Bunyan acted exactly as Peter and John did under similar circumstances, "We cannot but speak the things which we have seen and heard." Ac. iv. 20. If I suffer death for it, I am bound to speak the warning words of truth, "Touch not the unclean thing."—ED.

A CONTINUATION OF MR. BUNYAN'S LIFE; BEGINNING WHERE HE LEFT OFF, AND CONCLUDING WITH THE TIME AND MANNER OF HIS DEATH AND BURIAL, TOGETHER WITH HIS TRUE CHARACTER.

Reader, the painful and industrious author of this book has already given you a faithful and very moving relation of the beginning and middle of the days of his pilgrimage on earth; and since there yet remains somewhat worthy of notice and regard, which occurred in the last scene of his life; the which, for want of time, or fear that some over-censorious people should impute it to him, as an earnest coveting of praise from men, he has not left behind him in writing. Wherefore, as a true friend and long acquaintance of Mr. Bunyan's, that his good end may be known as well as his evil beginning, I have taken upon me, from my knowledge, and the best account given by other of his friends, to piece this to the thread, too soon broke off, and so lengthen it out to his entering upon eternity.

He has told you at large of his birth and education; the evil habits and corruptions of his youth; the temptations he struggled and conflicted so frequently with; the mercies, comforts, and deliverances he found; how he came to take upon him the preaching of the gospel; the slanders, reproaches, and imprisonments that attended him; and the progress he notwithstanding made, by the assistance of God's grace, no doubt to the saving of many souls. Therefore take these things as he himself has methodically laid them down in the words of verity; and so I pass on as to what remains.

After his being freed from his twelve years' imprisonment and upwards, for nonconformity, wherein he had time to furnish the world with sundry good books, &c.; and, by his patience, to move Dr. Barlow, the then Bishop of Lincoln,* and other churchmen, to pity his hard and unreasonable sufferings, so far as to stand very much his friends in procuring his enlargement, or there perhaps he had died by the noisesomeness and ill usage of the place; being now, I say, again at liberty, and having, through mercy, shaken off his bodily fetters, for those upon his soul were broken before, by the abounding grace that filled his heart, he went to visit those that had been a comfort to him in his tribulation, with a Christian-like acknowledgment of their kindness and enlargement of charity; giving encouragement by his example if it happened to be their hard haps to fall into affliction or trouble, then to suffer patiently for the sake of a good conscience, and for the love of God in Jesus Christ towards their souls; and, by many cordial persuasions, supported some whose spirits began to sink low through the fear of danger that threatened their worldly concernment, so that the people found a wonderful consolation in his discourse and admonitions.

As often as opportunity would admit, he gathered them together in convenient places, though the law was then in force against meetings, and fed them with the sincere milk of the Word, that they might grow up in grace thereby. To such as were anywhere taken and imprisoned upon these accounts, he made it another part of his business to extend his charity, and gather relief for such of them as wanted.

He took great care to visit the sick, and strengthen them against the suggestions of the tempter, which at such times are very prevalent; so that they had cause for ever to bless God, who had put into his heart, at such a time, to rescue them from the power of the roaring lion, who sought to devour them; nor did he spare any pains or labour in travel, though to the remote counties, where he knew, or imagined, any people might stand in need of his assistance, insomuch that some of these visitations that he made, which was two or three every year, some, though in jeering manner, no doubt, gave him the epithet of Bishop Bunyan, whilst others envied him for his so earnestly labouring in Christ's vineyard, yet the seed of the Word he, all this while, sowed in the hearts of his congregation, watered with the grace of God, brought forth in abundance, in bringing in disciples to the church of Christ.

Another part of his time he spent in reconciling differences, by which he hindered many mischiefs, and saved some families from ruin; and, in such fallings out, he was uneasy, till he found a means to labour a reconciliation, and become a peace maker, on whom a blessing is promised in Holy Writ; and, indeed, in doing this good office, he may be said to sum up his days, it being the last undertaking of his life, as will appear in the close of this paper.

When, in the late reign, liberty of conscience was unexpectedly given and indulged to Dissenters of all persuasions,† his piercing wit penetrated the veil, and found that it was not for the Dissenters' sake they were so suddenly freed from the prosecutions that had long lain heavy upon them, and set, in a manner, on an equal foot with the Church of England, which the Papists were undermining, and about to subvert. He foresaw all the advantages that could have redounded to the Dissenters, would have been no more than what Poliphemus, the monstrous giant of Sicily, would have allowed Ulysses, viz., That he would eat his men first, and do him the favour of being eaten last. For, although Mr. Bunyan, following the examples of others, did lay hold of this liberty, as an acceptable thing in itself, knowing that God is the only lord of conscience, and that it is good at all times to do according to the dictates of a good conscience, and that the preaching the glad tidings of the gospel is beautiful in the preacher; yet, in all this, he moved with caution and a holy fear, earnestly praying for averting the impendent judgments, which he saw, like a black tempest hanging over our heads, for our sins, and ready to break upon us, and that the Ninevites' remedy was now highly necessary. Hereupon, he gathered his congregation at Bedford, where he mostly lived, and had lived, and had spent the greatest part of his life; and there being no convenient place to be had, for the entertainment of so great a confluence of people as followed him, upon the account of his teaching, he consulted with them, for the building of a meeting house; to which they made their voluntary contributions, with all cheerfulness and alacrity; and the first time he appeared there to edify, the place was so thronged, that many were constrained to stay without, though the house was very spacious, every one striving to partake of his instructions, that were of his persuasion; and show their good will towards him, by being present at the opening of the place; and here he lived in much peace and quiet of mind, contenting himself with that little God had bestowed upon him, and sequestering himself from all secular employments, to follow that of his call to the ministry; for, as God said to Moses, he that made the lips and heart, can give eloquence and wisdom, without extraordinary acquirements in a university.

During these things, there were regulators sent into all cities and towns corporate, to new-model the government in the magistracy, &c., by turning out some, and putting in others. Against this, Mr. Bunyan expressed his zeal with some weariness, as foreseeing the bad consequence that would attend it, and laboured with his congregation to prevent their being imposed on in this kind; and when a great man in those days, coming to Bedford upon some such errand, sent for him, as it is supposed, to give him a place of public trust, he would by no means come at him, but sent his excuse.

When he was at leisure from writing and teaching, he often came up to London, and there went among the congregations of the nonconformists, and used his talent to the great good liking of the hearers; and even some, to whom he had been misrepresented, upon the account of his education, were convinced of his worth and knowledge in sacred things, as perceiving him to be a man of sound judgment, delivering himself plainly and powerfully; insomuch that many who came as mere spectators, for novelty's sake, rather than to be edified and improved, went away well satisfied with what they heard, and wondered, as the Jews did at the apostles, viz., whence this man should have these things; perhaps not considering that God more immediately assists those that make it their business industriously and cheerfully to labour in his vineyard.

Thus he spent his latter years, in imitation of his great Lord and Master, the ever-blessed Jesus; he went about doing good, so that the most prying critic, or even malice herself, is defied to find, even upon the narrowest search or observation, any sully or stain upon his reputation with which he may be justly charged; and this we note as a challenge to those that have had the least regard for him, or them of his persuasion, and have, one way or other, appeared in the front of those that oppressed him, and for the turning whose hearts, in obedience to the commission and commandment given him of God, he frequently prayed, and sometimes sought a blessing for them, even with tears, the effects of which they may, peradventure, though undeservedly, have found in their persons, friends, relations, or estates; for God will hear the prayers of the faithful, and answer them, even for those that vex them, as it happened in the case of Job's praying for the three persons that had been grievous in their reproach against him, even in the day of his sorrow.

* Application was made to Bishop Barlow, through Dr. Owen, to use his powerful influence in obtaining liberty for this Christian captive; but he *absolutely refused to interfere*. See Preface to Owen's Sermons, 1721. Bunyan, upon his petition, heard by the king in council, was included in the pardon to the imprisoned and cruelly-treated Quakers. Whitehead, the Quaker, was the honoured instrument in releasing him.—Introduction to *Pilgrim's Progress*, Hanserd Knollys Edition.—Ed.

† See an authentic copy of this Royal Declaration, and observations upon it, in the Introduction to the *Pilgrim's Progress*, published by the Hanserd Knol'ys Society, 1847.—Ed.

in a pulpit all that thou oughtest to do, but be studious in searching the Scriptures, and reading good books; what thou hearest may be forgotten, but what thou readest may better be retained.

Forsake not the public worship of God, lest God forsake thee, not only in public, but in private.

In the week days, when thou risest in the morning, consider, 1. Thou must die. 2. Thou mayest die that minute. 3. What will become of thy soul. Pray often. At night consider, 1. What sins thou hast committed. 2. How often thou hast prayed. 3. What hath thy mind been bent upon. 4. What hath been thy dealing. 5. What thy conversation. 6. If thou callest to mind the errors of the day, sleep not without a confession to God, and a hope of pardon. Thus every morning and evening make up thy accounts with Almighty God, and thy reckoning will be the less at last.

OF THE LOVE OF THE WORLD.

Nothing more hinders a soul from coming to Christ, than a vain love of the world; and till a soul is freed from it, it can never have a true love for God.

What are the honours and riches of this world, when compared to the glories of a crown of life?

Love not the world; for it [the love of the world] is a moth in a Christian's life.

To despise the world is the way to enjoy heaven; and blessed are they who delight to converse with God by prayer.

What folly can be greater than to labour for the meat that perisheth, and neglect the food of eternal life?

God or the world must be neglected at parting time, for then is the time of trial.

To seek yourself in this world is to be lost; and to be humble is to be exalted.

The epicure that delighteth in the dainties of this world, little thinketh that those very creatures will one day witness against him.

OF SUFFERING.

It is not every suffering that makes a martyr, but suffering for the Word of God after a right manner; that is, not only for righteousness, but for righteousness' sake; not only for truth, but out of love to truth; not only for God's Word, but according to it: to wit, in that holy, humble, meek manner, as the Word of God requireth.

It is a rare thing to suffer aright, and to have my spirit in suffering bent only against God's enemy, sin; sin in doctrine, sin in worship, sin in life, and sin in conversation.

The devil, nor men of the world, can kill thy righteousness, or love to it but by thy own hand; or separate that and thee asunder without thy own act. Nor will he that doth indeed suffer for the sake of it, or out of love he bears thereto, be tempted to exchange it, for the good will of all the world.

I have often thought that the best of Christians are found in the worst of times. And I have thought again that one reason why we are no better, is because God purges us no more. Noah and Lot, who so holy as they in the time of their afflictions? And yet who so idle as they in the time of their prosperity?

OF DEATH AND JUDGMENT.

As the devil labours by all means to keep out other things that are good, so to keep out of the heart as much as in him lies, the thoughts of passing from this life into another world; for he knows if he can but keep them from the serious thoughts of death, he shall the more easily keep them in their sins.

Nothing will make us more earnest in working out the work of our salvation, than a frequent meditation of mortality; nothing hath greater influence for the taking off our hearts from vanities, and for the begetting in us desires after holiness.

O sinner, what a condition wilt thou fall into when thou departest this world; if thou depart unconverted, thou hadst better have been smothered the first hour thou wast born; thou hadst better have been plucked one limb from another; thou hadst better have been made a dog, a toad, a serpent, than to die unconverted, and this thou wilt find true if thou repent not.

A man would be counted a fool to slight a judge, before whom he is to have a trial of his whole estate.* The trial we have before God is of otherguise importance,† it concerns our eternal happiness or misery; and yet dare we affront him?

The only way for us to escape that terrible judgment, is to be often passing a sentence of condemnation upon ourselves here.

When the sound of the trumpet shall be heard, which shall summon the dead to appear before the tribunal of God, the righteous shall hasten out of their graves with joy to meet their Redeemer in the clouds; others shall call to the hills and mountains to fall upon them, to cover them from the sight of their Judge; let us therefore in time be posing‡ ourselves which of the two we shall be.

OF THE JOYS OF HEAVEN.

There is no good in this life but what is mingled with some evil; honours perplex, riches disquiet, and pleasures ruin health. But in heaven we shall find blessings in their purity, without any ingredient to embitter, with everything to sweeten them.

O! who is able to conceive the inexpressible, inconceivable joys that are there? None but they who have tasted of them. Lord, help us to put such a value upon them here, that in order to prepare ourselves for them, we may be willing to forego the loss of all those deluding pleasures here.

How will the heavens echo of joy, when the Bride, the Lamb's wife, shall come to dwell with her husband for ever?

Christ is the desire of nations, the joy of angels, the delight of the Father; what solace then must that soul be filled with, that hath the possession of him to all eternity?

O! what acclamations of joy will there be, when all the children of God shall meet together, without fear of being disturbed by the antichristian and Cainish brood!

Is there not a time coming when the godly may ask the wicked what profit they have in their pleasure? what comfort in their greatness? and what fruit in all their labour?

If you would be better satisfied what the beatifical vision means, my request is that you would live holily, and go and see.

OF THE TORMENTS OF HELL.

Heaven and salvation is not surely more promised to the godly than hell and damnation is threatened to, and shall be executed on, the wicked.

When once a man is damned, he may bid adieu to all pleasures.

Oh! who knows the power of God's wrath? none but damned ones.

Sinners' company are the devil and his angels, tormented in everlasting fire with a curse.

Hell would be a kind of paradise if it were no worse than the worst of this world.

As different as grief is from joy, as torment from rest, as terror from peace; so different is the state of sinners from that of saints in the world to come.

---

* Judges in those days were often biassed by personal feelings, and in some cases even by bribes.—ED.

† 'Otherguise importance;' another manner of importance.—ED.

‡ 'Posing;' questioning closely, putting to a stand.—*Imperial Dictionary.*—ED.

[*Licensed, Sept.* 10, 1688.]

The Prison on Bedford Bridge.
In which Bunyan was Confined.

Bedford Bridge and Prison.
from the East.

PRISON MEDITATIONS,

DIRECTED TO THE HEART OF

SUFFERING SAINTS AND REIGNING SINNERS.

By JOHN BUNYAN, in Prison, 1665.

ADVERTISEMENT BY THE EDITOR.

These verses, like those called "A Caution to watch against Sin," were first printed on a half sheet, and passed through several editions. The Editor possesses a copy published by the author, a short time before his decease; it is in an exceedingly rare little volume, including his poems of "One thing needful" and his "Ebal and Gerizzim;" with "a catalogue of all his other books." London: printed for Nath. Ponder, at the Peacock in the Poultry, 1688. On the reverse of the title is a singular advertisement; "This author having published many books, which have gone off very well, there are certain ballad sellers about Newgate, and on London Bridge, who have put the two first letters of this author's name, and his effigies, to their rhymes and ridiculous books, suggesting to the world as if they were his. Now know that this author publisheth his name at large to all his books, and what you shall see otherwise he disowns."

Bunyan was imprisoned for teaching the gospel in its purity to the poor, and for refusing conformity to national creeds and ceremonies. This was as absurd as it would be, to imprison such of the inhabitants of a country who refused to swear that all mankind were of one standard in height; sending those who had consciences to prison, until they pretended that they had grown taller or shorter, and were willing to take the oath. Mental decision must be formed on evidence. God can enlighten the mind to see that he alone can guide us to spiritual worship—that his will must be personally consulted, and unreservedly obeyed. Such a man feels that his soul's salvation depends upon obedience to God, and not to man. If human laws send him to jail for refusing to disobey God, he will write upon the prison wall as William Prynne did upon that in the Tower, "The Lord heareth the poor, and despiseth not his prisoners."

'Christ's presence hath my prison turn'd into
A blessed heaven; what then will it do
In heaven hereafter, when it now creates
Heav'n in a dungeon; goals to courts translates?'
'He is not bound whom Christ makes free; he,
Though shut close prisoner, chained, remains still free:
A godly man's at large in every place,
Still cheerful, well content, in blessed case,
Unconquered; he a sacred heaven still bears
About within his breast.' . . . .

These were the feelings of all Christ's prisoners. Indomitable was the heroic spirit of Bunyan. He tells his persecutors their folly and their sin, even while suffering under their lash; and after more than twelve years' incarceration, his free spirit is unsubdued. Again for sixteen years he enjoyed the sweets of liberty, and then re-published at all risks his proofs of the wickedness of persecution for conscience' sake. There was no craft, nor guile, nor hypocrisy about his character, but a fearless devotion to the will of his God; and he became one of the most honoured of his saints.

Geo. Offor.

PRISON MEDITATIONS.

1. Friend, I salute thee in the Lord,
And wish thou may'st abound
In faith, and have a good regard
To keep on holy ground.

2. Thou dost encourage me to hold
My head above the flood,
Thy counsel better is than gold,
In need thereof I stood.

3. Good counsel's good at any time,
The wise will it receive,
Though fools count he commits a crime
Who doth good counsel give.

4. I take it kindly at thy hand
Thou didst unto me write,
My feet upon Mount Zion stand,
In that take thou delight.

53. Hark yet again, you carnal men,
And hear what I shall say
In your own dialect, and then
I'll you no longer stay.

54. You talk sometimes of valour much,
And count such bravely mann'd,
That will not stick to have a touch
With any in the land.

55. If these be worth commending then,
That vainly show their might,
How dare you blame those holy men
That in God's quarrel fight?

56. Though you dare crack a coward's crown,
Or quarrel for a pin,
You dare not on the wicked frown,
Nor speak against their sin.

57. For all your spirits are so stout,
For matters that are vain;
Yet sin besets you round about,
You are in Satan's chain.

58. You dare not for the truth engage,
You quake at prisonment;
You dare not make the tree your stage
For Christ, that King, potent.

59. Know then, true valour there doth dwell
Where men engage for God,
Against the devil, death, and hell,
And bear the wicked's rod.

60. These be the men that God doth count
Of high and noble mind;
These be the men that do surmount
What you in nature find.

61. First they do conquer their own hearts,
All worldly fears, and then
Also the devil's fiery darts,
And persecuting men.

62. They conquer when they thus do fall,
They kill when they do die:
They overcome then most of all,
And get the victory.

63. The worldling understands not this,
'Tis clear out of his sight;
Therefore he counts this world his bliss,
And doth our glory slight.

64. The lubber knows not how to spring
The nimble footman's stage;
Neither can owls or jackdaws sing
If they were in the cage.

65. The swine doth not the pearls regard,
But them doth slight for grains,
Though the wise merchant labours hard
For them with greatest pains.

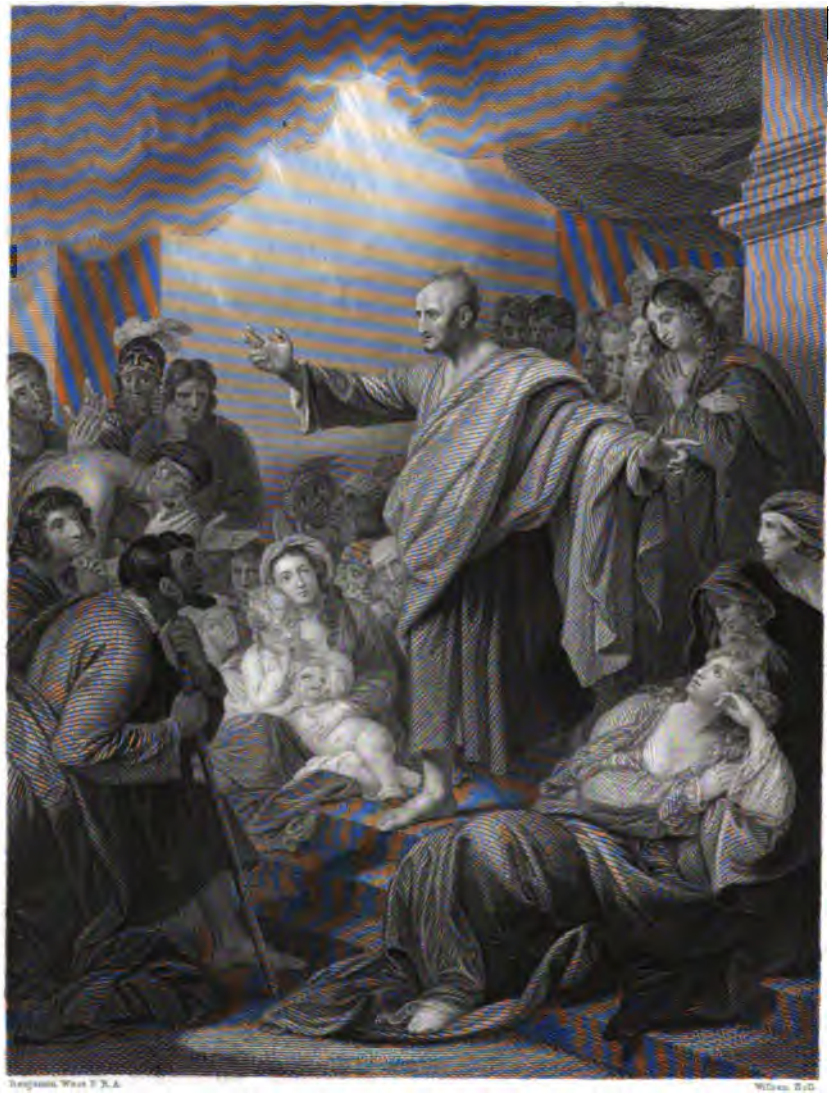
66. Consider man what I have said,
And judge of things aright;
When all men's cards are fully played,
Whose will abide the light?

67. Will *those*, who have us hither cast?
Or *they* who do us scorn?
Or *those* who do our houses waste?
Or *us*, who this have borne?

68. And let us count those things the best
That best will prove at last;
And count such men the only blest,
That do such things hold fast.

69. And what though they us dear do cost,
Yet let us buy them so;
We shall not count our labour lost
When we see others' woe.

70. And let saints be no longer blam'd
By carnal policy;
But let the wicked be asham'd
Of their malignity.



Benjamin West P.R.A. Wilson Sc.

ST PETER'S FIRST SERMON AT JERUSALEM.

Acts II 14-40

BLACKIE & SON GLASGOW EDINBURGH & LONDON

THE JERUSALEM SINNER SAVED;

OR,

GOOD NEWS FOR THE VILEST OF MEN:

BEING A HELP FOR DESPAIRING SOULS, SHOWING THAT JESUS CHRIST WOULD HAVE MERCY IN THE FIRST PLACE OFFERED TO THE BIGGEST SINNERS.

THE THIRD EDITION,

IN WHICH IS ADDED, AN ANSWER TO THOSE GRAND OBJECTIONS THAT LIE IN THE WAY OF THEM THAT WOULD BELIEVE; FOR THE COMFORT OF THEM THAT FEAR THEY HAVE SINNED AGAINST THE HOLY GHOST.

By JOHN BUNYAN, of Bedford.

London: Printed for Elizabeth Smith, at the Hand and Bible, on London Bridge, 1691.

ADVERTISEMENT BY THE EDITOR.

That Bunyan, who considered himself one of the most notorious of Jerusalem sinners, should write with the deepest earnestness upon this subject, is not surprising. He had preached upon it with very peculiar pleasure, and, doubtless, from many texts; and, as he says, 'through God's grace, with great success.' It is not probable that, with his characteristic intensity of feeling, and holy fervour in preaching, he ever delivered the same sermon twice; but this was a subject so in unison with his own feelings and experience, that he must have dilated upon it with even unusual interest and earnestness. The marrow of all these exercises he concentrated in this treatise; and when his judgment was, by severe internal conflicts, fully matured—upon the eve of the close of his earthly pilgrimage, in the last year of his life, 1688—he published it in a pocket volume of eight sheets. It was soon translated into several languages, and became so popular as to pass through ten editions in English by 1728. Like other favourite books, it was *ornamented* with some very inferior wood-cuts.

The object of the author is fully explained in the title to his book. It is to display the riches of Divine grace and mercy to the greatest sinners —even to those whose conduct entitled them to be called 'Satan's colonels, and captains, the leaders of his people; and to such as most stoutly make head against the Son of God.' p. 7a. It is to those who feel themselves to be such, and who make a proper estimate of their own characters, as in the sight of God, that the gracious proclamations of the gospel are peculiarly directed. They to whom much is forgiven, love much; and the same native energies which had been misdirected to promote evil, when sanctified and divinely guided, become a great blessing to the church, and to society at large.

Bunyan does not stoop to any attempt to reconcile the humbling doctrines of grace to the self-righteous pride of those who, considering themselves but little sinners, would feel contaminated by the company of those who had been such great sinners, although they were pardoned and sanctified by God. His great effort was directed to relieve the distress and despair of those who were suffering under deep convictions; still, his whole treatise shows that the doctrine of salvation by grace, of free gift, is no encouragement to sin that grace may abound, as some have blasphemously asserted. It is degrading to the pride of those who have not drunk so deeply of sin, to be placed upon a level with great sinners. But the disease is the same—in breaking one commandment, the whole law is violated; and, however in some the moral leprosy does not make such fearful ravages as in others, the slightest taint conveys moral, spiritual, and eternal death. All, whether young or old, great or small, must be saved by grace, or fall into perdition. The difference between the taint of sin, and its awfully developed leprosy, is given in p. 94. Who so ready to fly to the physician as those who feel their case to be desperate? and, when cured, they must love the Saviour most.

Comparatively little sins before conviction, when seen in the glass of God's law, and in his holy presence, become great ones. Those who feel themselves to be great sinners, are peculiarly invited to the arms of the Saviour, who saves to the uttermost ALL that come unto him; and it is thus that peculiar consolation is poured in, and the broken heart is bound up. We are then called by name, as Bunyan forcibly describes it, as men called by name before a court. 'Who first cry out, "Here, Sir;" and then shoulder and crowd, and say, "Pray give way, I am called into the court." This is thy case, wherefore say, "Stand away, devil, Christ

calls me; stand away, unbelief, Christ calls me; stand away, all ye my discouraging apprehensions, for my Saviour calls me to him to receive of his mercy."' 'Wherefore, since Christ says come, let the angels make a lane, and let all men give place, that the Jerusalem sinner may come to Jesus Christ for mercy.' p. 90. How characteristic is this of the peculiarly striking style of Bunyan! How solemn his warnings! 'The invitations of the gospel will be, to those who refuse them, the hottest coals in hell.' p. 90. His reasonings against despair are equally forcible: ''Tis a sin to begin to despair before one sets his foot over the threshold of hell gate. What! despair of bread in a land that is full of corn! despair of mercy, when our God is full of mercy! when he goes about by his ministers, beseeching of sinners to be reconciled unto him! Thou scrupulous fool, where canst thou find that God was ever false to his promise, or that he ever deceived the soul that ventured itself upon him?' p. 91. This whole treatise abounds with strong consolation to those who are beset with fears, and who, because of these, are ready to give way to despair; it ought to be put into the hands of all such, let them belong to what party they may; for, like our author's other books, nothing of a sectarian nature can be traced in it, except we so call the distinguishing truths of evangelical religion. There are some very interesting references to Bunyan's experience and life, p. 78, 79; and one rather singular idea, in which I heartily concur; it is, that the glorified saints will become part of the heavenly hierarchy of angels, and take the places of those who fell from that exalted state. Re. xxii. 8, 9. p. 95.

To those whose souls are invaded by despair, or who fear that they have committed the sin against the Holy Ghost—to all who pant to have their faith strengthened, and hopes brightened, this little work is most earnestly and affectionately commended.

GEORGE OFFOR.

TO THE READER.

COURTEOUS READER,

ONE reason which moved me to write and paint this little book was, because, though there are many excellent heart-affecting discourses in the world that tend to convert the sinner, yet I had a desire to try this simple method of mine; wherefore I make bold thus to invite and encourage the worst to come to Christ for life.

I have been vile myself, but have obtained mercy; and I would have my companions in sin partake of mercy too: and, therefore, I have writ this little book.

The nation doth swarm with vile ones *now*, as ever it did since it was a nation. My little book, in some places, can scarce go from house to house, but it will find a suitable subject to spend itself upon. Now, since Christ Jesus is willing to save the vilest, why should they not, by name, be somewhat acquainted with it, and bid come to him under that name?

A great sinner, when converted, seems a *booty* to Jesus Christ; he *gets* by saving such an one; why then should both Jesus lose his glory and the sinner lose his soul at once, and that for want of an invitation?

I have found, through God's grace, good success in preaching upon this subject, and, perhaps, so I may by my writing upon it too.* I have, as you see, let down this net for a draught. The Lord catch some great fishes by it, for the magnifying of his truth. There are some most vile in all men's eyes, and some are so in their own eyes too; but some have their paintings, to shroud their vileness under; yet they are naked and open unto the eyes of him with whom we have to do; and for all these, God hath sent a Saviour, Jesus; and to all these the door is opened.

Wherefore, prithee, profane man, give this little book the reading. Come; pardon, and a part in heaven and glory, cannot be hurtful to thee. Let not thy lusts and folly drive thee beyond the door of mercy, since it is not locked nor bolted up against thee. Manasseh was a bad man, and Magdalene a bad woman, to say nothing of the thief upon the cross, or of the murderers of Christ; yet they obtained mercy; Christ willingly received them.

And dost thou think that those, once so bad, now they are in heaven, repent them there because they left their sins for Christ when they were in the world? I cannot believe, but that thou thinkest they have verily got the best on't. Why, sinner, do thou likewise. Christ, at heaven gates, says to thee, Come hither; and the devil, at the gates of hell, does call thee to come to him. Sinner, what sayest thou? Whither wilt thou go? Don't go into the fire; there thou wilt be burned! Don't let Jesus lose his longing, since it is for thy salvation, but come to him and live.

One word more, and so I have done. Sinner, here thou dost hear of love; prithee, do not pro-

* Having preached many times, and from various texts, upon this *subject*, the whole substance of many sermons is here published.—ED.

voke it, by turning it into wantonness. He that dies for slighting love, sinks deepest into hell, and will there be tormented by the remembrance of that evil, more than by the deepest cogitation of all his other sins. Take heed, therefore; do not make love thy tormentor, sinner. Farewell.

GOOD NEWS FOR THE VILEST OF MEN;

OR,

A HELP FOR DESPAIRING SOULS.

'BEGINNING AT JERUSALEM.'—LUKE XXIV. 47.

THE whole verse runs thus: 'And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.'

The words were spoken by Christ, after he rose from the dead, and they are here rehearsed after an historical manner, but do contain in them a formal commission, with a special clause therein. The commission is, as you see, for the preaching of the gospel, and is very distinctly inserted in the holy record by Matthew and Mark. 'Go - teach all nations,' &c. MAT. XXVIII. 19. 'Go ye into all the world, and preach the gospel to every creature.' MAR. XVI. 15. Only this clause is in special mentioned by Luke, who saith, that as Christ would have the doctrine of repentance and remission of sins preached in his name among all nations, so he would have the people of Jerusalem to have the first proffer thereof. Preach it, saith Christ, in all nations, but begin at Jerusalem.

The apostles, then, though they had a commission so large as to give them warrant to go and preach the gospel in all the world, yet by this clause they were limited as to the beginning of their ministry; they were to begin this work at Jerusalem. 'Beginning at Jerusalem.'

Before I proceed to an observation upon the words, I must, but briefly, touch upon two things: namely, FIRST, Show you what Jerusalem now was. SECOND, Show you what it was to preach the gospel to them.

FIRST, Jerusalem is to be considered either, *First*, With respect to the descent of her people; or, *Second*, With respect to her preference and exaltation; or, *Third*, With respect to her present state, as to her decays.

First, As to her descent, she was from Abraham, [by] the sons of Jacob, a people that God singled out from the rest of the nations, to set his love upon them.

Secondly, As to her preference or exaltation, she was the place of God's worship, and that which had in and with her the special tokens and signs of God's favour and presence, above any other people in the world. Hence, the tribes went up to Jerusalem to worship; there was God's house, God's high-priest, God's sacrifices accepted, and God's eye, and God's heart perpetually. PS. LXXVI. 1, 2; CXXII; 1 KI. IX. 3. But,

Thirdly, We are to consider Jerusalem also in her decays; for, as she is so considered, she is the proper object of our text, as will be further showed by and by.

Jerusalem, as I told you, was the place and seat of God's worship, but now decayed, degenerated, and apostatized.* The Word, the rule of worship, was rejected of them, and in its place they had put and set up their own traditions: they had rejected, also, the most weighty ordinances, and put in the room thereof their own little things. MAT. XV.; MAR. VII. Jerusalem was therefore now greatly backslidden, and become the place where truth and true religion were much defaced.

It was also now become the very sink of sin and seat of hypocrisy, and gulf where true religion was drowned. Here also now reigned presumption, and groundless confidence in God, which is the bane of souls. Amongst its rulers, doctors, and leaders, envy, malice, and blasphemy vented itself against the power of godliness, in all places where it was espied; as also against the promoters of it; yea, their Lord and Maker could not escape them.

In a word, Jerusalem was now become the shambles, the very slaughter-shop for saints. This was the place wherein the prophets, Christ, and his people, were most horribly persecuted and murdered. Yea, so hardened at this time was this Jerusalem in her sins, that she feared not to commit the biggest, and to bind herself, by wish, under the guilt and damning evil of it; saying, when she had murdered the Son of God, 'His blood be on us, and on our children.' And though Jesus Christ did, both by doctrine, miracles, and holiness of life, seek to put a stop to their villanies, yet they shut their eyes, stopped their ears, and rested not, till, as was hinted before, they had driven him out of the world. Yea, that they might, if possible, have extinguished his name, and exploded his doctrine out of the world, they, against all argument, and

* The Jews, and their sacred city, are standing monuments of God's dreadful vengeance against unbelief in rejecting the Lord Christ, in whom alone is salvation. The Lord give us grace to prize and improve gospel privileges, lest we also be cut off, through unbelief.—*Mason.*

in despite of heaven, its mighty hand, and undeniable proof of his resurrection, did hire soldiers to invent a lie, saying, his disciples stole him away from the grave; on purpose that men might not count him the Saviour of the world, nor trust in him for the remission of sins.

They were, saith Paul, contrary to all men: for they did not only shut up the door of life against themselves, but forbade that it should be opened to any else. 'Forbidding us,' saith he, 'to speak to the Gentiles, that they might be saved, to fill up their sins alway.' 1 Th. ii. 14—16; Mat. xxiii. 35; xv. 7—9; Mar. vii. 6—8; Mat. iii. 7—9; Jn. viii. 33, 41; Mat. xxvii. 18; Mar. iii. 30; Mat. xxiii. 37; Lu. xiii. 33, 34; Mat. xxvii. 25; xx. 11—16.

This is the city, and these are the people; this is their character, and these are their sins: nor can there be produced their parallel in all this world. Nay, what world, what people, what nation, for sin and transgression, could or can be compared to Jerusalem? especially if you join to the matter of fact the light they sinned against, and the patience which they abused. Infinite was the wickedness upon this account which they committed.

After all their abusings of wise men, and prophets, God sent unto them John Baptist, to reduce them, and then his Son, to redeem them; but they would be neither reduced nor redeemed, but persecuted both to the death. Nor did they, as I said, stop here; the holy apostles they afterwards persecuted also to death, even so many as they could; the rest they drove from them unto the utmost corners.

Second, I come now to show you what it was to preach the gospel to them. It was, saith Luke, to preach to them 'repentance and remission of sins' in Christ's name; or, as Mark has it, to bid them 'repent and believe the gospel.' Mar. i. 15. Not that repentance is a cause of remission, but a sign of our hearty reception thereof. Repentance is therefore here put to intimate, that no pretended faith of the gospel is good that is not accompanied with it; and this he doth on purpose, because he would not have them deceive themselves: for with what faith can he expect remission of sins in the name of Christ, that is not heartily sorry for them? Or how shall a man be able to give to others a satisfactory account of his unfeigned subjection to the gospel, that yet abides in his impenitency?

Wherefore repentance is here joined with faith, in the way of receiving the gospel. Faith is that without which it cannot be received at all; and repentance that without which it cannot be received unfeignedly. When, therefore, Christ says, he would have repentance and remission of sins preached in his name among all nations, it is as much as to say, I will that all men everywhere be sorry for their sins, and accept of mercy at God's hand through me, lest they fall under his wrath in the judgment; for, as I have said, without repentance, what pretence soever men have of faith, they cannot escape the wrath to come. Wherefore Paul saith, God commands 'all men everywhere to repent,' (in order to their salvation): 'because he hath appointed a day, in the which he shall judge the world in righteousness by *that* man whom he hath ordained.' Ac. xvii. 31.

And now, to come to this clause, 'Beginning at Jerusalem;' that is, that Christ would have Jerusalem have the first offer of the gospel. 1. This cannot be so commanded because they had now any more right, of themselves, thereto, than had any of the nations of the world; for their sins had divested them of all self-deservings. 2. Nor yet because they stood upon the advance-ground with the worst of the sinners of the nations; nay, rather, the sinners of the nations had the advance-ground of them: for Jerusalem was, long before she had added this iniquity to her sin, worse than the very nations that God cast out before the children of Israel. 2 Ch. xxxiii. 3. It must, therefore, follow, that this clause, 'Beginning at Jerusalem,' was put into this commission of mere grace and compassion, even from the overflowings of the bowels of mercy; for indeed they were the worst, and so in the most deplorable condition of any people under the heavens.*

Whatever, therefore, their relation was to Abraham, Isaac, or Jacob—however they formerly had been the people among whom God had placed his name and worship, they were now degenerated from God, more than the nations were from their idols, and were become guilty of the highest sins which the people of the world were capable of committing. Nay, none can be capable of committing of such *pardonable* sins as they committed against their God, when they slew his Son, and persecuted his name and Word.

[Doctrine.]

From these words, therefore, thus explained, we gain this observation:—*That Jesus Christ would have mercy offered, in the first place, to the biggest sinners.*

That these Jerusalem sinners were the biggest sinners that ever were in the world, I think none will deny, that believes that Christ was the best man that ever was in the world, and also was their Lord God. And that they were to have the first offer of his grace, the text is as clear as the sun; for it saith, 'Beginning at Jerusalem.' 'Preach,' saith he, 'repentance and remission of sins' to the Jerusalem sinners: to the Jerusalem sinners in the *first* place. One would a-thought, since the Jeru-

* The higher a people rise under the means, the lower will be their fall if they slight them. O highly-favoured England! Tyre and Sidon, Sodom and Gomorrah, will have a milder hell than thy carnal, hypocritical, Christless children.—*Mason.*

salem sinners were the worst and greatest sinners, Christ's greatest enemies, and those that not only despised his person, doctrine, and miracles, but that, a little before, had had their hands up to the elbows in his heart's blood, that he should rather have said, Go into all the world, and preach repentance and remission of sins among all nations; and, *after* that, offer the same to Jerusalem; yea, it had been infinite grace if he had said so. But what grace is this, or what name shall we give it, when he commands that this repentance and remission of sins, which is designed to be preached in all nations, should first be offered to Jerusalem; in the first place to the worst of sinners!

Nor was this the first time that the grace, which was in the heart of Christ, thus showed itself to the world. For while he was yet alive, even while he was yet in Jerusalem, and perceived, even among these Jerusalem sinners, which was the most vile among them, he still, in his preaching, did signify that he had a desire that the worst of these worst should, in the first place, come unto him. The which he showeth, where he saith to the better sort of them, 'The publicans and the harlots go into the kingdom of God before you.' Mat. xxi. 31. Also when he compared Jerusalem with the sinners of the nations, then he commands that the Jerusalem sinners should have the gospel at present confined to them. 'Go not,' saith he, 'into the way of the Gentiles, and into *any* of the cities of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel.' Mat. x. 5, 6; xxiii. 37. But go rather to them, for they were in the most fearful plight. These, therefore, must have the cream of the gospel, namely, the first offer thereof, in his lifetime; yea, when he departed out of the world, he left this as part of his last will with his preachers, that they also should offer it first to Jerusalem. He had a mind, a careful mind, as it seems, to privilege the worst of sinners with the first offer of mercy, and to take from among them a people, to be the first fruits unto God and to the Lamb.

The xv. of Luke also is famous for this, where the Lord Jesus takes more care, as appears there by three parables, for the lost sheep, lost groat, and the prodigal son, than for the other sheep, the other pence, or for the son that said he had never transgressed; yea, he shows that there is joy in heaven, among the angels of God, at the repentance of one sinner, more than over ninety and nine just persons which need no repentance. After this manner, therefore, the mind of Christ was set on the salvation of the biggest sinners in his lifetime. But join to this, this clause, which he carefully put into the apostles' commission to preach, when he departed hence to the Father, and then you shall see that his heart was vehemently set upon it; for these were part of his last words with them, Preach my gospel to all nations, but see that you begin at Jerusalem.

Nor did the apostles overlook this clause when their Lord was gone into heaven; they went first to them of Jerusalem, and preached Christ's gospel to them; they abode also there for a season and time, and preached it to nobody else, for they had regard to the commandment of their Lord. And it is to be observed, namely, that the first sermon which they preached after the ascension of Christ, it was preached to the very worst of these Jerusalem sinners, even to those that were the murderers of Jesus Christ, Ac. ii. 23, for these are part of the sermon: 'Ye took him, and by wicked hands have crucified and slain him.' Yea, the next sermon, and the next, and also the next to that, was preached to the self-same murderers, to the end they might be saved. Ac. iii. 14–16; iv. 10, 11; v. 30; vii. 52.

But we will return to the first sermon that was preached to these Jerusalem sinners, by which will be manifest more than great grace, if it be duly considered. For after that Peter, and the rest of the apostles, had, in their exhortation, persuaded these wretches to believe that they had killed the Prince of life; and after they had duly fallen under the guilt of their murder, saying, 'Men *and* brethren, what shall we do?' he replies, by an universal tender to them all in general, considering them as Christ's killers, that if they were sorry for what they had done, and would be baptized for the remission of their sins in his name, they should receive the gift of the Holy Ghost. Ac. ii. 37, 38.

This he said to them all, though he knew that they were such sinners. Yea, he said it without the least stick or stop, or pause of spirit, as to whether he had best to say so or no. Nay, so far off was Peter from making an objection against one of them, that, by a particular clause in his exhortation, he endeavours, that not one of them may escape the salvation offered. 'Repent,' saith he, 'and be baptized every one of you.' I shut out never a one of you; for I am commanded by my Lord to deal with you, as it were, one by one, by the word of his salvation. But why speaks he so particularly? Oh! there were reasons for it. The people with whom the apostles were now to deal, as they were murderers of our Lord, and to be charged in the general with his blood, so they had their various and particular acts of villany in the guilt thereof, now lying upon their consciences. And the guilt of these, their various and particular acts of wickedness, could not, perhaps, be reached to a removal thereof but by this particular application. Repent, every one of you; be baptized, every one of you, in his name, for the remission of sins, and you shall, every one of you, receive the gift of the Holy Ghost.

Objector. 'But I was one of them that plotted to take away his life. May I be saved by him?'

Peter. Every one of you.

Objector. 'But I was one of them that bare false witness against him. Is there grace for me?'

Peter. For every one of you.

Objector. But I was one of them that cried out, Crucify him, crucify him; and desired that Barabbas, the murderer, might live, rather than him. What will become of me, think you?'

Peter. I am to preach repentance and remission of sins to every one of you, says Peter.

Objector. 'But I was one of them that did spit in his face when he stood before his accusers. I also was one that mocked him, when in anguish he hanged bleeding on the tree. Is there room for me?'

Peter. For every one of you, says Peter.

Objector. 'But I was one of them that, in his extremity, said, Give him gall and vinegar to drink. Why may not I expect the same when anguish and guilt is upon me?'*

Peter. Repent of these your wickednesses, and here is remission of sins for every one of you.

Objector. 'But I railed on him, I reviled him, I hated him, I rejoiced to see him mocked at by others. Can there be hopes for me?'

Peter. There is, for every one of you. 'Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' Oh! what a blessed 'Every one of you,' is here! How willing was Peter, and the Lord Jesus, by his ministry, to catch these murderers with the word of the gospel, that they might be made monuments of the grace of God! How unwilling, I say, was he, that any of these should escape the hand of mercy! Yea, what an amazing wonder is it to think, that above all the world, and above everybody in it, these should have the first offer of mercy! 'Beginning at Jerusalem.'

But was there not something of moment in this clause of the commission? Did not Peter, think you, see a great deal in it, that he should thus begin with these men, and thus offer, so particularly, this grace to each particular man of them?

But, as I told you, this is not all; these Jerusalem sinners must have this offer again and again; every one of them must be offered it over and over. Christ would not take their first rejection for a denial, nor their second repulse for a denial; but he will have grace offered once, and twice, and thrice, to these Jerusalem sinners. Is not this amazing grace? Christ will not be put off. These are the sinners that are sinners indeed. They are sinners of the biggest sort; consequently, such as Christ can, if they convert and be saved, best serve his ends and designs upon. Of which more anon.

But what a pitch of grace is this! Christ is minded to amaze the world, and to show that he acteth not like the children of men. This is that which he said of old, 'I will not execute the fierceness of my wrath, I will not return to destroy Ephraim; for I am God and not man.' Ho. xi. 9.† This is not the manner of men; men are shorter winded; men are soon moved to take vengeance, and to right themselves in a way of wrath and indignation. But God is full of grace, full of patience, ready to forgive, and one that delights in mercy. All this is seen in our text. The biggest sinners must first be offered mercy; they must, I say, have the cream of the gospel offered unto them.

But we will a little proceed. In the third chapter we find, that they who escaped converting by the first sermon, are called upon again to accept of grace and forgiveness, for their murder committed upon the Son of God. You have killed, yea, 'ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life.' Mark, he falls again upon the very men that actually were, as you have it in the chapters following, his very betrayers and murderers, Ac. iii. 14, 15; as being loath that they should escape the mercy of forgiveness: and exhorts them again to repent, that their sins might 'be blotted out.' ver. 19, 20.

Again, in the fourth chapter, he charges them afresh with this murder, ver. 10, but withal tells them salvation is in no other. Then, like a heavenly decoy, he puts himself also among them, to draw them the better under the net of the gospel; saying, 'There is none other name under heaven given among men, whereby we must be saved.' ver. 12.

In the fifth chapter, you find them railing at him, because he continued preaching among them salvation in the name of Jesus. But he tells them, that that very Jesus whom they had slain and hanged on a tree, him God had raised up, and exalted '*to be* a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins.' ver. 29–31. Still insinuating, that though they had killed him, and to this day rejected him, yet his business was to bestow upon them repentance and forgiveness of sins.

'Tis true, after they began to kill again, and when nothing but killing would serve their turn, then they that were scattered abroad went everywhere preaching the word. Yet even some of them so hankered after the conversion of the Jews, that they preached the gospel only to them. Also the apostles still made their abode at Jerusalem,

* All the objections are on the sinner's side, through unbelief. Christ answers them all in one word, 'Whosoever will, let him come and take of the water of life freely;' and, 'Whosoever cometh, I will in no wise cast out.' Lord, put forth thy power, and give the will.—*Mason.*

† In this quotation, Bunyan has followed the reading in the Genevan or Puritan version.—Ed.

in hopes that they might let down their net for another draught of these Jerusalem sinners. Neither did Paul and Barnabas, who were the ministers of God to the Gentiles, but offer the gospel, in the first place, to those of them that, for their wickedness, were scattered, like vagabonds, among the nations; yea, and when they rendered rebellion and blasphemy for their service and love, they replied it was necessary that the word of God should first have been spoken to them. Ac. i. 8; xiii. 46, 47.

Nor was this their preaching unsuccessful among these people: but the Lord Jesus so wrought with the word thus spoken, that thousands of them came flocking to him for mercy. Three thousand of them closed with him at the first; and, afterwards, two thousand more; for now they were in number about five thousand; whereas, before sermons were preached to these murderers, the number of the disciples was not above 'a hundred and twenty.' Ac. i. 15; ii. 41; iv. 4.

Also among these people that thus flocked to him for mercy, there was a 'great company of the priests.' Ac. vi. 7. Now, the priests were they that were the greatest of these biggest sinners; they were the ringleaders, they were the inventors and ringleaders in the mischief. It was they that set the people against the Lord Jesus, and that were the cause why the uproar increased, until Pilate had given sentence upon him. 'The chief priests and elders,' says the text, 'persuaded (the people) the multitude, that they should ask Barabbas, and destroy Jesus.' Mat. xxvii. 20. And yet, behold the priests, yea, a great company of the priests, became obedient to the faith.*

Oh, the greatness of the grace of Christ, that he should be thus in love with the souls of Jerusalem sinners! that he should be thus delighted with the salvation of the Jerusalem sinners! that he should not only will that his gospel should be offered them, but that it should be offered unto them first, and before other sinners were admitted to a hearing of it. 'Begin at Jerusalem.'

Was this doctrine well believed, where would there be a place for a doubt, or a fear of the damnation of the soul, if the sinner be penitent, how bad a life soever he has lived, how many soever in number are his sins? But this grace is hid from the eyes of men; the devil hides it from them; for he knows it is alluring, he knows it has an attracting virtue in it; for this is it that, above all arguments, can draw the soul to God. I cannot help it, but must let drop another word. The first church, the Jerusalem church, from whence the gospel was to be sent into all the world, was a church made up of Jerusalem sinners. These great sinners were here the most shining monuments of the exceeding grace of God.

Thus, you see, I have proved the doctrine; and that not only by showing you that this was the practice of the Lord Jesus Christ in his lifetime, but his last will when he went up to God; saying, Begin to preach at Jerusalem. Yea, it is yet further manifested, in that when his ministers first began to preach there, he joined his power to the word, to the converting of thousands of his betrayers and murderers, and also many of the ringleading priests, to the faith.

I shall now proceed, and shall show you, First, The reasons of the point. Second, And then make some application of the whole.

[The reasons of the point.]

The observation, you know, is this: Jesus Christ would have mercy offered, in the first place, to the biggest sinners, to the Jerusalem sinners: 'Preach repentance, and remission of sins, in my name, among all nations, beginning at Jerusalem.'

The reasons of the point are:—

First, Because *the biggest sinners have most need thereof.*

He that has most need, reason says, should be helped first. I mean, when a helping hand is offered, and now it is; for the gospel of the grace of God is sent to help the world. Ac. xvi. 9. But the biggest sinner has most need. Therefore, in reason, when mercy is sent down from heaven to men, the worst of men should have the first offer of it. 'Begin at Jerusalem.' This is the reason which the Lord Christ himself renders, why, in his lifetime, he left the best, and turned him to the worst; why he sat so loose from the righteous, and stuck so close to the wicked. 'The whole,' saith he, 'have no need of the physician, but the sick. I came not to call the righteous, but the sinners to repentance.' Mar. ii. 15–17.†

Above, you read that the scribes and pharisees said to his disciples, 'How is it that he eateth and drinketh with publicans and sinners?' Alas! they did not know the reason; but the Lord renders them one, and such an one as is both natural and cogent, saying, These have need, most need. Their great necessity requires that I should be most friendly, and show my grace first to them.

Not that the other were sinless, and so had no need of a Saviour; but the publicans and their companions were the biggest sinners; they were, as to view, worse than the scribes; and, therefore, in reason, should be helped first, because they had most need of a Saviour.

Men that are at the point to die, have more need

* An arrow, dipped in the blood of Jesus, will subdue the most obdurate heart it reaches, even those bitter enemies to Christ, the priests.—*Mason.*

† This quotation is from the Genevan or Puritan version —Ed.

of the physician than they that are but now and then troubled with a heart-fainting qualm. The publicans and sinners were, as it were, in the mouth of death; death was swallowing of them down:* and, therefore, the Lord Jesus receives them first; offers them mercy first. 'The whole have no need of the physician, but the sick. I came not to call the righteous, but the sinners to repentance.' The sick, as I said, is the biggest sinner, whether he sees his disease or not. He is stained from head to foot, from heart to life and conversation. This man, in every man's judgment, has the most need of mercy. There is nothing attends him from bed to board, and from board to bed again, but the visible characters, and obvious symptoms, of eternal damnation. This, therefore, is the man that has need, most need; and, therefore, in reason, should be helped in the first place. Thus it was with the people concerned in the text; they were the worst of sinners, Jerusalem sinners, sinners of the biggest size; and, therefore, such as had the greatest need; wherefore they must have mercy offered to them, before it be offered to anywhere else in the world. 'Begin at Jerusalem,' offer mercy first to a Jerusalem sinner. This man has most need, he is furthest from God, nearest to hell, and so one that has most need. This man's sins are in number the most, in cry the loudest, in weight the heaviest, and, consequently, will sink him soonest; wherefore he has most need of mercy. This man is shut up in Satan's hand, fastest bound in the cords of his sins: one that justice is whetting his sword to cut off; and, therefore, has most need, not only of mercy, but that it should be extended to him in the first place.

But a little further to show you the true nature of this reason, to wit, That Jesus Christ would have mercy offered, in the first place, to the biggest sinners.

First, Mercy ariseth from the bowels and compassion, from pity, and from a feeling of the condition of those in misery. 'In his love, and in his pity, he redeemed them.' And again, 'The Lord is pitiful, very pitiful, and of tender mercy.' Is. lxiii. 9; Ja. v. 11.

Now, where pity and compassion is, there is yearning of bowels; and where there is that, there is a readiness to help. And, I say again, the more deplorable and dreadful the condition is, the more directly doth bowels and compassion turn themselves to such, and offer help and deliverance. All this flows from our first Scripture proof, I came to call them that have need; to call them first, while the rest look on and murmur.

'How shall I give thee up, Ephraim?' Ephraim was a revolter from God, a man that had given himself up to devilism; a company of men, the ten tribes that worshipped devils, while Judah kept with his God. But 'how shall I give thee up, Ephraim? *How* shall I deliver thee, Israel? How shall I make thee as Admah? *How* shall I set thee as Zeboim? (and yet thou art worse than they, nor has Samaria committed half thy sins. Ezek. xvi. 46–51.) Mine heart is turned within me, my repentings are kindled together.' Ho. xi. 8.

But where do you find that ever the Lord did thus rowl† in his bowels for and after any self-righteous man? No, no; they are the publicans and harlots, idolaters and Jerusalem sinners, for whom his bowels thus yearn and tumble about within him: for, alas! poor worms, they have most need of mercy.

Had not the good Samaritan more compassion for that man that fell among thieves (though that fall was occasioned by his going from the place where they worshipped God, to Jericho, the cursed city), than we read he had for any other besides? His wine was for him, his oil was for him, his beast for him; his penny, his care, and his swaddling bands for him; for, alas! wretch, he had most need. Lu. x. 30–35.

Zaccheus the publican, the chief of the publicans, one that had made himself the richer by wronging of others; the Lord at that time singled him out from all the rest of his brother publicans, and that in the face of many Pharisees, and proclaimed in the audience of them all, that that day salvation was come to his house. Lu. xix. 1–8.

The woman, also, that had been bound down by Satan for eighteen years together, his compassions putting him upon it, he loosed her, though those that stood by snarled at him for so doing. Lu. xiii. 11–13.

And why the woman of Sarepta, and why Naaman the Syrian, rather than widows and lepers of Israel, but because their conditions were more deplorable; for that they were most forlorn, and furthest from help. Lu. iv. 26, 27.

But I say, why all these, thus named? Why have we not a catalogue of some holy men that were so in their own eyes, and in the judgment of the world? Alas! if, at any time, any of them are mentioned, how seemingly coldly doth the record of Scripture present them to us? Nicodemus, a night professor, and Simon the Pharisee, with his fifty pence, and their great ignorance of the methods of grace, we have now and then touched upon.

Mercy seems to be out of its proper channel when it deals with self-righteous men; but then it runs with a full stream when it extends itself to the biggest sinners. As God's mercy is not regu-

* 'Death was swallowing of them down.' How very striking and full of truth is this expression! For, in proportion as the sinner violates the Divine law, so he rushes into the jaws of death and destruction. Obedience to the Divine law preserves health, bestows happiness, and prolongs life.—Ed.

† 'Rowl in his bowels;' intense affection: see Phile. 12.—Ed.

lated by man's goodness, nor obtained by man's worthiness, so not much set out by saving of any such. But more of this anon.

And here let me ask my reader a question: Suppose that, as thou art walking by some pond side, thou shouldest espy in it four or five children, all in danger of drowning, and one in more danger than all the rest; judge which has most need to be helped out first? I know thou wilt say, he that is nearest drowning. Why, this is the case; the bigger sinner, the nearer drowning; therefore, the bigger sinner, the more need of mercy; yea, of help, by mercy, in the first place. And to this our text agrees, when it saith, 'Beginning at Jerusalem.' Let the Jerusalem sinner, says Christ, have the first offer, the first invitation, the first tender of my grace and mercy; for he is the biggest sinner, and so has most need thereof.

Second, Christ Jesus would have mercy offered, in the first place, to the biggest sinners, because *when they, any of them, receive it, it redounds most to the fame of his name.*

Christ Jesus, as you may perceive, has put himself under the term of a physician, a doctor for curing of diseases; and you know that applause and fame are things that physicians much desire. That is it that helps them to patients; and that, also, that will help their patients to commit themselves to their skill, for cure, with the more confidence and repose of spirit. And the best way for a doctor or physician to get himself a name, is, in the first place, to take in hand, and cure, some such as all others have given up for lost and dead. Physicians get neither name nor fame by pricking of wheals,* or picking out thistles, or by laying of plasters to the scratch of a pin; every old woman can do this. But if they would have a name and a fame, if they will have it quickly, they must, as I said, do some great and desperate cures. Let them fetch one to life that was dead; let them recover one to his wits that was mad; let them make one that was born blind to see; or let them give ripe wits to a fool: these are notable cures, and he that can do thus, and if he doth thus first, he shall have the name and fame he desires; he may lie a-bed till noon.

Why, Christ Jesus forgiveth sins for a name, and so begets for himself a good report in the hearts of the children of men. And, therefore, in reason he must be willing, as, also, he did command, that his mercy should be offered first to the biggest sinners. I will forgive their sins, iniquities, and transgressions, says he, 'And it shall be to me a name of joy, a praise and an honour, before all the nations of the earth.' Jer. xxxiii. 8, 9. And hence it is, that, at his first appearing, he took upon him to do such mighty works; he got a fame thereby, he got a name thereby. Mat. iv. 23, 24.

When Christ had cast the legion of devils out of the man of whom you read, Mar. v., he bid him go home to his friends, and tell it. 'Go home,' saith he, 'to thy friends, and tell them how great things God hath done for thee, and hath had compassion on thee.' Mar. v. 19. Christ Jesus seeks a name, and desireth a fame in the world; and, therefore, or the better to obtain that, he commands that mercy should first be proffered to the biggest sinners; because, by the saving of one of them, he makes all men marvel. As it is said of the man last mentioned, whom Christ cured towards the beginning of his ministry. 'And he departed,' says the text, 'and began to publish in Decapolis how great things Jesus had done for him; and all *men* did marvel.' Mar. v. 20.

When John told Christ, that they saw one casting out devils in his name, and they forbade him, because he followed not with them, what is the answer of Christ? 'Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me.' Mar. ix. 39. No; they will rather cause his praise to be heard, and his name to be magnified, and so put glory on the head of Christ.

But we will follow, a little, our metaphor. Christ, as I said, has put himself under the term of a physician; consequently, he desireth that his fame, as to the salvation of sinners, may spread abroad, that the world may see what he can do. And to this end, has not only commanded that the biggest sinners should have the first offer of his mercy, but has, as physicians do,† put out his bills, and published his doings, that things may be read and talked of. Yea, he has, moreover, in these, his blessed bills, the holy Scriptures I mean, inserted the very names of persons, the places of their abode, and the great cures that, by the means of his salvation, he has wrought upon them to this very end. Here is, *Item*, such a one, by my grace and redeeming blood, was made a monument of everlasting life; and such a one, by my perfect obedience, became an heir of glory. And then he produceth their names. *Item*, I saved Lot from the guilt and damnation that he had procured for himself by his incest. *Item*, I saved David from the vengeance that belonged to him for committing of adultery and murder. Here is, also, Solomon, Manasseh, Peter, Magdalene, and many others, made mention of in this book. Yea, here are their names, their sins, and their salvations recorded together, that you may read and know what a Saviour he is, and do him honour

* 'Wheals;' pimples, or small swellings filled with matter. —Ed.

† 'As physicians do' can now hardly be understood. In Bunyan's days, all physicians put forth their bills of 'wonderful cures.'—Ed.

in the world. For why are these things thus recorded, but to show to sinners what he can do, to the praise and glory of his grace? And it is observable, as I said before, we have but very little of the salvation of little sinners mentioned in God's book, because that would not have answered the design, to wit, to bring glory and fame to the name of the Son of God.

What should be the reason, think you, why Christ should so easily take a denial of the great ones that were the grandeur of the world, and struggle so hard for hedge-creepers* and highwaymen, as that parable seems to import he doth, but to show forth the riches of the glory of his grace, to his praise? Lu. xiv. This, I say, is one reason, to be sure. They that had their grounds, their yoke of oxen, and their marriage joys, were invited to come; but they made the excuse, and that served the turn. But when he comes to deal with the worst, he saith to his servants, Go ye out and bring them in hither. 'Go out quickly - and bring in hither the poor, the maimed, the halt, and the blind.' And they did so. And he said again, 'Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.' Lu. xiv. 18, 19, 23. These poor, lame, maimed, blind, hedge-creepers, and highwaymen, must come in, must be forced in. These, if saved, will make his merit shine.

When Christ was crucified, and hanged up between the earth and heavens, there were two thieves crucified with him; and, behold, he lays hold of one of them, and will have him away with him to glory. Was not this a strange act, and a display of unthought-of grace? Were there none but thieves there, or were the rest of that company out of his reach? Could he not, think you, have stooped from the cross to the ground, and have laid hold on some honester man, if he would? Yes, doubtless. Oh! but then he would not have displayed his grace, nor so have pursued his own designs, namely, to get to himself a praise and a name; but now he has done it to purpose. For who that shall read this story, but must confess, that the Son of God is full of grace; for a proof of the riches thereof, he left behind him, when, upon the cross, he took the thief away with him to glory. Nor can this one act of his be buried; it will be talked of, to the end of the world, to his praise. '*Men* shall speak of the might of thy terrible acts; and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness - They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.' Ps. cxlv. 6–12.

When the Word of God came among the conjurors and those soothsayers, that you read of, Ac xix., and had prevailed with some of them to accept of the grace of Christ, the Holy Ghost records it with a boast, for that it would redound to his praise, saying, 'Many of them also which used curious arts brought their books together, and burned them before all *men*; and they counted the price of them, and found it fifty thousand *pieces* of silver. So mightily grew the Word of God, and prevailed.' Ac. xix. 19, 20. It wrenched out of the clutches of Satan some of those of whom he thought himself most sure. 'So mightily grew the Word of God.' It grew mightily, it encroached upon the kingdom of the devil. It pursued him, and took the prey; it forced him to let go his hold! It brought away captive, as prisoners taken by force of arms, some of the most valiant of his army. It fetched back from, as it were, the confines of hell, some of those that were his most trusty, and that, with hell, had been at an agreement. It made them come and confess their deeds, and burn their books before all men. 'So mightily grew the Word of God, and prevailed.' Thus, therefore, you see why Christ will have offered mercy, in the first place, to the biggest sinners; they have most need thereof; and this is the most ready way to extol his name 'that rideth upon the heavens' to our help. But,

Third, Christ Jesus would have mercy offered, in the first place, to the biggest sinners, because, *by their forgiveness and salvation, others, hearing of it, will be encouraged the more to come to him for life.*

For the physician, by curing the most desperate at the first, doth not only get himself a name, but begets encouragement in the minds of other diseased folk to come to him for help. Hence you read of our Lord, that after, through his tender mercy, he had cured many of great diseases, his fame was spread abroad: 'They brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy, and he healed them. And there followed him great multitudes of people from Galilee, and Decapolis, and Jerusalem, and Judea, and *from* beyond Jordan.' Mat. iv. 24, 25. See here, he first, by working, gets himself a fame, a name, and renown; and now men take encouragement, and bring, from all quarters, their diseased to him, being helped, by what they had heard, to believe that their diseased should be healed.

Now, as he did with those outward cures, so he does in the proffers of his grace and mercy; he proffers that, in the first place, to the biggest sinners, that others may take heart to come to him to be saved. I will give you a scripture or two. I mean to show you that Christ, by commanding that his mercy should, in the first place, be offered to the

* 'Hedge-creepers;' footpads.—Ed.

biggest of sinners, has a design thereby to encourage and provoke others to come also to him for mercy. 'God,' saith Paul, 'who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus.' But why did he do all this? 'That in the ages to come he might show the exceeding riches of his grace in *his* kindness towards us through Christ Jesus.' Ep. ii. 4–7. See, here is a design; God lets out his mercy to Ephesus of design, even to show to the ages to come the exceeding riches of his grace, in his kindness to them through Christ Jesus. And why, to show, by these, the exceeding riches of his grace to the ages to come, through Christ Jesus? But to allure them, and their children also to come to him, and to partake the same grace through Christ Jesus?*

But what was Paul, and the Ephesian sinners? (of Paul we will speak anon.) These Ephesian sinners, they were men dead in sins; men that walked according to the dictates and motions of the devil; worshippers of Diana, that effeminate goddess; men far off from God, aliens and strangers to all good things; such as were far off from that, as I said, and, consequently, in a most deplorable condition. As the Jerusalem sinners were of the highest sort among the Jews, so these Ephesian sinners were of the highest sort among the Gentiles. Ep. ii. 1–3, 11, 12. Ac. xix. 35. Wherefore, as by the Jerusalem sinners, in saving them first, he had a design to provoke others to come to him for mercy, so the same design is here set on foot again, in his calling and converting the Ephesian sinners, 'That in the ages to come he might show the exceeding riches of his grace,' says he, 'in *his* kindness towards us through Christ Jesus.' There is yet one hint behind. It is said that God saved these 'for his great love;' that is, as I think, for the setting forth, for the commendation of his love, for the advance of his love, in the hearts and minds of them that should come after. As who should say, God has had mercy upon, and been gracious to you, that he might show to others, for their encouragement, that they have ground to come to him to be saved. When God saves one great sinner, it is to encourage another great sinner to come to him for mercy.

He saved the thief, to encourage thieves to come to him for mercy; he saved Magdalene, to encourage other Magdalens to come to him for mercy; he saved Saul, to encourage Sauls to come to him for mercy; and this Paul himself doth say, 'For this cause,' saith he, 'I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.' 1 Ti. i. 16. How plain are the words! Christ, in saving of me, has given to the world a pattern of his grace, that they might see, and believe, and come, and be saved; that they that are to be born hereafter might believe on Jesus Christ to life everlasting.

But what was Paul? Why, he tells you himself; I am, says he, the chief of sinners. I was, says he, a blasphemer, a persecutor, an injurious person; but I obtained mercy. 1 Ti. i. 13, 14. Ay, that is well for you, Paul; but what advantage have we thereby? Oh, very much, saith he; for, 'for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.' ver. 16. Thus, therefore, you see that this third reason is of strength; namely, that Jesus Christ would have mercy offered, in the first place, to the biggest sinners, because, by their forgiveness and salvation, others, hearing of it, will be encouraged the more to come to him for mercy. It may well, therefore, be said to God, Thou delightest in mercy, and mercy pleases thee. Mi. vii. 18.

But who believes that this was God's design in showing mercy of old—namely, that we that come after might take courage to come to him for mercy; or that Jesus Christ would have mercy offered, in the first place, to the biggest sinners, to stir up others to come to him for life? This is not the manner of men, O God! But David saw this betimes; therefore he makes this one argument with God, that he would blot out his transgressions, that he would forgive his adultery, his murders, and horrible hypocrisy. Do it, O Lord, saith he, do it, and '*then* will I teach transgressors thy ways, and sinners shall be converted unto thee.' Ps. li. 7–13. He knew that the conversion of sinners would be a work highly pleasing to God, as being that which he had designed before he made mountain or hill: wherefore he comes, and he saith, Save me, O Lord; if thou wilt but save me, I will fall in with thy design; I will help to bring what sinners to thee I can. And, Lord, I am willing to be made a preacher myself, for that I have been a horrible sinner; wherefore, if thou shalt forgive my great transgressions, I shall be a fit man to tell of thy wondrous grace to others. Yea, Lord, I dare promise, that if thou wilt have mercy upon me, it shall tend to the glory of thy grace, and also to the increase of thy kingdom; for I will tell it, and sinners will hear on't. And there is nothing so suiteth with the hearing sinner as mercy; and to be informed that God is willing to bestow it upon him. 'I will teach transgressors thy ways; and sinners shall be converted unto thee.'

Nor will Christ Jesus miss of his design in proffering of mercy, in the first place, to the biggest

* O sinner, beseech the Lord to enable you to welcome the grace that is welcoming you; then you shall find, in the Lord's time, that you shall be made as kindly welcome as ever a sinner was that is now a glorified saint.—*Mason.*

sinners. You know what work the Lord, by laying hold of the woman of Samaria, made among the people there. They knew that she was a town sinner, an adulteress; yea, one that, after the most audacious manner, lived in uncleanness with a man that was not her husband. But when she, from a turn upon her heart, went into the city, and said to her neighbours, 'Come,' Oh, how they came! how they flocked out of the city to Jesus Christ! 'Then they went out of the city, and came to him.' 'And many of the Samaritans of that city (people, perhaps, as bad as herself) believed on him for the saying of the woman, which testified, He told me all that ever I did.' Jn. iv. 39. That word, 'He told me all that ever I did,' was a great argument with them; for by that they gathered, that though he knew her to be vile, yet he did not despise her, nor refuse to show how willing he was to communicate his grace unto her; and this fetched over, first her, then them.

This woman, as I said, was a Samaritan sinner, a sinner of the worst complexion; for the Jews abhorred to have ought to do with them, ver. 9; wherefore none more fit than she to be made one of the decoys of heaven, to bring others of these Samaritan wild-fowls under the net of the grace of Christ; and she did the work to purpose. Many, and many more of the Samaritans believed on him. ver. 40–42. The heart of man, though set on sin, will, when it comes once to a persuasion that God is willing to have mercy upon us, incline to come to Jesus Christ for life. Witness those turn-aways from God that you also read of in Jeremiah; for after they had heard, three or four times over, that God had mercy for backsliders, they broke out, and said, 'Behold, we come unto thee; for thou *art* the Lord our God.' Je. iii. 22; or, as those in Hosea did, 'For in thee the fatherless findeth mercy.' Ho. xiv. 1–3.

Mercy, and the revelation thereof, is the only antidote against sin. 'Tis of a thawing nature; 'twill loose the heart that is frozen up in sin; yea, 'twill make the unwilling willing to come to Jesus Christ for life. Wherefore, do you think, was it that Jesus Christ told the adulterous woman, and that before so many sinners, that he had not condemned her, but to allure her, with them there present, to hope to find favour at his hands? As he also saith, in another place, 'I came not to judge, but to save the world.' For might they not thence most rationally conclude, that if Jesus Christ had rather save than damn an harlot, there was encouragement for them [although great sinners] to come to him for mercy.

I heard once a story from a soldier, who, with his company, had laid siege against a fort, that so long as the besieged were persuaded their foes would show them no favour, they fought like madmen; but when they saw one of their fellows taken, and received to favour, they all came tumbling down from their fortress, and delivered themselves into their enemies' hands. I am persuaded, did men believe that there is that grace and willingness in the heart of Christ to save sinners, as the Word imports there is, they would come tumbling into his arms: but Satan has blinded their minds that they cannot see this thing. Howbeit, the Lord Jesus has, as I said, that others might take heart and come to him, given out a commandment, that mercy should, in the first place, be offered to the biggest sinners. 'Begin,' saith he, 'at Jerusalem;' and thus I end the third reason.

Fourth, Jesus Christ would have mercy offered, in the first place, to the biggest sinners, because *that is the way, if they receive it, most to weaken the kingdom of Satan, and to keep it lowest in every age of the world.*

The biggest sinners, they are Satan's colonels and captains, the leaders of his people, and they that most stoutly make head against the Son of God. Wherefore, let these first be conquered, and his kingdom will be weak. When Ishbosheth had lost his Abner, the kingdom was made weak, nor did he sit but tottering then upon his throne. So, when Satan loseth his strong men, them that are mighty to work iniquity, and dexterous to manage others in the same, then is his kingdom weak. 2 Sa. iii. Therefore, I say, Christ doth offer mercy, in the first place, to such, the more to weaken his kingdom. Christ Jesus was glad to see Satan fall like lightning from heaven; that is, suddenly, or headlong; and it was, surely, by casting of him out of strong possession, and by recovering of some notorious sinners out of his clutches. Lu. x. 17–19.

Samson, when he would pull down the Philistines' temple, took hold of the two main pillars of it, and, breaking them, down came the house. Christ came to destroy the works of the devil, and to destroy by converting grace, as well as by redeeming blood. Now, sin swarms, and lieth by legions, and whole armies, in the souls of the biggest sinners, as in garrisons;* wherefore, the way, the most direct way, to destroy it, is first to deal with such sinners by the word of his gospel, and by the merits of his passion.

For example, though I shall give you but a homely one; suppose a family to be very lousy, and one or two of the family to be in chief the breeders, the way, the quickest way, to clear that family, or at least to weaken the so swarming of those vermin, is, in the first place, to sweeten the skin, head, and clothes of the chief breeders; and then, though all the family should be apt to breed them, the number of them, and so the greatness of that plague there, will be the more impaired. Why,

* This idea is most ingeniously and admirably displayed in Bunyan's beautiful allegory, 'The Holy War.'—Ed.

there are some people that are in chief the devil's sin-breeders in the towns and places where they live. The place, town, or family where they live, must needs be horribly lousy, and, as it were, eaten up with vermin. Now, let the Lord Jesus, in the first place, cleanse these great breeders, and there will be given a nip to those swarms of sins that used to be committed in such places throughout the town, house, or family, where such sin-breeding persons used to be.

I speak by experience. I was one of these lousy ones, one of these great sin-breeders; I infected all the youth of the town where I was born, with all manner of youthful vanities. The neighbours counted me so; my practice proved me so: wherefore Christ Jesus took me first; and taking me first, the contagion was much allayed all the town over. When God made me sigh, they would hearken, and inquiringly say, What's the matter with John? They also gave their various opinions of me; but, as I said, sin cooled, and failed, as to his full career. When I went out to seek the bread of life, some of them would follow, and the rest be put into a muse* at home. Yea, almost the town, at first, at times would go out to hear at the place where I found good; yea, young and old for a while had some reformation on them; also some of them, perceiving that God had mercy upon me, came crying to him for mercy too.

But what need I give you an instance of poor I; I will come to Manasseh the king. So long as he was a ringleading sinner, the great idolater, and chief for devilism, the whole land flowed with wickedness; for he made them to sin, 2 Ch. xxxiii., and do worse than the heathen that dwelt round about them, or that was cast out from before them: but when God converted him, the whole land was reformed. Down went the groves, the idols, and altars of Baal, and up went true religion in much of the power and purity of it. You will say, The king reformed by power. I answer, doubtless, and by example too; for people observe their leaders; as their fathers did, so did they. 2 Ki. xvii. 41. This, therefore, is another reason why Jesus would have mercy offered, in the first place, to the biggest sinners, because that is the best way, if they receive it, most to weaken the kingdom of Satan, and to keep it poor and low.

And do you not think now, that if God would but take hold of the hearts of some of the most notorious in your town, in your family, or country, that this thing would be verified before your faces? It would, it would, to the joy of you that are godly, to the making of hell to sigh, to the great suppressing of sin, the glory of Christ, and the joy of the angels of God.† And ministers should, therefore, that this work might go on, take advantages to persuade with the biggest sinners to come in to Christ, according to my text, and their commission, 'Beginning at Jerusalem.'

Fifth, Jesus Christ would have mercy offered, in the first place, to the biggest sinners, because *such, when converted, are usually the best helps in the church against temptations, and fittest for the support of the feeble-minded there.*

Hence, usually, you have some such in the first plantation of churches, or quickly upon it. Churches would do but sorrily, if Christ Jesus did not put such converts among them; they are the monuments and mirrors of mercy. The very sight of such a sinner in God's house, yea, the very thought of him, where the sight of him cannot be had, is ofttimes greatly for the help of the faith of the feeble.

When the churches, saith Paul, that were in Judea, heard this concerning me, that he which persecuted them in time past, now preached the faith which once he destroyed, 'they glorified God in me.' Ga. i. 20–24. 'Glorified God.' How is that? Why, they praised him, and took courage to believe the more in the mercy of God; for that he had had mercy on such a great sinner as he. They glorified God 'in me;' they wondered that grace should be so rich, as to take hold of such a wretch as I was; and for my sake believed in Christ the more.

There are two things that great sinners are acquainted with, when they come to divulge them to the saints, that are a great relief to their faith. 1. The contests that they usually have with the devil at their parting with him. 2. Their knowledge of his secrets in his workings.

I. For first, The biggest sinners‡ have usually great contests with the devil at their partings; and this is an help to saints: for ordinary saints find afterwards what the vile ones find at first, but when, at the opening of hearts, the one finds himself to be as the other—the one is a comfort to the other. The lesser sort of sinners find but little of this, till after they have been some time in profession; but the vile man meets with his at the beginning. Wherefore he, when the other is down, is ready to tell that he has met with the same before; for, I say, he has had it before. Satan is loath to part with a great sinner. 'What, my true servant,' quoth he, 'my old servant, wilt thou forsake me now? Having so often sold thyself to me to work wickedness, wilt thou forsake me now?

* 'A muse;' deep thought. *Vulgò vocatum*, 'a brown study.' Bunyan used this word in the same sense in the first edition of 'The Pilgrim's Progress,' at the Interpreter's house: 'Now was Christian somewhat in a muse.' It was afterwards altered, but not improved, by substituting the words, 'in a maze.' —Ed.

† Among all the wondrous sights that angels witness, one gives them peculiar joy—it is the poor penitent prodigal returning to God, Luke xv. 10.—Ed.

‡ This was printed in the first edition, 'the biggest sins.' —Ed.

Thou horrible wretch, dost not know, that thou has sinned thyself beyond the reach of grace, and dost thou think to find mercy now? Art not thou a murderer, a thief, a harlot, a witch, a sinner of the greatest size, and dost thou look for mercy now? Dost thou think that Christ will foul his fingers with thee? It is enough to make angels *blush*, saith Satan, to see so vile a one knock at heaven-gates for mercy, and wilt thou be so abominably bold to do it?'* Thus Satan dealt with me, says the great sinner, when at first I came to Jesus Christ. And what did you reply? saith the tempted. Why, I granted the whole charge to be true, says the other. And what, did you despair, or how? No, saith he, I said, I am Magdalene, I am Zaccheus, I am the thief, I am the harlot, I am the publican, I am the prodigal, and one of Christ's murderers; yea, worse than any of these; and yet God was so far off from rejecting of me, as I found afterwards, that there was music and dancing in his house for me, and for joy that I was come home unto him. O blessed be God for grace (says the other), for then, I hope, there is favour for me. Yea, as I told you, such a one is a continual spectacle in the church, for every one by to behold God's grace and wonder by.

2. And as for the secrets of Satan, such as are suggestions to question the being of God, the truth of his Word, and to be annoyed with devilish blasphemies; none more acquainted with these than the biggest sinners at their conversion; wherefore thus also they are prepared to be helps in the church to relieve and comfort the other.

I might also here tell you of the contests and battles that such are engaged in, wherein they find the buffetings of Satan, above any other of the saints. At which time Satan assaults the soul with darkness, fears, frightful thoughts of apparitions; now they sweat, pant, cry out, and struggle for life. The angels now come down to behold the sight, and rejoice to see a bit of dust and ashes to overcome principalities and powers, and might, and dominions. But, as I said, when these come a little to be settled, they are prepared for helps for others, and are great comforts unto them. Their great sins give encouragement to the devil to assault them; and by these temptations Christ takes advantage to make them the more helpful to the churches.

The biggest sinner, when he is converted, and comes into the church, says to them all, by his very coming in, Behold me, all you that are men and women of a low and timorous spirit, you whose hearts are narrow, for that you never had the advantage to know, because your sins are few, the largeness of the grace of God. Behold, I say, in me, the exceeding riches of his grace! I am a pattern set forth before your faces, on whom you may look and take heart. This, I say, the great sinner can say, to the exceeding comfort of all the rest. Wherefore, as I have hinted before, when God intends to stock a place with saints, and to make that place excellently to flourish with the riches of his grace, he usually begins with the conversion of some of the most notorious thereabouts, and lays them, as an example, to allure others, and to build up when they are converted. It was Paul that must go to the Gentiles, because Paul was the most outrageous of all the apostles, in the time of his unregeneracy. Yea, Peter must be he, that after his horrible fall, was thought fittest, when recovered again, to comfort and strengthen his brethren. See Lu. xxii. 31, 32.

Some must be pillars in God's house; and if they be pillars of cedar, they must stand while they are stout and sturdy sticks in the forest, before they are cut down, and planted or placed there. No man, when he buildeth his house, makes the principal parts thereof of weak or feeble timber; for how could such bear up the rest? but of great and able wood. Christ Jesus also goeth this way to work; he makes of the biggest sinners bearers and supporters to the rest. This, then, may serve for another reason, why Jesus Christ gives out in commandment, that mercy should, in the first place, be offered to the biggest sinners, because such, when converted, are usually the best helps in the church against temptations, and fittest for the support of the feeble-minded there.

Sixth, Another reason why Jesus Christ would have mercy offered, in the first place, to the biggest sinners, is, because *they, when converted, are apt to love him most.*

This agrees both with Scripture and reason. Scripture says so. To whom much is forgiven, the same loveth much. 'To whom little is forgiven, *the same* loveth little.' Lu. vii. 47. Reason says so: for as it would be the unreasonablest thing in the world to render hatred for love, and contempt for forgiveness; so it would be as ridiculous to think, that the reception of a little kindness should lay the same obligations upon the heart to love as the reception of a great deal. I would not disparage the love of Christ; I know the least drachm of it, when it reaches to forgiveness, is great above all the world; but comparatively, there are greater extensions of the love of Christ to one than to another. He that has most sin, if forgiven, is partaker of the greatest love, of the greatest forgiveness.

I know also, that there are some, that from this very doctrine say, 'Let us do evil that good may come;' and that turn the grace of our God into lasciviousness. But I speak not of these; these will neither be ruled by grace nor reason. Grace

* How strongly does this dialogue bring to our recollection that between Christian and Apollyon in 'The Pilgrim's Progress?'—Ed.

would teach them, if they knew it, to deny ungodly courses; and so would reason too, if it could truly sense the love of God. Tit. ii. 11, 12. Ro. xii. 1.

Doth it look like what hath any coherence with reason or mercy, for a man to abuse his friend? Because Christ died for men, shall I therefore spit in his face? The bread and water that was given by Elisha to his enemies, that came into the land of Israel to take him, had so much influence upon their minds, though heathens, that they returned to their homes without hurting him; yea, it kept them from coming again in a hostile manner into the coasts of Israel. 2 Ki. vi. 19–23.

But to forbear to illustrate, till anon. One reason why Christ Jesus shows mercy to sinners, is, that he might obtain their love, that he may remove their base affections from base objects to himself. Now, if he loves to be loved a little, he loves to be loved much; but there is not any that are capable of loving much, save those that have much forgiven them. Hence it is said of Paul, that he laboured more than them all; to wit, with a labour of love, because he had been by sin more vile against Christ than they all. 1 Co. xv. He it was that 'persecuted the church of God, and wasted it.' Ga. i. 13. He of them all was the only raving bedlam against the saints. 'And being exceeding mad,' says he, 'against them, I persecuted *them* even unto strange cities.' Ac. xxvi. 11. This raving bedlam, that once was so, is he that now says, I laboured more than them all, more for Christ than them all. But Paul, what moved thee thus to do? The love of Christ, says he. It was not I, but the grace of God that was with me. As who should say, O grace! It was such grace to save me! It was such marvellous grace for God to look down from heaven upon me, and that secured me from the wrath to come, that I am captivated with the sense of the riches of it. Hence I act, hence I labour; for how can I otherwise do, since God not only separated me from my sins and companions, but separated all the powers of my soul and body to his service? I am, therefore, prompted on by this exceeding love to labour as I have done; yet not I, but the grace of God with me. Oh! I shall never forget his love, nor the circumstances under which I was, when his love laid hold upon me. I was going to Damascus with letters from the high-priest, to make havoc of God's people there, as I had made havoc of them in other places. These bloody letters were not imposed upon me. I went to the high-priest and desired them of him, and yet he saved me! Ac. ix. 1, 2. I was one of the men, of the chief men, that had a hand in the blood of his martyr Stephen; yet he had mercy upon me! When I was at Damascus, I stunk* so horribly like a blood-sucker, that I became a terror to all thereabout. Yea, Ananias, good man, made intercession to my Lord against me; yet he would have mercy upon me, yea, joined mercy to mercy, until he had made me a monument of grace. He made a saint of me, and persuaded me that my transgressions were forgiven me.

When I began to preach, those that heard me were amazed, and said, 'Is not this he that destroyed them that called on this name in Jerusalem, and came hither for that intent, that he might bring them bound to the high-priest?' Hell doth know that I was a sinner; heaven doth know that I was a sinner; the world also knows that I was a sinner, a sinner of the greatest size; but I obtained mercy. Ac. ix. 20, 21. Shall not this lay obligation upon me? Is not love of the greatest force to oblige? Is it not strong as death, cruel as the grave, and hotter than the coals of juniper? Hath it not a most vehement flame? Can the waters quench it? can the floods drown it? I am under the force of it, and this is my continual cry, What shall I render to the Lord for all the benefits which he has bestowed upon me?

Aye, Paul! this is something; thou speakest like a man, like a man affected, and carried away with the love and grace of God. Now, this sense, and this affection, and this labour, giveth to Christ the love that he looks for. But he might have converted twenty little sinners, and yet not found, for grace bestowed, so much love in them all. I wonder how far a man might go among the converted sinners of the smaller size, before he could find one that so much as looked anything this way ward. Where is he that is thus under pangs of love for the grace bestowed upon him by Jesus Christ? Excepting only some few, you may walk to the world's end, and find none. But, as I said, some there are, and so there have been in every age of the church, great sinners, that have had much forgiven them; and they love much upon this account. Jesus Christ, therefore, knows what he doth, when he lays hold on the hearts of sinners of the biggest size. He knows that such an one will love more than many that have not sinned half their sins.

I will tell you a story that I have read of Martha and Mary; the name of the book I have forgot; I mean of the book in which I found the relation; but the thing was thus:—

Martha, saith my author, was a very holy woman, much like Lazarus, her brother; but Mary was a loose and wanton creature; Martha did seldom miss good sermons and lectures, when she could come at them in Jerusalem; but Mary would frequent the house of sports, and the company of the vilest of men for lust. And though Martha had often desired that her sister would go with her to hear her preachers, yea, had often entreated her with tears to do it, yet could she never prevail; for still Mary would make her excuse, or reject her with disdain, for her zeal and preciseness in religion.

* 'I stunck,' in the original edition, probably meant, 'I stuck;' but all the later editions have, 'I stunk.'—Ed.

After Martha had waited long, tried many ways to bring her sister to good, and all proved ineffectual, at last she comes upon her thus: 'Sister,' quoth she, 'I pray thee go with me to the temple to-day, to hear one preach a sermon.' 'What kind of preacher is he?' said she. Martha replied, 'It is one Jesus of Nazareth; he is the handsomest man that ever you saw with your eyes. Oh! he shines in beauty, and is a most excellent preacher.'

Now, what does Mary, after a little pause, but goes up into her chamber, and, with her pins and her clouts,* decks up herself as fine as her fingers could make her. This done, away she goes, not with her sister Martha, but as much unobserved as she could, to the sermon, or rather to see the preacher.

The hour and preacher being come, and she having observed whereabout the preacher would stand, goes and sets herself so in the temple, that she might be sure to have the full view of this excellent person. So he comes in, and she looks, and the first glimpse of his person pleased her. Well, Jesus addresseth himself to his sermon, and she looks earnestly on him.

Now, at that time, saith my author, Jesus preached about the lost sheep, the lost groat, and the prodigal child. And when he came to show what care the shepherd took for one lost sheep, and how the woman swept to find her piece which was lost, and what joy there was at their finding, she began to be taken by the ears, and forgot what she came about, musing what the preacher would make of it. But when he came to the application, and showed, that by the lost sheep, was meant a great sinner; by the shepherd's care, was meant God's love for great sinners; and that by the joy of the neighbours, was showed what joy there was among the angels in heaven over one great sinner that repenteth; she began to be taken by the heart. And as he spake these last words, she thought he pitched his innocent eyes just upon her, and looked as if he spake what was now said to her: wherefore her heart began to tremble, being shaken with affection and fear; then her eyes ran down with tears apace; wherefore she was forced to hide her face with her handkerchief, and so sat sobbing and crying all the rest of the sermon.

Sermon being done, up she gets, and away she goes, and withal inquired where this Jesus the preacher dined that day? and one told her, At the house of Simon the Pharisee. So away goes she, first to her chamber, and there strips herself of her wanton attire; then falls upon her knees to ask God forgiveness for all her wicked life. This done, in a modest dress she goes to Simon's house, where she finds Jesus sat at dinner. So she gets behind him, and weeps, and drops her tears upon his feet like rain, and washes them, and wipes them with the hair of her head. She also kissed his feet with her lips, and anointed them with ointment. When Simon the Pharisee perceived what the woman did, and being ignorant of what it was to be forgiven much (for he never was forgiven more than fifty pence), he began to think within himself, that he had been mistaken about Jesus Christ, because he suffered such a sinner as this woman was, to touch him. Surely, quoth he, this man, if he were a prophet, would not let this woman come near him, for she is a town-sinner; so ignorant are all self-righteous men of the way of Christ with sinners. But, lest Mary should be discouraged with some clownish carriage of this Pharisee, and so desert her good beginnings, and her new steps which she now had begun to take towards eternal life, Jesus began thus with Simon: 'Simon,' saith he, 'I have somewhat to say unto thee. And he saith, Master, say on. There was,' said Jesus, 'a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered, and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped *them* with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment. Wherefore, I say unto her, Her sins, which are many, are forgiven, for she loved much; but to whom little is forgiven, *the same* loveth little. And he said unto her, Thy sins are forgiven.' Lu. vii. 36–48.

Thus you have the story. If I come short in any circumstance, I beg pardon of those that can correct me. It is three or four and twenty years since I saw the book; yet I have, as far as my memory will admit, given you the relation of the matter. However, Luke, as you see, doth here present you with the substance of the whole.†

Alas! Christ Jesus has but little thanks for the saving of little sinners. 'To whom little is forgiven, the same loveth little.' He gets not water for his feet, by his saving of such sinners. There are abundance of dry-eyed Christians in the world, and abundance of dry-eyed duties too; duties that never were wetted with the tears of contrition and

* 'Clouts,' patches, Josh. ix. 5.

† I cannot discover in what book Bunyan read this legend; it is not in the *Golden Legend*, or any of my monkish authors. It was a generally received opinion, among the ancients, that Mary Magdalene was sister to Lazarus; but the means of her conversion is not known. The story here related is possible, and even probable; but it has no foundation in the inspired writings, nor in ancient authors.—Ed.

repentance, nor ever sweetened with the great sinner's box of ointment. And the reason is, such sinners have not great sins to be saved from; or, if they have, they look upon them in the diminishing glass of the holy law of God.* But, I rather believe, that the professors of our days want a due sense of what they are; for, verily, for the generality of them, both before and since conversion, they have been sinners of a lusty size. But if their eyes be holden, if convictions are not shown, if their knowledge of their sins is but like to the eye-sight in twilight; the heart cannot be affected with that grace that has laid hold on the man; and so Christ Jesus sows much, and has little coming in. Wherefore his way is ofttimes to step out of the way, to Jericho, to Samaria, to the country of the Gadarenes, to the coasts of Tyre and Sidon, and also to Mount Calvary, that he may lay hold of such kind of sinners as will love him to his liking. Lu. xix. 1–11; Jn. iv. 3–11; Mar. v. 1–20; Mat. xv. 21–29; Lu. xxiii. 33–43.

But thus much for the sixth reason, why Christ Jesus would have mercy offered, in the first place, to the biggest sinners, to wit, because such sinners, when converted, are apt to love him most. The Jerusalem sinners were they that outstripped, when they were converted, in some things, all the churches of the Gentiles. They 'were of one heart, and of one soul: neither said any *of them* that aught of the things which he possessed was his own.' 'Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid *them* down at the apostles' feet,' &c. Ac. iv. 32, 35. Now, show me such another pattern, if you can. But why did these do thus? Oh! they were Jerusalem sinners. These were the men that, but a little before, had killed the Prince of life; and those to whom he did, that notwithstanding, send the first offer of grace and mercy. And the sense of this took them up betwixt the earth and the heaven, and carried them on in such ways and methods as could never be trodden by any since. They talk of the church of Rome, and set her, in her primitive state, as a pattern and mother of churches; when the truth is, they were the Jerusalem sinners, when converts, that out-did all the churches that ever were.

Seventh, Christ Jesus would have mercy offered, in the first place, to the biggest sinners, because *grace, when it is received by such, finds matter to kindle upon more freely than it finds in other sinners.*

Great sinners are like the dry wood, or like great candles, which burn best and shine with biggest light. I lay not this down, as I did those reasons before, to show, that when great sinners are converted, they will be encouragement to others, though that is true; but to show, that Christ has a delight to see grace, the grace we receive, to shine. We love to see things that bear a good gloss; yea, we choose to buy such kind of matter to work upon, as will, if wrought up to what we intend, cast that lustre that we desire. Candles that burn not bright, we like not; wood that is green will rather smother, and sputter, and smoke, and crack, and flounce, than cast a brave light and a pleasant heat; wherefore great folks care not much, not so much, for such kind of things, as for them that will better answer their ends.

Hence Christ desires the biggest sinner; in him there is matter to work by, to wit, a great deal of sin; for as by the tallow of the candle, the fire takes occasion to burn the brighter; so, by the sin of the soul, grace takes occasion to shine the clearer. Little candles shine but little, for there wanteth matter for the fire to work upon; but in the great sinner, here is more matter for grace to work by. Faith shines, when it worketh towards Christ, through the sides of many and great transgressions, and so does love, for that much is forgiven. And what matter can be found in the soul for humility to work by so well, as by a sight that I have been and am an abominable sinner? And the same is to be said of patience, meekness, gentleness, self-denial, or of any other grace. Grace takes occasion, by the vileness of the man, to shine the more; even as by the ruggedness of a very strong distemper or disease, the virtue of the medicine is best made manifest. 'Where sin abounded, grace did much more abound.' Ro. v. 20. A black string makes the neck look whiter; great sins make grace burn clear. Some say, when grace and a good nature meet together, they do make shining Christians; but I say, when grace and a great sinner meet, and when grace shall subdue that great sinner to itself, and shall operate after its kind in the soul of that great sinner, then we have a shining Christian; witness all those of whom mention was made before.

Abraham was among the idolaters when in the land of Assyria, and served idols, with his kindred, on the other side of the flood. Jos. xxiv. 2. Ge. xi. 31. But who, when called, was there in the world, in whom grace shone so bright as in him? The Thessalonians were idolaters before the Word of God came to them; but when they had received it, they became examples to all that did believe in Macedonia and Achaia. 1 Th. i. 6–10.

God the Father, and Jesus Christ his Son, are for having things seen; for having the Word of life held forth. They light not a candle that it might

* Thus Zaccheus said: 'Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man, by false accusation, I restore fourfold.' The law of God requires us, dim-sighted as we are, to see our sins in their real magnitude, but the perversity of man turns the telescope to diminish them.—Ed.

be put under a bushel, or under a bed, but on a candlestick, that all that come in may see the light. Mat. v. 15. Mar. iv. 21. Lu. viii. 16; xi. 33. And, I say, as I said before, in whom is it, light, like so to shine, as in the souls of great sinners?

When the Jewish Pharisees dallied with the gospel, Christ threatened to take it from them, and to give it to the barbarous heathens and idolaters. Why so? For they, saith he, will bring forth the fruits thereof in their season.* 'Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.' Mat. xxi. 43.

I have often marvelled at our youth, and said in my heart, What should be the reason that they should be so generally at this day debauched as they are? For they are now profane to amazement; and sometimes I have thought one thing, and sometimes another; that is, why God should suffer it so to be? At last I have thought of this: How if the God, whose ways are past finding out, should suffer it so to be now, that he might make of some of them the more glorious saints hereafter. I know sin is of the devil, but it cannot work in the world without permission: and if it happens to be as I have thought, it will not be the first time that God the Lord hath caught Satan in his own design. For my part, I believe that the time is at hand, that we shall see better saints in the world than has been seen in it this many a day. And this vileness, that at present does so much swallow up our youth, is one cause of my thinking so; for out of them, for from among them, when God sets to his hand, as of old, you shall see what penitent ones, what trembling ones, and what admirers of grace, will be found to profess the gospel to the glory of God by Christ.

Alas! we are a company of worn-out Christians; our moon is in the wane; we are much more black than white, more dark than light; we shine but a little; grace in the most of us is decayed. But I say, when they of these debauched ones that are to be saved shall be brought in—when these that look more like devils than men shall be converted to Christ (and I believe several of them will), then will Christ be exalted, grace adored, the Word prized, Zion's path better trodden, and men in the pursuit of their own salvation, to the amazement of them that are left behind.

Just before Christ came into the flesh, the world was degenerated as it is now: the generality of the men in Jerusalem were become either high and famous for hypocrisy, or filthy, base in their lives. The devil also was broke loose in hideous manner, and had taken possession of many: yea, I believe, that there was never generation before nor since, that could produce so many possessed with devils, deformed, lame, blind, and infected with monstrous diseases, as that generation could. But what was the reason thereof, I mean the reason from God? Why, one—and we may sum up more in that answer that Christ gave to his disciples concerning him that was born blind—was, that 'the works of God should be made manifest' in them, and 'that the Son of God might be glorified thereby.' Jn. ix. 2, 3; xi. 4.

Now, if these devils and diseases, as they possessed men then, were to make way and work for an approaching to Christ in person, and for the declaring of his power, why may we not think that now, even now also, he is ready to come, by his Spirit in the gospel, to heal many of the debaucheries of our age? I cannot believe that grace will take them all, for there are but few that are saved; but yet it will take some, even some of the worst of men, and make blessed ones of them. But, O how these ringleaders in vice will then shine in virtue! They will be the very pillars in churches, they will be as an ensign in the land. 'The Lord their God shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land.' Zec. ix. 16. But who are these? Even idolatrous Ephraim, and backsliding Judah. ver. 13.

I know there is ground to fear, that the iniquity of this generation will be pursued with heavy judgments; but that will not hinder that we have supposed. God took him a glorious church out of bloody Jerusalem, yea, out of the chief of the sinners there, and left the rest to be taken and spoiled, and sold, thirty for a penny, in the nations where they were captives. The gospel working gloriously in a place, to the seizing upon many of the ringleading sinners thereof, promiseth no security to the rest, but rather threateneth them with the heaviest and smartest judgments; as in the instance now given, we have a full demonstration; but in defending, the Lord will defend his people; and in saving, he will save his inheritance.

Nor does this speak any great comfort to a decayed and backsliding sort of Christians; for the next time God rides post with his gospel, he will leave such Christians behind him. But, I say, Christ is resolved to set up his light in the world; yea, he is delighted to see his graces shine; and therefore he commands that his gospel should, to that end, be offered, in the first place, to the biggest sinners; for by great sins it shineth most; therefore he saith, 'Begin at Jerusalem.'

Eighth, and lastly, Christ Jesus will have mercy to be offered, in the first place, to the biggest sinners, *for that by that means the impenitent that are left behind will be, at the judgment, the more left without excuse.*

* 'The friends thereof in their reason' were the words used in the first three editions by Bunyan. After his decease, they were altered, in 1697, in a *second* third edition, and this correction has been continued in every subsequent impression.—Ed.

God's Word has two edges; it can cut back-stroke and fore-stroke. If it doth thee no good, it will do thee hurt; it is 'the savour of life unto life' to those that receive it, but of 'death unto death' to them that refuse it. 2 Co. ii. 15, 16. But this is not all; the tender of grace to the biggest sinners, in the first place, will not only leave the rest, or those that refuse it, in a deplorable condition, but will also stop their mouths, and cut off all pretence to excuse at that day. 'If I had not come and spoken unto them,' saith Christ, 'they had not had sin; but now they have no cloke for their sin'—for their sin of persevering in impenitence. Jn. xv. 22. But what did he speak to them? Why, even that which I have told you; to wit, That he has in special a delight in saving the biggest sinners. He spake this in the way of his doctrine; he spake this in the way of his practice, even to the pouring out of his last breath before them. Lu. xxiii. 34.

Now, since this is so, what can the condemned at the judgment say for themselves, why sentence of death should not be passed upon them? I say, what excuse can they make for themselves, when they shall be asked why they did not in the day of salvation come to Christ to be saved? Will they have ground to say to the Lord, Thou wast only for saving of little sinners; and, therefore, because they were great ones, they durst not come unto him; or that thou hadst not compassion for the biggest sinners, therefore I died in despair? Will these be excuses for them, as the case now standeth with them? Is there not everywhere in God's Book a flat contradiction to this, in multitudes of promises, of invitations, of examples, and the like? Alas! alas! there will then be there millions of souls to confute this plea; ready, I say, to stand up, and say, 'O! deceived world, heaven swarms with such as were, when they were in the world, to the full as bad as you!' Now, this will kill all plea or excuse, why they should not perish in their sins; yea, the text says they shall see them there. 'There shall be weeping - when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of heaven, and you *yourselves* thrust out. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.' Lu. xiii. 28, 29. Out of which company, it is easy to pick such as sometimes were as bad people as any [that] now breathe on the face of [the] earth. What think you of the first man, by whose sins there are millions now in hell? And so I may say, What think you of ten thousand more besides?

But if the Word will not stifle and gag them up—I speak now for amplification's sake—the view of those who are saved shall. There comes an incestuous person to the bar, and pleads, That the bigness of his sins was a bar to his receiving the promise. But will not his mouth be stopped as to that, when Lot, and the incestuous Corinthians, shall be set before him. Ge. xix. 33–37. 1 Co. v. 1, 2.

There comes a thief, and says, Lord, my sin of thefts, I thought, was such as could not be pardoned by thee! But when he shall see the thief that was saved on the cross stand by, as clothed with beauteous glory, what further can he be able to object? Yea, the Lord will produce ten thousand of his saints at his coming, who shall after this manner 'execute judgment upon all, and so convince all that are ungodly among them - of all their hard *speeches* which ungodly sinners have spoken against him.' Jude 15. And these are hard speeches against him, to say that he was not able or willing to save men, because of the greatness of their sins, or to say that they were discouraged by his Word from repentance, because of the heinousness of their offences. These things, I say, shall then be confuted. He comes with ten thousand of his saints to confute them, and to stop their mouths from making objections against their own eternal damnation.

Here is Adam, the destroyer of the world; here is Lot, that lay with both his daughters; here is Abraham, that was sometime an idolater; and Jacob, that was a supplanter; and Reuben, that lay with his father's concubine; and Judah, that lay with his daughter-in-law; and Levi and Simeon, that wickedly slew the Shechemites; and Aaron, that made an idol to be worshipped, and that proclaimed a religious feast unto it. Here is also Rahab the harlot, and Bathsheba, that bare a bastard to David. Here is Solomon, that great backslider; and Manasseh, that man of blood and a witch. Time would fail to tell you of the woman of Canaan's daughter, of Mary Magdalene, of Matthew the publican, and of Gideon and Samson, and many thousands more.

Alas! alas! I say, what will these sinners do, that have, through their unbelief, eclipsed the glorious largeness of the mercy of God, and gave way to despair of salvation, because of the bigness of their sins? For all these, though now glorious saints in light, were sometimes sinners of the biggest size, who had sins that were of a notorious hue; yet now, I say, they are in their shining and heavenly robes before the throne of God and of the Lamb, blessing for ever and ever that Son of God for their salvation, who died for them upon the tree; admiring that ever it should come into their hearts once to think of coming to God by Christ; but above all, blessing God for granting of them light to see those encouragements in his Testament; without which, without doubt, they had been daunted, and sunk down under guilt of sin and despair, as their fellow-sinners have done. But now they also are witnesses for God, and for his grace, against an unbelieving world; for, as I said, they shall come to convince the world of their speeches, their hard and unbelieving words, that they have spoken

concerning the mercy of God, and the merits of the passion of his blessed Son, Jesus Christ.

But will it not, think you, strangely put to silence all such thoughts, and words, and reasons of the ungodly before the bar of God? Doubtless it will; yea, and will send them away from his presence also, with the greatest guilt that possibly can fasten upon the consciences of men.

For what will sting like this?—'I have, through mine own foolish, narrow, unworthy, undervaluing thoughts, of the love and ability of Christ to save me, brought myself to everlasting ruin. It is true, I was a horrible sinner; not one in a hundred did live so vile a life as I. But this should not have kept me from closing with Jesus Christ. I see now that there are abundance in glory that once were as bad as I have been; but they were saved by faith, and I am damned by unbelief. Wretch that I am! why did not I give glory to the redeeming blood of Jesus? Why did I not humbly cast my soul at his blessed footstool for mercy? Why did I judge of his ability to save me by the voice of my shallow reason, and the voice of a guilty conscience? Why betook not I myself to the holy Word of God? Why did I not read and pray that I might understand, since now I perceive that God said then, He giveth liberally to them that pray, and upbraideth not.' Ja. i. 5.

It is rational to think, that by such cogitations as these, the unbelieving world will be torn in pieces before the judgment of Christ; especially those that have lived where they did or might have heard the gospel of the grace of God. Oh! that saying, 'It shall be more tolerable for Sodom at the judgment than for them,' will be better understood. See Lu. x. 8–12. This reason, therefore, standeth fast; namely, that Christ, by offering mercy, in the first place, to the biggest sinners now, will stop all the mouths of the impenitent at the day of judgment, and cut off all excuse that shall be attempted to be made, from the thoughts of the greatness of their sins, why they came not to him.

I have often thought of the day of judgment, and how God will deal with sinners at that day; and I believe it will be managed with that sweetness, with that equitableness, with that excellent righteousness, as to every sin, and circumstance and aggravation thereof, that men that are damned, shall, before the judgment is over, receive such conviction of the righteous judgment of God upon them, and of their deserts of hell-fire, that they shall in themselves conclude, that there is all the reason in the world that they should be shut out of heaven, and go to hell-fire: 'These shall go away into everlasting punishment.' Mat. xxv. 46.*

Only this will tear [them,] that they have missed of mercy and glory, and obtained everlasting damnation, through their unbelief; but it will tear but themselves, but their own souls; they will gnash upon themselves, for that mercy was offered to the chief of them in the first place, and yet they were damned for rejecting of it; they were damned for forsaking what they had a propriety in; for forsaking their own mercy.

And thus much for the reasons. *Second*, I will conclude with a word of application.

THE APPLICATION.

First, Would Jesus Christ have mercy offered, in the first place, to the biggest sinners? Then *this shows us how to make a right judgment of the heart of Christ to men.* Indeed, we have advantage to guess at the goodness of his heart by many things; as by his taking our nature upon him, his dying for us, his sending his Word and ministers to us, and all that we might be saved. But this of beginning to offer mercy to Jerusalem, is that which heightens all the rest; for this doth not only confirm to us, that love was the cause of his dying for us, but it shows us yet more the depth of that love. He might have died for us, and yet have extended the benefit of his death to a few, as one might call them, of the best-conditioned sinners, to those who, though they were weak, and so could not but sin, yet made not a trade of sinning; to those that sinned not lavishingly. There are in the world, as one may call them, the moderate sinners; the sinners that mix righteousness with their pollutions; the sinners that, though they be sinners, do what on their part lies—some that are blind would think so—that they might be saved. I say, it had been love, great love, if he had died for none but such, and sent his love to such; but that he should send out conditions of peace to the biggest of sinners; yea, that they should be offered to them first of all; (for so he means when he says, 'Begin at Jerusalem;') this is wonderful! this shows his heart to purpose, as also the heart of God his Father, who sent him to do thus.

There is nothing more incident to men that are awake in their souls, than to have wrong thoughts of God—thoughts that are narrow, and that pinch and pen up his mercy to scanty and beggarly conclusions, and rigid legal conditions; supposing that it is rude, and an intrenching upon his majesty to come ourselves, or to invite others, until we have scraped and washed, and rubbed off as much of our dirt from us as we think is convenient, to make us somewhat orderly and handsome in his sight.†

* Bunyan has some striking observations upon this word Go, in his work on the day of judgment. Those who refused the invitation to 'come' and receive life, when in the world, now irresistibly obey the awful mandate, 'Go,' and rush into eternal woe.—Ed.

† How pointed and faithful are these words? How natural

Such never knew what these words meant, 'Begin at Jerusalem.' Yea, such in their hearts have compared the Father and his Son to niggardly rich men, whose money comes from them like drops of blood. True, say such, God has mercy, but he is loath to part with it; you must please him well, if you get any from him; he is not so free as many suppose, nor is he so willing to save as some pretended gospellers imagine. But I ask such, if the Father and Son be not unspeakably free to show mercy, why was this clause put into our commission to preach the gospel? Yea, why did he say, 'Begin at Jerusalem:' for when men, through the weakness of their wits, have attempted to show other reasons why they would have the first proffer of mercy; yet I can prove, by many undeniable reasons, that they of Jerusalem, to whom the apostles made the first offer, according as they were commanded, were the biggest sinners that ever did breathe upon the face of God's earth (set the unpardonable sin aside); upon which [fact] my doctrine stands like a rock, that Jesus the Son of God would have mercy, in the first place, offered to the biggest sinners. And if this doth not show the heart of the Father and the Son to be infinitely free in bestowing forgiveness of sins, I confess myself mistaken.

Neither is there, set this aside, another argument like it, to show us the willingness of Christ to save sinners; for, as was said before, all the rest of the signs of Christ's mercifulness might have been limited to sinners that are so and so qualified; but when he says, 'Begin at Jerusalem,' the line is stretched out to the utmost; no man can imagine beyond it; and it is folly here to pinch and spare, to narrow, and seek to bring it within scanty bounds; for he plainly saith, 'Begin at Jerusalem,' the biggest sinner is the biggest sinner; the biggest is the Jerusalem sinner.

It is true, he saith, that repentance and remission of sins must go together, but yet remission is sent to the chief, the Jerusalem sinner; nor doth repentance lessen at all the Jerusalem sinner's crimes; it diminisheth none of his sins, nor causes that there should be so much as half a one the fewer; it only puts a stop to the Jerusalem sinner's course, and makes him willing to be saved freely by grace; and for time to come to be governed by that blessed word that has brought the tidings of good things to him. Besides, no man shows himself willing to be saved that repenteth not of his deeds; for he that goes on still in his trespasses, declares that he is resolved to pursue his own damnation further.

Learn then to judge of the largeness of God's heart, and of the heart of his Son Jesus Christ, by the Word; judge not thereof by feeling, nor by the reports of thy conscience; conscience is oft-times here befooled, and made to go quite beside the Word. It was judging without the Word that made David say, I am cast off from God's eyes, and 'shall perish one day by the hand of Saul.' Ps. xxxi. 22; 1 Sa. xxvii. 1. The Word had told him another thing; namely, that he should be king in his stead. Our text says also, that Jesus Christ bids preachers, in their preaching repentance and remission of sins, begin first at Jerusalem; thereby declaring most truly the infinite largeness of the merciful heart of God and his Son, to the sinful children of men. Judge thou, I say, therefore, of the goodness of the heart of God and his Son, by this text, and by others of the same import; so shalt thou not dishonour the grace of God, nor needlessly fright thyself, nor give away thy faith, nor gratify the devil, nor lose the benefit of God's Word. I speak now to weak believers.

Second, Would Jesus Christ have mercy offered, in the first place, to the biggest sinners, to the Jerusalem sinners? Then, *by this also, you must learn to judge of the sufficiency of the merits of Christ*; not that the merits of Christ can be comprehended, for that they are beyond the conceptions of the whole world, being called 'the unsearchable riches of Christ;' but yet they may be apprehended to a considerable degree. Now, the way to apprehend them most, is, to consider what offers, after his resurrection, he makes of his grace to sinners; for to be sure he will not offer beyond the virtue of his merits; because, as grace is the cause of his merits, so his merits are the basis and bounds upon and by which his grace stands good, and is let out to sinners. Doth he then command that his mercy should be offered, in the first place, to the biggest sinners? It declares, that there is a sufficiency in his blood to save the biggest sinners. 'The blood of Jesus Christ cleanseth from all sin.' And again, 'Be it known unto you, therefore, men *and* brethren, that through this man (this man's merits) is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.' Ac. xiii. 38.

Observe, then, thy rule to make judgment of the sufficiency of the blessed merits of thy Saviour. If he had not been able to have reconciled the biggest sinners to his Father by his blood, he would not have sent to them, have sent to them in the first place, the doctrine of remission of sins; for remission of sins is through faith in his blood. We are justified freely by the grace of God, through the redemption that is in the blood of Christ. Upon the square, as I may call it, of the worthiness of the blood of Christ, grace acts, and offers forgiveness of sin to men. Ep. i. 7; ii. 13, 14; Col. i. 20–22. Hence,

---

It is for a poor sinner to compare himself with his fellow-worm, and say, 'Lord, I thank thee that I am not as this publican,' or as that murderer—instead of viewing himself in the gospel glass, in the presence of infinite holiness, and feeling that in his flesh there is no good thing, but putrefying sores, that he is vile and hell-deserving, and must fall into the arms of Divine mercy, crying, Lord, save, or I perish.—Ed.

therefore, we must gather, that the blood of Christ is of infinite value, for that he offereth mercy to the biggest of sinners. Nay, further, since he offereth mercy, in the first place, to the biggest sinners, considering also, that this first act of his is that which the world will take notice of, and expect it should be continued unto the end. Also it is a disparagement to a man that seeks his own glory in what he undertakes, to do that for a spurt, which he cannot continue and hold out in. This is our Lord's own argument, He began to build, saith he, but was not able to finish. Lu. xiv. 30.

Shouldst thou hear a man say, I am resolved to be kind to the poor, and should begin with giving handfuls of guineas, you would conclude, that either he is wonderful rich, or must straiten his hand, or will soon be at the bottom of his riches. Why, this is the case: Christ, at his resurrection, gave it out that he would be good to the world; and first sends to the biggest sinners, with an intent to have mercy on them. Now, the biggest sinners cannot be saved but by abundance of grace; it is not a little that will save great sinners. Ro. v. 17. And I say again, since the Lord Jesus mounts thus high at the first, and sends to the Jerusalem sinners, that they may come first to partake of his mercy, it follows, that either he has unsearchable riches of grace and worth in himself, or else he must straiten his hand, or his grace and merits will be spent before the world is at an end. But let it be believed, as surely as spoken, he is still as full as ever. He is not a jot the poorer for all the forgiveness that he has given away to great sinners. Also he is still as free as at first; for he never yet called back this word, Begin at the Jerusalem sinners. And, as I said, since his grace is extended according to the worth of his merits, I conclude, that there is the same virtue in his merits to save now, as there was at the very beginning, Oh! the riches of the grace of Christ! Oh! the riches of the blood of Christ!

Third, Would Jesus Christ have mercy offered in the first place to the biggest sinners? Then *here is encouragement for you that think, for wicked hearts and lives, you have not your fellows in the world, yet to come to him.*

There is a people that therefore fear lest they should be rejected of Jesus Christ, because of the greatness of their sins; when, as you see here, such are sent to, sent to by Jesus Christ, to come to him for mercy: 'Begin at Jerusalem.' Never did one thing answer another more fitly in this world, than this text fitteth such kind of sinners. As face answereth face in a glass, so this text answereth the necessities of such sinners. What can a man say more, but that he stands in the rank of the biggest sinners? let him stretch himself whither he can, and think of himself to the utmost, he can but conclude himself to be one of the biggest sinners. And what then? Why, the text meets him in the very face, and saith, Christ offereth mercy to the biggest sinners, to the very Jerusalem sinners. What more can be objected? Nay, he doth not only offer to such his mercy, but to them it is commanded to be offered in the first place: 'Begin at Jerusalem.' 'Preach repentance and remission of sins among all nations: beginning at Jerusalem.' Is not here encouragement for those that think, for wicked hearts and lives, they have not their fellows in the world?

Objection. But I have a heart as hard as a rock.

Answer. Well, but this doth but prove thee a biggest sinner.

Objection. But my heart continually frets against the Lord.

Answer. Well, this doth but prove thee a biggest sinner.

Objection. But I have been desperate in sinful courses.

Answer. Well, stand thou with the number of the biggest sinners.

Objection. But my gray head is found in the way of wickedness.

Answer. Well, thou art in the rank of the biggest sinners.

Objection. But I have not only a base heart, but I have lived a debauched life.

Answer. Stand thou also among those that are called the biggest sinners. And what then? Why, the text swoops you all; you cannot object yourselves beyond the text. It has a particular message to the biggest sinners. I say, it swoops you all.*

Objection. But I am a reprobate.

Answer. Now thou talkest like a fool, and meddlest with what thou understandest not: no sin, but the sin of final impenitence, can prove a man a reprobate; and I am sure thou hast not arrived as yet unto that; therefore thou understandest not what thou sayest, and makest groundless conclusions against thyself. Say thou art a sinner, and I will hold with thee; say thou art a great sinner, and I will say so too; yea, say thou art one of the biggest sinners, and spare not; for the text yet is beyond thee, is yet betwixt hell and thee; 'Begin at Jerusalem' has yet a smile upon thee; and thou talkest as if thou wast a reprobate, and that the greatness of thy sins do prove thee so to be, when yet they of Jerusalem were not such, whose sins, I dare say, were such, both for bigness and heinousness, as thou art not capable of committing beyond them; unless now, after thou hast received conviction that the Lord Jesus is the only Saviour of the world, thou shouldest wickedly and despitefully turn thyself from him, and conclude he is not to be trusted to for life, and so crucify him for a cheat afresh. This, I must confess, will

* 'Swoop;' to seize as a hawk does his prey.—Ed.

bring a man under the black rod, and set him in danger of eternal damnation. He. vi. 7; x. 8, 9. This is trampling under foot the Son of God, and counting his blood an unholy thing. This did they of Jerusalem; but they did it ignorantly in unbelief, and so were yet capable of mercy; but to do this against professed light, and to stand to it, puts a man beyond the text indeed. Ac. iii. 14–17; 1 Ti. i. 13.

But I say, what is this to him that would fain be saved by Christ? His sins did, as to greatness, never yet reach to the nature of the sins that the sinners intended by the text had made themselves guilty of. He that would be saved by Christ, has an honourable esteem of him; but they of Jerusalem preferred a murderer before him; and as for him, they cried, Away, away with him, it is not fit that he should live. Perhaps thou wilt object, That thyself hast a thousand times preferred a stinking lust before him: I answer, Be it so; it is but what is common to men to do; nor doth the Lord Jesus make such a foolish life a bar to thee, to forbid thy coming to him, or a bond to his grace, that it might be kept from thee; but admits of thy repentance, and offereth himself unto thee freely, as thou standest among the Jerusalem sinners.

Take therefore encouragement, man; mercy is, by the text, held forth to the biggest sinners; yea, put thyself into the number of the worst, by reckoning that thou mayest be one of the first, and mayest not be put off till the biggest sinners are served; for the biggest sinners are first invited; consequently, if they come, they are like to be the first that shall be served. It was so with Jerusalem; Jerusalem sinners were they that were first invited, and those of them that came first—and there came three thousand of them the first day they were invited; how many came afterwards none can tell —they were first served.

Put in thy name, man, among the biggest, lest thou art made to wait till they are served. You have some men that think themselves very cunning, because they put up their names in their prayers among them that feign it, saying, God, I thank thee I am not so bad as the worst. But believe it, if they be saved at all, they shall be saved in the last place. The first in their own eyes shall be served last; and the last or worst shall be first. The text insinuates it, 'Begin at Jerusalem;' and reason backs it, for they have most need. Behold ye, therefore, how God's ways are above ours; we are for serving the worst last, God is for serving the worst first. The man at the pool, that to my thinking was longest in his disease, and most helpless as to his cure, was first healed; yea, he only was healed; for we read that Christ healed him, but we read not then that he healed one more there! Jn. v. 1–10. Wherefore, if thou wouldst soonest be served, put in thy name among the very worst of sinners. Say, when thou art upon thy knees, Lord, here is a Jerusalem sinner! a sinner of the biggest size! one whose burden is of the greatest bulk and heaviest weight! one that cannot stand long without sinking into hell, without thy supporting hand! 'Be not thou far from me, O Lord! O my strength, haste thee to help me!' Ps. xxii. 19.

I say, put in thy name with Magdalene, with Manasseh, that thou mayest fare as the Magdalene and the Manasseh sinners do. The man in the gospel made the desperate condition of his child an argument with Christ to haste his cure: 'Sir, come down,' saith he, 'ere my child die,' Jn. iv. 49, and Christ regarded his haste, saying, 'Go thy way; thy son liveth.' ver. 50. Haste requires haste. David was for speed; 'Deliver me speedily;' 'Hear me speedily;' 'Answer me speedily.' Ps. xxxi. 2; lxix. 17; cii. 2. But why speedily? I am in 'the net;' 'I am in trouble;' 'My days are consumed like smoke.' Ps. xxxi. 4; lxix. 17; cii. 3. Deep calleth unto deep. necessity calls for help; great necessity for present help. Wherefore, I say, be ruled by me in this matter; feign not thyself another man, if thou hast been a filthy sinner, but go in thy colours to Jesus Christ, and put thyself among the most vile, and let him alone to 'put thee among the children.' Je. iii. 19. Confess all that thou knowest of thyself; I know thou wilt find it hard work to do thus: especially if thy mind be legal; but do it, lest thou stay and be deferred with the little sinners, until the great ones have had their alms.* What do you think David intended when he said, his wounds stunk and were corrupted, but to hasten God to have mercy upon him, and not to defer his cure? 'Lord,' says he, 'I am troubled; I am bowed down greatly; I go mourning all the day long.' 'I am feeble and sore broken: I have roared by reason of the disquietness of my heart.' Ps. xxxviii. 3–8. David knew what he did by all this; he knew that his making the worst of his case, was the way to speedy help, and that a feigning and dissembling the matter with God, was the next way to a demur as to his forgiveness.

I have one thing more to offer for thy encouragement, who deemest thyself one of the biggest sinners; and that is, thou art as it were called by thy name, in the first place, to come in for mercy. Thou man of Jerusalem, hearken to thy call; men do so in courts of judicature, and presently cry out, 'Here, Sir;' and then they shoulder and crowd, and say, 'Pray give way, I am called into the court.' Why, this is thy case, thou great, thou Jerusalem sinner; be of good cheer, he calleth thee. Mar. x. 46–49. Why sittest thou still? arise: why standest thou still? come, man, thy call should give thee

* See p. 94 for an admirable line of distinction between little sinners and big ones.—Ed.

authority to come. 'Begin at Jerusalem,' is thy call and authority to come; wherefore up and shoulder it, man; say, 'Stand away, devil, Christ calls me; stand away unbelief, Christ calls me; stand away, all ye my discouraging apprehensions, for my Saviour calls me to him to receive of his mercy.' Men will do thus, as I said, in courts below; and why shouldst not thou approach thus to the court above? The Jerusalem sinner is first in thought, first in commission, first in the record of names; and therefore should give attendance, with the expectation that he is first to receive mercy of God.

Is not this an encouragement to the biggest sinners to make their application to Christ for mercy? 'Come unto me, all ye that labour and are heavy laden,' doth also confirm this thing; that is, that the biggest sinner, and he that has the biggest burden, is he who is first invited. Christ pointeth over the heads of thousands, as he sits on the throne of grace, directly to such a man; and says, 'Bring in hither the maimed, the halt, and the blind; let the Jerusalem sinner that stands there behind come to me.' Wherefore, since Christ says, 'Come,' to thee, let the angels make a lane, and let all men give place, that the Jerusalem sinner may come to Jesus Christ for mercy.

Fourth, Would Jesus Christ have mercy offered, in the first place, to the biggest sinners? Then *come, thou profane wretch, and let me a little enter into an argument with thee.* Why wilt thou not come to Jesus Christ, since thou art a Jerusalem sinner? How canst thou find in thy heart to set thyself against grace, against such grace as offereth mercy to thee? What spirit possesseth thee, and holds thee back from a sincere closure with thy Saviour? Behold, God groaningly complains of thee, saying, 'But Israel would none of me.' 'When I called, none did answer.' Ps. lxxxi. 11; Is. lxvi. 4.

Shall God enter this complaint against thee? Why dost thou put him off? Why dost thou stop thine ear? Canst thou defend thyself? When thou art called to an account for thy neglects of so great salvation, what canst thou answer? or dost thou think that thou shalt escape the judgment? He. ii. 3. No more such Christs! There will be no more such Christs, sinner! Oh, put not the day, the day of grace, away from thee! if it be once gone, it will never come again, sinner.

But what is it that has got thy heart, and that keeps it from thy Saviour? 'Who in the heaven can be compared unto the Lord? *who* among the sons of the mighty can be likened unto the Lord?' Ps. lxxxix. 6. Hast thou, thinkest thou, found anything so good as Jesus Christ? Is there any among thy sins, thy companions, and foolish delights, that, like Christ, can help thee in the day of thy distress? Behold, the greatness of thy sins cannot hinder; let not the stubbornness of thy heart hinder thee, sinner.

Objection. I am ashamed.

Answer. Oh! don't be ashamed to be saved, sinner.

Objection. But my old companions will mock me.

Answer. Oh! don't be mocked out of eternal life, sinner.

Thy stubborness affects, afflicts the heart of thy Saviour. Carest thou not for this? Of old, 'he beheld the city, and wept over it.' Canst thou hear this, and not be concerned? Lu. xix. 41, 42. Shall Christ weep to see thy soul going on to destruction, and will thou sport thyself in that way? Yea, shall Christ, that can be eternally happy without thee, be more afflicted at the thoughts of the loss of thy soul, than thyself, who art certainly eternally miserable if thou neglectest to come to him. Those things that keep thee and thy Saviour, on thy part, asunder, are but bubbles; the least prick of an affliction will let out, as to thee, what now thou thinkest is worth the venture of heaven to enjoy.

Hast thou not reason? Canst thou not so much as once soberly think of thy dying hour, or of whither thy sinful life will drive thee then? Hast thou no conscience? or having one, is it rocked so fast asleep by sin, or made so weary with an unsuccessful calling upon thee, that it is laid down, and cares for thee no more? Poor man! thy state is to be lamented. Hast no judgment? Art not able to conclude, that to be saved is better than to burn in hell? and that eternal life with God's favour, is better than a temporal life in God's displeasure? Hast no affection but what is brutish? what, none at all? No affection for the God that made thee? What! none for his loving Son that has showed his love, and died for thee? Is not heaven worth thy affection? O poor man! which is strongest, thinkest thou, God or thee? If thou art not able to overcome him, thou art a fool for standing out against him. Mat. v. 25, 26. '*It is* a fearful thing to fall into the hand of the living God.' He. x. 29–31. He will gripe hard; his fist is stronger than a lion's paw; take heed of him, he will be angry if you despise his Son; and will you stand guilty in your trespasses, when he offereth you his grace and favour? Ex. xxxiv. 6, 7.

Now we come to the text, 'Beginning at Jerusalem.' This text, though it be now one of the brightest stars that shineth in the Bible, because there is in it, as full, if not the fullest offer of grace that can be imagined, to the sons of men; yet, to them that shall perish from under this word, even this text will be to such one of the hottest coals in hell. This text, therefore, will save thee or sink thee: there is no shifting of it; if it saves thee, it will set thee high; if it sinks thee, it will set thee low.

But, I say, why so unconcerned? Hast no soul? or dost think thou mayest lose thy soul, and save thyself? Is it not pity, had it otherwise been the will of God, that ever thou wast made a man, for that thou settest so little by thy soul? Sinner, take the invitation; thou art called upon to come to Christ: nor art thou called upon but by order from the Son of God, though thou shouldest happen to come of the biggest sinners; for he has bid us offer mercy, as to all the world in general, so, in the first place, to the sinners of Jerusalem, or to the biggest sinners.

Fifth, Would Jesus Christ have mercy offered, in the first place, to the biggest sinners? Then, *this shows how unreasonable a thing it is for men to despair of mercy;* for those that presume, I shall say something to them afterward.

I now speak to them that despair. There are four sorts of despair. There is the despair of devils; there is the despair of souls in hell; there is the despair that is grounded upon men's deficiency; and there is the despair that they are perplexed with that are willing to be saved, but are too strongly borne down with the burden of their sins.

The despair of devils, the damned's despair, and that despair that a man has of attaining of life because of his own deficiency, are all reasonable. Why should not devils and damned souls despair? yea, why should not man despair of getting to heaven by his own abilities? I, therefore, am concerned only with the fourth sort of despair, to wit, with the despair of those that would be saved, but are too strongly borne down with the burden of their sins. I say, therefore, to thee that art thus, And why despair? Thy despair, if it was reasonable, should flow from thee, because found in the land that is beyond the grave; or because thou certainly knowest that Christ will not, or cannot save thee.

But, for the first, thou art yet in the land of the living; and, for the second, thou hast ground to believe the quite contrary; Christ is able to save to the uttermost them that come to God by him; and if he were not willing, he would not have commanded that mercy, in the first place, should be offered to the biggest sinners. Besides, he hath said, 'And let him that is athirst come. And whosoever will, let him take the water of life freely;' that is, *with all my heart.* What ground now is here for despair? If thou sayest, The number and burden of my sins; I answer, Nay; that is rather a ground for faith; because such an one, above all others, is invited by Christ to come unto him, yea, promised rest and forgiveness if they come. Mat. xi. 28. What ground then to despair? Verily, none at all. Thy despair, then, is a thing unreasonable, and without footing in the Word.

But I have no experience of God's love; God hath given me no comfort, or ground of hope, though I have waited upon him for it many a day. Thou hast experience of God's love, for that he has opened thine eyes to see thy sins: and for that he has given thee desires to be saved by Jesus Christ. For by thy sense of sin thou art made to see thy poverty of spirit, and that has laid under thee a sure ground to hope that heaven shall be thine hereafter.

Also thy desires to be saved by Christ, has put thee under another promise, so there is two to hold thee up in hope, though thy present burden be never so heavy. Mat. v. 3, 6. As for what thou sayest as to God's silence to thee, perhaps he has spoken to thee once or twice already, but thou hast not perceived it. Job xxxiii. 14, 15. However, thou hast Christ crucified set forth before thine eyes in the Bible, and an invitation to come unto him, though thou be a Jerusalem sinner, though thou be a biggest sinner; and so no ground to despair. What if God will be silent to thee, is that ground of despair? Not at all, so long as there is a promise in the Bible, that God will in no wise cast away the coming sinner, and so long as he invites the Jerusalem sinner to come unto him. Jn. vi. 37.

Build not, therefore, despair upon these things; they are no sufficient foundation for it, such plenty of promises being in the Bible, and such a discovery of his mercy to great sinners of old; especially since we have withal a clause in the commission given to ministers to preach, that they should begin with the Jerusalem sinners in their offering of mercy to the world. Besides, God says, 'They that wait upon the Lord shall renew *their* strength, they shall mount up with wings like eagles;' but, perhaps, it may be long first. I waited long, saith David, and did seek the Lord; and, at length, his cry was heard: wherefore he bids his soul wait on God, and says, For it is good so to do before thy saints. Ps. xl. 1; lxii. 5; lii. 9.

And what if thou waitest upon God all thy days? Is it below thee? And what if God will cross his book, and blot out the hand-writing that is against thee, and not let thee know it as yet? Is it fit to say unto God, Thou art hard-hearted? Despair not; thou hast no ground to despair, so long as thou livest in this world. 'Tis a sin to begin to despair before one sets his foot over the threshold of hell-gates. For them that are there, let them despair and spare not; but as for thee, thou hast no ground to do it. / What! despair of bread in a land that is full of corn! despair of mercy when our God is full of mercy! despair of mercy, when God goes about, by his ministers, beseeching of sinners to be reconciled unto him! 2 Co. v. 18–20. Thou scrupulous fool, where canst thou find that God was ever false to his promise, or that he ever deceived the soul that ventured itself upon him? He often calls upon sinners to trust him, though they walk in darkness, and have no light. Is. l. 10. They have his promise

and oath for their salvation, that flee for refuge to the hope set before them. He. vi. 17, 18.

Despair! when we have a God of mercy, and a redeeming Christ alive! For shame, forbear; let them despair that dwell where there is no God, and that are confined to those chambers of death which can be reached by no redemption. A living man despair when he is chid for murmuring and complaining! La. iii. 39. Oh! so long as we are where promises swarm, where mercy is proclaimed, where grace reigns, and where Jerusalem sinners are privileged with the first offer of mercy, it is a base thing to despair. Despair undervalues the promise, undervalues the invitation, undervalues the proffer of grace. Despair undervalues the ability of God the Father, and the redeeming blood of Christ his Son. Oh unreasonable despair! Despair makes man God's judge; it is a controller of the promise, a contradicter of Christ in his large offers of mercy: and one that undertakes to make unbelief the great manager of our reason and judgment, in determining about what God can and will do for sinners. Despair! It is the devil's fellow, the devil's master; yea, the chains with which he is captivated and held under darkness for ever: and to give way thereto in a land, in a state and time that flows with milk and honey, is an uncomely thing.

I would say to my soul, 'O my soul! this is not the place of despair; this is not the time to despair in; as long as mine eyes can find a promise in the Bible, as long as there is the least mention of grace, as long as there is a moment left me of breath or life in this world, so long will I wait or look for mercy, so long will I fight against unbelief and despair.' This is the way to honour God and Christ; this is the way to set the crown on the promise; this is the way to welcome the invitation and inviter; and this is the way to thrust thyself under the shelter and protection of the word of grace. Never despair so long as our text is alive, for that doth sound it out—that mercy by Christ is offered, in the first place, to the biggest sinner.

Despair is an unprofitable thing; it will make a man weary of waiting upon God. 2 Ki. vi. 33. It will make a man forsake God, and seek his heaven in the good things of this world. Ge. iv. 13–18. It will make a man his own tormentor, and flounce and fling like 'a wild bull in a net.' Is. li. 20. Despair! it drives a man to the study of his own ruin, and brings him at last to be his own executioner. 2 Sa. xvii. 23; Mat. xxvii. 3–5.

Besides, I am persuaded also, that despair is the cause that there are so many that would fain be Atheists in the world. For, because, they have entertained a conceit that God will never be merciful to them, therefore they labour to persuade themselves that there is no God at all, as if their misbelief would kill God, or cause him to cease to be. A poor shift for an immortal soul, for a soul who liketh not to retain God in its knowledge! If this be the best that despair can do, let it go, man, and betake thyself to faith, to prayer, to wait for God, and to hope, in despite of ten thousand doubts. And for thy encouragement, take yet, as an addition to what has already been said, the following Scripture: 'The Lord taketh pleasure in them that fear him, in those that hope in his mercy.' Ps. cxlvii. 11. Whence note, They fear not God, that hope not in his mercy; also, God is angry with them that hope not in his mercy; for he only taketh pleasure in them that hope. 'He that believeth,' or 'hath received his testimony, hath set to his seal that God is true.' Jn. iii. 33. But he that receiveth it not, 'hath made him a liar,' and that is a very unworthy thing. 1 Jn. v. 10, 11. 'Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly' multiply 'pardon.' Is. lv. 7. Perhaps thou art weary of thy ways, but art not weary of thy thoughts; of thy unbelieving and despairing thoughts; now, God also would have thee cast away these thoughts, as such which he deserveth not at thy hands; for 'he will have mercy upon thee, and he will abundantly pardon.'

'O fools, and slow of heart to believe all that the prophets have spoken!' Lu. xxiv. 25. Mark you, here, slowness to believe is a piece of folly. Ay! but sayest thou, I do believe some, and I believe what can make against me. Ay, but sinner, Christ Jesus here calls thee fool for not believing all. Believe all, and despair if thou canst! He that believes all, believes that text that saith, Christ would have mercy preached first to the Jerusalem sinners. He that believeth all, believeth all the promises and consolations of the Word; and the promises and consolations of the Word weigh heavier than do all the curses and threatenings of the law; and mercy rejoiceth against judgment. Wherefore believe all, and mercy will, to thy conscience, weigh judgment down, and so minister comfort to thy soul. The Lord take the yoke from off thy jaws, since he has set meat before thee. Ho. xi. 4. And help thee to remember that he is pleased, in the first place, to offer mercy to the biggest sinners.

Sixth, Since Jesus Christ would have mercy offered, in the first place, to the biggest sinners, *let souls see that they lay* right *hold thereof, lest they, notwithstanding, indeed, come short thereof.* Faith only knows how to deal with mercy; wherefore, put not in the place thereof presumption. I have observed, that, as there are herbs and flowers in our gardens, so there are their counterfeits in the field; only they are distinguished from the other by the name of wild ones. Why, there is faith, and wild faith; and wild faith is this presumption.

I call it wild faith, because God never placed it in his garden—his church; 'tis only to be found in the field—the world. I also call it wild faith, because it only grows up and is nourished where other wild notions abound. Wherefore, take heed of this, and all may be well; for this presumptuousness is a very heinous thing in the eyes of God. 'The soul,' saith he, 'that doeth *ought* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people.' Nu. xv. 30.

The thoughts of this made David tremble, and pray that God would hold him back from presumptuous sins, and not suffer them to have dominion over him. Ps. xix. 13. Now, this presumption, then, puts itself in the place of faith, when it tampereth with the promise for life, while the soul is a stranger to repentance. Wherefore, you have in the text, to prevent doing thus, both repentance and remission of sins to be offered to Jerusalem; not remission without repentance, for all that repent not shall perish, let them presume on grace and the promise while they will. Lu. xiii. 1–3.

Presumption, then, is that which severeth faith and repentance; concluding that the soul shall be saved by grace, though the man was never made sorry for his sins, nor the love of the heart turned therefrom. This is to be self-willed, as Peter has it; and this is a despising the Word of the Lord, for that has put repentance and faith together. Mar. i. 15. And 'because he hath despised the Word of the Lord, and hath broken his commandment, that soul shall utterly be cut off: his iniquity *shall be* upon him.' Nu. xv. 31. Let such, therefore, look to it who yet are, and abide, in their sins; for such, if they hope, as they are, to be saved, presume upon the grace of God.* Wherefore, presumption and not hearkening to God's Word are put together. De. xvii. 12.

Again, THEN men presume, when they are resolved to abide in their sins, and yet expect to be saved by God's grace through Christ. This is as much as to say, God liketh of sin as well as I do, and careth not how men live, if so be they lean upon his Son. Of this sort are they 'that build up Zion with blood, and Jerusalem with iniquity;' that 'judge for reward, and - teach for hire, and - divine for money, and lean upon the Lord.' Mi. iii. 10, 11. This is doing things, with an high hand, against the Lord our God, and a taking him, as it were, at the catch.† This is, as we say among men, to seek to put a trick upon God; as if he had not sufficiently fortified his proposals of grace, by his holy Word, against all such kind of fools as these. But look to it! Such will be found at the day of God, not among that great company of Jerusalem sinners that shall be saved by grace, but among those that have been the great abusers of the grace of God in the world. Those that say, Let us sin that grace may abound, and let us do evil that good may come, their damnation is just. And if so, they are a great way off of that salvation that is, by Jesus Christ, presented to the Jerusalem sinners.

I have, therefore, these things to propound to that Jerusalem sinner that would know, if he may be so bold [as] to venture himself upon this grace. 1. Dost thou see thy sins? 2. Art thou weary of them? 3. Wouldest thou, with all thy heart, be saved by Jesus Christ? I dare say no less; I dare say no more. But if it be truly thus with thee, how great soever thy sins have been, how bad soever thou feelest thy heart, how far soever thou art from thinking that God has mercy for thee, thou art the man, the Jerusalem sinner, that the Word of God has conquered, and to whom it offereth free remission of sins, by the redemption that is in Jesus Christ.

When the jailor cried out, 'Sirs, what must I do to be saved?' the answer was, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' He that sees his sins aright, is brought to his wit's end by them; and he that is so, is willing to part from them, and to be saved by the grace of God. If this be thy case, fear not, give no way to despair; thou presumest not, if thou believest to life everlasting in Jesus Christ; yea, Christ is prepared for such as thou art. Therefore, take good courage, and believe. The design of Satan is, to tell the presumptuous that their presuming on mercy is good; but to persuade the believer, that his believing is impudent, bold dealing with God. I never heard a presumptuous man, in my life, say that he was afraid that he presumed; but I have heard many an honest humble soul say, that they have been afraid that their faith has been presumption. Why should Satan molest those whose ways he knows will bring them to him? And who can think that he should be quiet, when men take the right course to escape his hellish snares? This, therefore, is the reason why the truly humbled is opposed, while the presumptuous goes on by wind and tide. The truly humble, Satan hates; but he laughs to see the foolery of the other.

Does thy hand and heart tremble? Upon thee the promise smiles. 'To this *man* will I look,' says God, '*even* to *him that is* poor and of a contrite spirit, and trembleth at my word.' Is. lxvi. 2. What, therefore, I have said of presumption, concerns not the humble in spirit at all. I therefore

* The convinced sinner is not content with the cry, 'Deliver me from the wrath to come,' but, feeling sin to be his greatest enemy, he earnestly cries for deliverance from its dominion in this world, Psal. cxliii.—Ed.

† 'At the catch.' See the dialogue between Faithful and Talkative in 'The Pilgrim's Progress.'—Ed.

am for gathering up the stones, and for taking the stumbling-blocks out of the way of God's people; and forewarning of them, that they lay the stumbling-block of their iniquity before their faces; and [of those] that are for presuming upon God's mercy; and let them look to themselves. Ezk. xiv. 6–8.

Also, our text stands firm as ever it did, and our observation is still of force, that Jesus Christ would have mercy offered, in the first place, to the biggest sinners. So then, let none despair, let none presume; let none despair that are sorry for their sins, and would be saved by Jesus Christ; let none presume that abide in the liking of their sins, though they seem to know the exceeding grace of Christ; for though the door stands wide open for the reception of the penitent, yet it is fast* enough barred and bolted against the presumptuous sinner. Be not deceived, God is not mocked; whatsoever a man sows, that he shall reap. It cannot be that God should be wheedled out of his mercy, or prevailed upon by lips of dissimulation; he knows them that trust in him, and that sincerely come to him, by Christ, for mercy. Na. i. 7.

It is, then, not the abundance of sins committed, but the not coming heartily to God, by Christ, for mercy, that shuts men out of doors. And though their not coming heartily may be said to be but a sin, yet it is such a sin as causeth that all thy other sins abide upon thee unforgiven. God complains of this. 'They have not cried unto me with their heart - they return, *but* not to the most High.' They turned 'feignedly.' Je. iii. 10; Ho. vii. 14, 16. Thus doing, his soul hates [them]; but the penitent, humble, broken-hearted sinner, be his transgressions red as scarlet, red like crimson, in number as the sand; though his transgressions cry to heaven against him for vengeance, and seem there to cry louder than do his prayers, or tears, or groans for mercy; yet he is safe. To this man God will look. Is. i. 18; lxvi. 2.

Seventh, Would Jesus Christ have mercy offered, in the first place, to the biggest sinners? Then *here is ground for those that, as to practice, have not been such, to come to him for mercy.*

Although there is no sin little of itself, because it is a contradiction of the nature and majesty of God, yet we must admit of divers numbers, and, also, of aggravations. Two sins are not so many as three; nor are three that are done in ignorance so big as one that is done against light, against knowledge and conscience. Also, there is the child in sin, and a man in sin that has his hairs gray and his skin wrinkled for very age. And we must put a difference betwixt these sinners also; for can it be that a child of seven, or ten, or sixteen years old, should be such a sinner—a sinner so vile in the eyes of the law as he is who has walked according to the course of this world, forty, fifty, sixty, or seventy years? Now, the youth, this stripling, though he is a sinner, is but a little sinner, when compared with such. Now, I say, if there be room for the first sort, for those of the biggest size, certainly there is room for the lesser size. If there be a door wide enough for a giant to go in at, there is certainly room for a dwarf. If Christ Jesus has grace enough to save great sinners, he has surely grace enough to save little ones. If he can forgive five hundred pence, for certain he can forgive fifty. Lu. vii. 41, 42.

But you said before, that the little sinners must stand by until the great ones have received their grace, and that is discouraging! I answer, there are two sorts of little sinners—such as are so, and such as feign themselves so. There are those that feign themselves so, that I intended there, and not those that are, indeed, comparatively so. Such as feign themselves so, may wait long enough before they obtain forgiveness.

But again, a sinner may be comparatively a little sinner, and sensibly a great one. There are, then, two sorts of greatness in sin—greatness by reason of number; greatness by reason of thoroughness of conviction of the horrible nature of sin. In this last sense, he that has but one sin, if such an one could be found, may, in his own eyes, find himself the biggest sinner in the world. Let this man or this child, therefore, put himself among the great sinners, and plead with God as great sinners do, and expect to be saved with the great sinners, and as soon and as heartily as they. Yea, a little sinner, that, comparatively, is truly so, if he shall graciously give way to conviction, and shall, in God's light, diligently weigh the horrible nature of his own sin, may yet sooner obtain forgiveness for them at the hands of the heavenly Father, than he that has ten times his sins, and so cause to cry ten times harder to God for mercy.

For the grievousness of the cry is a great thing with God; for if he will hear the widow, if she cries at all, how much more if she cries most grievously? Ex. xxii. 22, 23. It is not the number, but the true sense of the abominable nature of sin, that makes the cry for pardon lamentable.† He, as I said, that has many sins, may not cry so loud in the ears of God as he that has far fewer; he, in our present sense, that is in his own eyes the biggest sinner, is he that soonest findeth mercy. The offer, then, is to the biggest sinner; to the biggest

* Printed 'far,' in the first and second editions; altered to 'fast,' in third and subsequent editions.—Ed.

† The blind men, who implored the mercy of Jesus, would not be checked even by the multitude, but cried so much the more. When a true sense of misery urges, neither men nor devils can stop the cry for mercy, till Jesus has compassion and heals their spiritual maladies.—*Mason.*

sinner first, and the mercy is first obtained by him that first confesseth himself to be such an one.

There are men that strive at the throne of grace for mercy, by pleading the greatness of their necessity. Now their plea, as to the prevalency of it, lieth not in their counting up of the number, but in the sense of the greatness of their sins, and in the vehemency of their cry for pardon. And it is observable, that though the birthright was Reuben's, and, for his foolishness, given to the sons of Joseph, yet Judah prevailed above his brethren, and of him came the Messiah. 1 Ch. v. 1, 2. There is a heavenly subtilty to be managed in this matter. 'Thy brother came with subtilty, and hath taken away thy blessing.' The blessing belonged to Esau, but Jacob by his diligence made it his own. Ge. xxvii. 35. The offer is to the biggest sinner, to the biggest sinner first; but if he forbear to cry, the sinner that is a sinner less by far than he, both as to number and the nature of transgression, may get the blessing first, if he shall have grace to bestir himself well; for the loudest cry is heard furthest, and the most lamentable pierces soonest.

I therefore urge this head, not because I would have little sinners go and tell God that they are little sinners, thereby to think to obtain his mercy; for, verily, so they are never like to have it; for such words declare, that such a one hath no true sense at all of the nature of his sins. Sin, as I said, in the nature of it, is horrible, though it be but one single sin as to act; yea, though it be but a sinful thought; and so worthily calls for the damnation of the soul. The comparison, then, of little and great sinners, is to go for good sense among men. But to plead the fewness of thy sins, or the comparative harmlessness of their quantity before God, argueth no sound knowledge of the nature of thy sin, and so no true sense of the nature or need of mercy.

Little sinner! when therefore thou goest to God, though thou knowest in thy conscience that thou, as to acts, art no thief, no murderer, no whore, no liar, no false swearer, or the like, and in reason must needs understand that thus thou art not so profanely vile as others; yet when thou goest to God for mercy, know no man's sins but thine own, make mention of no man's sins but thine own. Also labour not to lessen thy own, but magnify and greaten them by all just circumstances, and be as if there was never a sinner in the world but thyself. Also cry out, as if thou wast but the only undone man; and that is the way to obtain God's mercy.

It is one of the comeliest sights in the world to see a little sinner commenting upon the greatness of his sins, multiplying and multiplying them to himself, till he makes them in his own eyes bigger and higher than he seeth any other man's sins to be in the world; and as base a thing it is to see a man do otherwise, and as basely will come on it. La. xviii. 10–14. As, therefore, I said to the great sinner before, let him take heed lest he presume; I say now to the little sinner, let him take heed that he do not dissemble; for there is as great an aptness in the little sinner to dissemble, as there is in the great one. 'He that hideth his sins shall not prosper,'* be he a sinner little or great. Pr. xxviii. 13.

Eighth, Would Jesus Christ have mercy offered, in the first place, to the biggest sinners? Then *this shows the true cause why Satan makes such head as he doth against him.*

The Father and the Holy Spirit are well spoken of by all deluders and deceived persons; Christ only is the rock of offence. 'Behold, I lay in Zion a stumbling-stone and rock of offence.' Ro. ix. 33. Not that Satan careth for the Father or the Spirit more than he careth for the Son; but he can let men alone with their notions of the Father and the Spirit, for he knows they shall never enjoy the Father or the Spirit, if indeed they receive not the merits of the Son. 'He that hath the Son, hath life; he that hath not the Son of God hath not life,' however they may boast themselves of the Father and the Spirit. 1 Jn. v. 12. Again, 'Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.' 2 Jn. 9. Christ, and Christ only, is he that can make us capable to enjoy God with life and joy to all eternity. Hence he calls himself the way to the Father, the true and living way. Jn. xiv. 6. For we cannot come to the Father but by him. He. x. 19, 20. Satan knows this, therefore he hates him. Deluded persons are ignorant of this, and therefore, they are so led up and down by Satan by the nose as they are.

There are many things by which Satan has taken occasion to greaten his rage against Jesus Christ. As, first, His love to man, and then, the many expressions of that love. He hath taken man's nature upon him; he hath in that nature fulfilled the law to bring in righteousness for man; and hath spilt his blood for the reconciling of man to God; he hath broke the neck of death, put away sin, destroyed the works of the devil, and got into his own hands the keys of death; and all these are heinous things to Satan. He cannot abide Christ for this. Besides, He hath eternal life in himself, and that to bestow upon us; and we in all likelihood are to possess the very places from which the Satans by transgression fell, if not places more glorious. Wherefore he must needs be angry. And is it not a vexatious thing to him, that we should be admitted to the throne of grace by Christ, while he stands bound over in chains of darkness, to answer for his rebellions against God and his Son, at the terrible

* Quoted from the Puritan or Genevan version of the Bible; our translation has, 'He that covereth.'—Ed.

day of judgment. Yea, we poor dust and ashes must become his judges, and triumph over him for ever: and all this long* of Jesus Christ; for he is the meritorious cause of all this.

Now though Satan seeks to be revenged for this, yet he knows it is in vain to attack the person of Christ; He [Christ] has overcome him; therefore he [Satan] tampers with a company of silly men; that he may vilify him by them. And they, bold fools as they are, will not spare to spit in his face. They will rail at his person, and deny the very being of it; they will rail at his blood, and deny the merit and worth of it. They will deny the very end why he accomplished the law, and by jiggs, and tricks, and quirks, which he helpeth them to, they set up fond names and images in his place, and give the glory of a Saviour to them. Thus Satan worketh under the name of Christ; and his ministers under the name of the ministers of righteousness.

And by his wiles and stratagems he undoes a world of men; but there is a seed, and they shall serve him, and it shall be counted to the Lord for a generation. These shall see their sins, and that Christ is the way to happiness. These shall venture themselves, both body and soul, upon his worthiness. All this Satan knows, and therefore his rage is kindled the more. Wherefore, according to his ability and allowance, he assaulteth, tempteth, abuseth, and stirs up what he can to be hurtful to these poor people, that he may, while his time shall last, make it as hard and difficult for them to go to eternal glory as he can. Oftentimes he abuses them with wrong apprehensions of God, and with wrong apprehensions of Christ. He also casts them into the mire, to the reproach of religion, the shame of their brethren, the derision of the world, and dishonour of God. He holds our hands while the world buffets us; he puts bear-skins upon us, and then sets the dogs at us. He bedaubeth us with his own foam, and then tempts us to believe that that bedaubing comes from ourselves.†

Oh! the rage and the roaring of this lion, and the hatred that he manifests against the Lord Jesus, and against them that are purchased with his blood! But yet, in the midst of all this, the Lord Jesus sends forth his herald to proclaim in the nations his love to the world, and to invite them to come in to him for life. Yea, his invitation is so large, that it offereth his mercy in the first place to the biggest sinners of every age, which augments the devil's rage the more. Wherefore, as I said before, fret he, fume he, the Lord Jesus will 'divide the spoil' with this great one; yea, he shall divide the spoil with the strong, 'because he hath poured out his soul unto death, and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.' Is. liii. 12.

Ninth, Would Jesus Christ have mercy offered, in the first place, to the biggest sinners? *Let the tempted harp upon this string for their help and consolation.*

The tempted, wherever he dwells, always thinks himself the biggest sinner, one most unworthy of eternal life. This is Satan's master argument; thou art a horrible sinner, a hypocrite, one that has a profane heart, and one that is an utter stranger to a work of grace. I say this is his maul, his club,‡ his master-piece; he doth with this as some do with their most enchanting songs, sings them everywhere. I believe there are but few saints in the world that have not had this temptation sounding in their ears. But were they but aware, Satan by all this does but drive them to the gap out at which they should go, and so escape his roaring. Saith he, thou art a great sinner, a horrible sinner, a profane-hearted wretch, one that cannot be matched for a vile one in the country. And all this while Christ says to his ministers, offer mercy, in the first place, to the biggest sinners. So that this temptation drives thee directly into the arms of Jesus Christ.

Were therefore the tempted but aware, he might say, 'Ay, Satan, so I am, I am a sinner of the biggest size, and therefore have most need of Jesus Christ; yea, because I am such a wretch, therefore Jesus Christ calls me; yea, he calls me first; the first proffer of the gospel is to be made to the Jerusalem sinner; I am he, wherefore stand back, Satan; make a lane, my right is first to come to Jesus Christ.' This now would be like for like. This would foil the devil; this would make him say, I must not deal with this man thus; for then I put a sword into his hand to cut off my head.‡

And this is the meaning of Peter, when he saith, 'Resist him stedfast in the faith.' 1 Pe. v. 9. And of Paul, when he saith, 'Take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.' Ep. vi. 16. Wherefore is it said, Begin at Jerusalem, if the Jerusalem sinner is not to have the benefit of it? And if I am to have the benefit of it, let me call it to mind when Satan haunts me with continual remembrance of my sins, of my Jerusalem sins. Satan and my conscience say I am the biggest sinner;—Christ offereth mercy, in the first place, to the biggest sinners! Nor is the manner of the offer other but such as suiteth with my mind. I am sorry for my sin; yea, sorry

* 'Long of Jesus Christ;' a provincial expression, meaning 'all this belongs to us by Jesus Christ.'—Ed.

† How admirable an illustration is this of the Slough of Despond, into which Christian and Pliable fell in 'The Pilgrim's Progress.'—Ed.

‡ This illustrates Bunyan's meaning of the Giant of Sophistry, named Maul, whose head was cut off by Great-heart, in the Second Part of 'The Pilgrim's Progress.'—Ed.

at my heart that ever sinful thought did enter, or find the least entertainment in my wicked mind: and might I obtain my wish, I would never more that my heart should be a place for ought but the grace, and spirit, and faith of the Lord Jesus. I speak not this to lessen my wickedness; I would not for all the world but be placed by mine own conscience in the very front of the biggest sinners, that I might be one of the first that are beckoned, by the gracious hand of Jesus the Saviour, to come to him for mercy.

Well, sinner, thou now speakest like a Christian; but say thus, in a strong spirit, in the hour of temptation, and then thou wilt, to thy commendation and comfort, quit thyself well. This improving of Christ, in dark hours, is the *life*, though the hardest part of our Christianity. We should neither stop at darkness nor at the raging of our lusts, but go on in a way of venturing, and casting the whole of our affairs for the next world at the foot of Jesus Christ. This is the way to make the darkness light, and also to allay the raging of corruption.

The first time the Passover was eaten was in the night; and when Israel took courage to go forward, though the sea stood in their way like a devouring gulf, and the host of the Egyptians follow them at the heels; yet the sea gives place, and their enemies were as still as a stone till they were gone over. Ex. xii. 8; xiv. 13, 14, 21, 22; xv. 16.

There is nothing like faith to help at a pinch; faith dissolves doubts as the sun drives away the mists. And that you may not be put out, know your time, as I said, of believing is always. There are times when some graces may be out of use, but there is no time wherein faith can be said to be so. Wherefore, faith must be always in exercise. Faith is the eye, is the mouth, is the hand, and one of these is of use all day long. Faith is to see, to receive, to work, or to eat; and a Christian should be seeing, or receiving, or working, or feeding all day long. Let it rain, let it blow, let it thunder, let it lighten, a Christian must still believe. At 'what time,' said the good man, 'I am afraid, I will trust in thee.' Ps. lvi. 2, 3.

Nor can we have a better encouragement to do this than is, by the text, set before us; even an open heart for a Jerusalem sinner. And if for a Jerusalem sinner to come, then for such a one when come. If for such a one to be saved, then for such a one that is saved. If for such a one to be pardoned his great transgressions, then for such a one who is pardoned these to come daily to Jesus Christ too, to be cleansed and set free from his common infirmities, and from the iniquities of his holy things. Therefore, let the poor sinner that would be saved labour for skill to make the best improvement of the grace of Christ to help him against the temptations of the devil and his sins.

Tenth, Would Jesus Christ have mercy offered, in the first place, to the biggest sinners? *Let those men consider this that have, or may, in a day of trial, spoken or done what their profession or conscience told them they should not, and that have the guilt and burden thereof upon their consciences.*

Whether a thing be wrong or right, guilt may pursue him that doth contrary to his conscience. But suppose a man should deny his God, or his Christ, or relinquish a good profession, and be under the real guilt thereof, shall he, therefore, conclude he is gone for ever? Let him come again with Peter's tears, and no doubt but he shall obtain Peter's forgiveness; for the text includes the biggest sinners. And it is observable, that before this clause was put into this commission, Peter was pardoned his horrible revolt from his Master. He that revolteth in the day of trial, if he is not shot quite dead upon the place, but is sensible of his wound, and calls out for a chirurgeon, shall find his Lord at hand to pour wine and oil into his wounds, that he may again be healed, and to encourage him to think that there may be mercy for him; besides what we find recorded of Peter, you read in the Acts, some were, through the violence of their trials, compelled to blaspheme, and yet are called saints. Ac. xxvi. 9–11.

Hence you have a promise or two that speak concerning such kind of men, to encourage us to think that, at least, some of them shall come back to the Lord their God. 'Shall they fall,' saith he, 'and not arise? Shall he turn away, and not return?' Je. viii. 4. 'And in that day will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion - for ever.' What we are to understand by her that halteth, is best expressed by the prophet Elijah. Mi. iv. 6, 7. Zep. iii. 19. 1 Ki. xviii. 21.

I will conclude, then, that for them that have halted, or may halt, the Lord has mercy in the bank,* and is willing to accept them if they return to him again. Perhaps they may never be after that of any great esteem in the house of God, but if the Lord will admit them to favour and forgiveness—O exceeding and undeserved mercy! See Eze. xliv. 10–14. Thou, then, that mayest be the man, remember this, that there is mercy also for thee. Return, therefore, to God, and to his Son, who hath yet in store for thee, and who will do thee good.

But, perhaps, thou wilt say, He doth not save all revolters, and, therefore, perhaps not me. Answer.

* The treasures of this bank are inexhaustible and unsearchable. Oh for faith, that we may draw largely upon its infinite riches!—Ed.

Art thou returning to God? If thou art returning, thou art the man; 'Return, ye backsliding children, *and* I will heal your backslidings.' Je. iii. 22.

Some, as I said, that revolt, are shot dead upon the place; and for them, who can help them? But for them that cry out of their wounds, it is a sign that they are yet alive, and, if they use the means in time, doubtless they may be healed.

Christ Jesus has bags of mercy that were never yet broken up or unsealed. Hence it is said, he has goodness laid up; things reserved in heaven for his. And if he breaks up one of these bags, who can tell what he can do? Hence his love is said to be such as passeth knowledge, and that his riches are unsearchable. He has, nobody knows what; for nobody knows who! He has by him, in store, for such as seem, in the view of all men, to be gone beyond recovery. For this, the text is plain. What man or angel could have thought that the Jerusalem sinners had been yet on this side of an impossibility of enjoying life and mercy? Hadst thou seen their actions, and what horrible things they did to the Son of God; yea, how stoutly they backed what they did with resolves and endeavours to persevere, when they had killed his person, against his name and doctrine; and that there was not found among them all that while, as we read of, the least remorse or regret for these their doings; couldst thou have imagined that mercy would ever have took hold of them, at least so soon! Nay, that they should, of all the world, be counted those only meet to have it offered to them in the very first place! For so my text commands, saying, Preach repentance and remission of sins among all nations, beginning at Jerusalem.

I tell you the thing is a wonder, and must for ever stand for a wonder among the sons of men. It stands, also, for an everlasting invitation and allurement to the biggest sinners to come to Christ for mercy. Now since, in the opinion of all men, the revolter is such a one; if he has, as I said before, any life in him, let him take encouragement to come again, that he may live by Christ.

Eleventh, Would Jesus Christ have mercy offered, in the first place, to the biggest sinners? Then *let God's ministers tell them so.*

There is an incidence* in us, I know not how it doth come about, when we are converted, to contemn them that are left behind. Poor fools as we are, we forget that we ourselves were so. Tit. iii. 2, 3.

But would it not become us better, since we have tasted that the Lord is gracious, to carry it towards them so, that we may give them convincing ground to believe that we have found that mercy which also sets open the door for them to come and partake with us. Ministers, I say, should do thus, both by their doctrine, and in all other respects. Austerity doth not become us, neither in doctrine nor in conversation.† We ourselves live by grace; let us give as we receive, and labour to persuade our fellow-sinners, which God has left behind us, to follow after, that they may partake with us of grace. We are saved by grace; let us live like them that are gracious. Let all our things, to the world, be done in charity towards them; pity them, pray for them, be familiar with them, for their good. Let us lay aside our foolish, worldly, carnal grandeur; let us not walk the streets, and have such behaviours as signify we are scarce for touching of the poor ones that are left behind; no, not with a pair of tongs. It becomes not ministers thus to do.

[*A gentle reproof.*]

Remember your Lord, he was familiar with publicans and sinners to a proverb: 'Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners.' Mat. xi. 19. The first part, concerning his gluttonous eating and drinking, to be sure, was an horrible slander; but for the other, nothing was ever spoke truer of him by the world. Now, why should we lay hands cross on this text; that is, choose good victuals, and love the sweet wine better than the salvation of the poor publican? Why not familiar with sinners, provided we hate their spots and blemishes, and seek that they may be healed of them? Why not fellowly with our carnal neighbours? If we do take occasion to do so, that we may drop, and be yet distilling some good doctrine upon their souls? Why not go to the poor man's house, and give him a penny, and a Scripture to think upon? Why not send for the poor to fetch away, at least, the fragments of thy table, that the bowels of thy fellow-sinner may be refreshed as well as thine?

Ministers should be exemplary; but I am an inferior man, and must take heed of too much meddling. But might I, I would meddle with them, with their wives, and with their children too. I mean not this of all, but of them that deserve it, though I may not name them. But, I say, let ministers follow the steps of their blessed Lord, who, by word and deed, showed his love to the salvation of the world, in such a carriage as declared him to prefer their salvation before his own private concern. For we are commanded to follow his steps, 'who did no sin, neither was guile found in his mouth.'

And as I have said concerning ministers, so I say

* 'Incidence;' the direction with which one body strikes another; now obsolete.—Ed.

† A sour, crabbed Christian, is a contradiction in terms. The precept is, 'Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you.' Eph. iv. 31.—*Mason.*

to all the brethren, Carry it so, that all the world may see, that indeed you are the sons of love. Love your Saviour; yea, show one to another that you love him, not only by a seeming love of affection, but with the love of duty. Practical love is best.* Many love Christ with nothing but the lick of the tongue. Alas! Christ Jesus the Lord must not be put off thus; 'He that hath my commandments, and keepeth them,' saith he, 'he it is that loveth me.' Jn. xiv. 21. Practical love, which stands in self-denial, in charity to my neighbour, and a patient enduring of affliction for his name; this is counted love. Right love to Christ is that which carries in it a provoking argument to others of the brethren. He. x. 24. Should a man ask me how he should know that he loveth the children of God? the best answer I could give him, would be in the words of the apostle John; 'By this,' saith he, 'we know that we love the children of God, when we love God, and keep his commandments.' 1 Jn. v. 2. Love to God and Christ is then shown, when we are tender of his name; and then we show ourselves tender of his name, when we are afraid to break any, the least of his commandments. And when we are here, then do we show our love to our brother also.

[*The Conclusion.*]

Now, we have obligation sufficient thus to do, for that our Lord loved us, and gave himself for us, to deliver us from death, that we might live through him. The world, when they hear the doctrine that I have asserted and handled in this little book; to wit, that Jesus Christ would have mercy offered, in the first place, to the biggest sinners, will be apt, because themselves are unbelievers, to think that this is a doctrine that leads to looseness, and that gives liberty to the flesh; but if you that believe love your brethren and your neighbours truly, and as you should, you will put to silence the ignorance of such foolish men, and stop their mouths from speaking evil of you. And, I say, let the love of Christ constrain us to this. Who deserveth our heart, our mouth, our life, our goods, so much as Jesus Christ, who has bought us to himself by his blood, to this very end, that we should be a peculiar people, zealous of good works?

There is nothing more seemly in the world than to see a Christian walk as becomes the gospel; nor anything more unbecoming a reasonable creature, than to hear a man say, 'I believe in Christ,' and yet see in his life debauchery and profaneness. Might I, such men should be counted the basest of men; such men should be counted by all unworthy of the name of a Christian, and should be shunned by every good man, as such who are the very plague of profession. For so it is written, we should carry it towards them. Whoso have a form of godliness, and deny the power thereof, from such we must turn away.

It has ofttimes come into my mind to ask, By what means it is that the gospel profession should be so tainted† with loose and carnal gospellers? and I could never arrive to better satisfaction in the matter than this—such men are made professors by the devil, and so by him put among the rest of the godly. A certain man had a fruitless fig tree planted in his vineyard; but by whom was it planted there? even by him that sowed the tares, his own children, among the wheat. Lu. xiii. 6. Mat. xiii. 37–40. And that was the devil. But why doth the devil do thus? Not of love to them, but to make of them offences and stumbling-blocks to others. For he knows that a loose professor in the church does more mischief to religion than ten can do to it that are in the world. Was it not, think you, the devil that stirred up the damsel that you read of in Acts xvi., to cry out, 'These men are the servants of the most high God, which show unto us the way of salvation?' Yes it was, as is evident, for Paul was grieved to hear it. But why did the devil stir up her to cry so, but because that was the way to blemish the gospel, and to make the world think that it came from the same hand as did her soothsaying and witchery? ver. 16–18. 'Holiness, O Lord, becomes thy house for ever.' Let, therefore, whoever they be that profess the name of Christ, take heed that they scandal not that profession which they make of him, since he has so graciously offered us, as we are sinners of the biggest size, in the first place, his grace to save us.

[*Answers to Objections.*]

Having thus far spoken of the riches of the grace of Christ, and of the freeness of his heart to embrace the Jerusalem sinners, it may not be amiss to give you yet, as a caution, an intimation of one thing, namely, that this grace and freeness of his heart, is limited to time and day; the which, whoso overstandeth, shall perish notwithstanding. For, as a king, who, of grace, sendeth out to his rebellious people an offer of pardon, if they accept thereof by such a day, yet beheadeth or hangeth those that come not in for mercy until the day or time be past; so Christ Jesus has set the sinner a day, a day of salvation, an acceptable time; but he who standeth out, or goeth on in rebellion beyond that time, is like to come off with the loss of his soul. 2 Co. vi. 2. He. iii. 13–19; iv. 7. Lu. xix. 41, 42. Since, therefore, things

* The true branches in Christ, the heavenly vine, are made fruitful in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. By these it will appear that Christ is formed within us. Mere 'lick of the tongue' love, without these, is an unsubstantial shadow.—Ed.

† 'Be so taunted;' in editions previous to 1697.—Ed.

are thus, it may be convenient here to touch a little upon these particulars.

First, That this day, or time thus limited, when it is considered with reference to this or that man, is ofttimes undiscerned by the person concerned therein, and always is kept secret as to the shutting up thereof.

And this, in the wisdom of God is thus, to the end no man, when called upon, should put off turning to God to another time. NOW, and TO-DAY, is that and only that which is revealed in holy Writ. Ps. l. 22. Ec. xii. 1. He. iii. 13, 15. And this shows us the desperate hazards which those men run, who, when invitation or conviction attends them, put off turning to God to be saved till another, and, as they think, a more fit season and time. For many, by so doing, defer this to do till the day of God's patience and long-suffering is ended; and then, for their prayers and cries after mercy, they receive nothing but mocks, and are laughed at by the God of heaven. Pr. i. 20–30. Is. lxv. 12–16; lxvi. 4. Zec. vii. 11–13.

Secondly, Another thing to be considered is this, namely, That the day of God's grace with some men begins sooner, and also sooner ends, than it doth with others. Those at the first hour of the day, had their call sooner than they who were called upon to turn to God at the sixth hour of the day; yea, and they who were hired at the third hour, had their call sooner than they who were called at the eleventh. Mat. xx. 1–6.

1. The day of God's patience began with Ishmael, and also ended before he was twenty years old. At thirteeen years of age he was circumcised; the next year after, Isaac was born; and then Ishmael was fourteen years old. Now, that day that Isaac was weaned, that day was Ishmael rejected; and suppose that Isaac was three years old before he was weaned, that was but the seventeenth year of Ishmael; wherefore the day of God's grace was ended with him betimes. Ge. xvii. 25; xxi. 2–11. Ga. iv. 30. 2. Cain's day ended with him betimes; for, after God had rejected him, he lived to beget many children, and build a city, and to do many other things. But, alas! all that while he was a fugitive and a vagabond. Nor carried he anything with him after the day of his rejection was come, but this doleful language in his conscience, 'From God's face shall I be hid.' Ge. iv. 10–15. 3. Esau, through his extravagancies, would needs go sell his birthright, not fearing, as other confident fools, but that yet the blessing would still be his. After which, he lived many years; but all of them under the wrath of God, as was, when time came, made to appear to his destruction; for, 'when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears.' He. xii. 16, 17.

Many instances might be given as to such tokens of the displeasure of God against such as fool away, as the wise man has it, the prize which is put into their hand. Pr. xvii. 16.

Let these things, therefore, be a further caution to those that sit under the glorious sound of the gospel, and hear of the riches of the grace of God in Christ to poor sinners. To slight grace, to despise mercy, and to stop the ear when God speaks, when he speaks such great things, so much to our profit, is a great provocation. He offereth, he calls, he woos, he invites, he prays, he beseeches us in this day of his grace to be reconciled to him; yea, and has provided for us the means of reconciliation himself. Now, this despised must needs be provoking; and it is a fearful thing to fall into the hands of the living God

Objection. But some man may say unto me, 'Fain I would be saved, fain I would be saved by Christ; but I fear this day of grace is past, and that I shall perish, notwithstanding the exceeding riches of the grace of God.'

Answer. To this doubt I would answer several things. 1. With respect to this day. 2. With respect to thy desires. 3. With respect to thy fears.

1. With respect to this day; that is, whether it be ended with a man or no.

(1.) Art thou jogged, and shaken, and molested at the hearing of the Word? Is thy conscience awakened and convinced then, that thou art at present in a perishing state, and that thou hast need to cry to God for mercy? This is a hopeful sign that this day of grace is not past with thee. For, usually, they that are past grace, are also, in their conscience, 'past feeling,' being 'seared with a hot iron.' Ep. iv. 18, 19. 1 Ti. iv. 1, 2. Consequently, those past grace must be such as are denied the awakening fruits of the Word preached. The dead that hear, says Christ, shall live; at least wise,* Christ has not quite done with them; the day of God's patience is not at an end with them. Jn. v. 25.

(2.) Is there, in thy more retired condition, arguings, strugglings, and strivings with thy spirit to persuade thee of the vanity of what vain things thou lovest, and to win thee in thy soul to a choice of Christ Jesus and his heavenly things? Take heed and rebel not, for the day of God's grace and patience will not be past with thee till he saith, his 'Spirit shall strive no more' with thee; for then the woe comes, when he shall depart from them; and when he says to the means of grace, Let them alone. Ho. iv. 17; ix. 12.

(3.) Art thou visited in the night seasons with dreams about thy state, and that thou art in danger of being lost? Hast thou heart-shaken apprehensions when deep sleep is upon thee, of hell, death, and judgment to come? These are signs that God has

* 'At least wise;' to say the least.—ED.

not wholly left thee, or cast thee behind his back for ever. 'For God speaketh once, yea twice, *yet man* perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man *from his* purpose,' his sinful purposes, 'and hide pride from man.' Job xxxiii. 14–17. All this while God has not left the sinner, nor is come to the end of his patience towards him, but stands, at least, with the door of grace ajar in his hand, as being loath, as yet, to bolt it against him.

(4.) Art thou followed with affliction, and dost thou hear God's angry voice in thy afflictions? Doth he send with the affliction an interpreter, to show thee thy vileness; and why, or wherefore, the hand of God is upon thee, and upon what thou hast; to wit, that it is for thy sinning against him, and that thou mightest be turned to him? If so, thy summer is not quite ended; thy harvest is not yet quite over and gone. Take heed, stand out no longer, lest he cause darkness, and lest thy feet stumble upon the dark mountains; and lest, while you look for light, he turn it into the shadow of death, and make it gross darkness. Je. viii. 20; xiii. 15–17.

(5.) Art thou crossed, disappointed, and waylaid, and overthrown in all thy foolish ways and doings? This is a sign God has not quite left thee, but that he still waits upon thee to turn thee. Consider, I say, has he made a hedge and a wall to stop thee? Has he crossed thee in all thou puttest thy hand unto? Take it as a call to turn to him; for, by his thus doing, he shows he has a mind to give thee a better portion. For usually, when God gives up men, and resolves to let them alone in the broad way, he gives them rope, and lets them have their desires in all hurtful things. Ho. ii. 6–15. Ps. lxxiii. 3–13. Ro. xi. 9. Therefore take heed to this also, that thou strive not against this hand of God; but betake thyself to a serious inquiry into the causes of this hand of God upon thee, and incline to think, it is because the Lord would have thee look to that, which is better than what thou wouldest satisfy thyself withal. When God had a mind to make the prodigal go home to his father, he sent a famine upon him, and denied him a bellyful of the husks which the swine did eat. And observe it, now he was in a strait, he betook him to consideration of the good that there was in his father's house; yea, he resolved to go home to his father, and his father dealt well with him; he received him with music and dancing, because he had received him safe and sound. Lu. xv. 14–32.

(6.) Hast thou any enticing touches of the Word of God upon thy mind? Doth, as it were, some holy word of God give a glance upon thee, cast a smile upon thee, let fall, though it be but one drop of its savour upon thy spirit; yea, though it stays but one moment with thee? O then the day of grace is not past! The gate of heaven is not shut! nor God's heart and bowels withdrawn from thee as yet. Take heed, therefore, and beware that thou make much of the heavenly gift, and of that good word of God of the which he has made thee taste. Beware, I say, and take heed; there may be a falling away for all this; but, I say, as yet God has not left thee, as yet he has not cast thee off. He. vi. 1–9.

2. With respect to thy desires, what are they? Wouldst thou be saved? Wouldst thou be saved with a thorough salvation? Wouldst thou be saved from guilt and filth too? Wouldst thou be the servant of thy Saviour? Art thou indeed weary of the service of thy old master the devil, sin, and the world? And have these desires put thy soul to the flight? Hast thou, through desires, betaken thyself to thy heels? Dost fly to him that is a Saviour from the wrath to come, for life? If these be thy desires, and if they be unfeigned, fear not! Thou art one of those runaways which God has commanded our Lord to receive, and not to send thee back to the devil thy master again, but to give thee a place in his house, even the place which liketh thee best. 'Thou shalt not deliver unto his master,' says he, 'the servant which is escaped from his master unto thee. He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.' De. xxiii. 15, 16.

This is a command to the church, consequently to the Head of the church; for all commands from God come to her through her Head. Whence I conclude, that as Israel of old was to receive the runaway servant who escaped from a heathen master to them, and should not dare to send him back to his master again; so Christ's church now, and consequently Christ himself, may not, will not, refuse that soul that has made his escape from sin, Satan, the world, and hell, unto him, but will certainly let him dwell in his house, among his saints, in that place which he shall choose, even where it liketh him best. For he says, in another place, 'And him that cometh to me, I will in no wise cast out.' In no wise, let his crimes be what they will, either for nature, multitude, or the attendance of aggravating circumstances. Wherefore, if thy desires be firm, sound, and unfeigned to become the saved of Christ, and his servant, fear not, he will not, he will in no wise put thee away, or turn thee over to thy old master again.

3. As to thy fears, whatever they are, let that be supposed which is supposed before, and they are groundless, and so of no weight.

Objection. But I am afraid I am not [of the] elect, or chosen to salvation, though you called me fool a little before for so fearing.

Answer. Though election is, in order, before calling, as to God, yet the knowledge of calling must go before the belief of my election, as to myself. Wherefore, souls that doubt of the truth of their effectual calling, do but plunge themselves into a deeper labyrinth of confusion that concern themselves with their election; I mean, while they labour to know it before they prove their calling. 'Make your calling, and so your election sure.' 2 Pe. i. 4–10.

Wherefore, at present, lay the thoughts of thy election by, and ask thyself these questions: Do I see my lost condition? Do I see salvation is nowhere but in Christ? Would I share in this salvation by faith in him? And would I, as was said before, be thoroughly saved, to wit, from the filth as from the guilt? Do I love Christ, his Father, his saints, his words, and ways? This is the way to prove we are elect. Wherefore, sinner, when Satan, or thine own heart, seeks to puzzle thee with election, say thou, I cannot attend to talk of this point now, but stay till I know that I am called of God to the fellowship of his Son, and then I will show you that I am elect, and that my name is written in the book of life.

If poor distressed souls would observe this order, they might save themselves the trouble of an unprofitable labour under these unseasonable and soul-sinking doubts.*

Let us, therefore, upon the sight of our wretchedness, fly and venturously leap into the arms of Christ, which are now as open to receive us into his bosom as they were when nailed to the cross. This is coming to Christ for life aright; this is right running away from thy [old] master to him, as was said before. And for this we have multitudes of Scriptures to support, encourage, and comfort us in our so doing.

But now, let him that doth thus be sure to look for it, for Satan will be with him to-morrow, to see if he can get him again to his old service; and if he cannot do that, then will he enter into dispute with him, to wit, about whether he be elect to life, and called indeed to partake of this Christ, to whom he is fled for succour, or whether he comes to him of his own presumptuous mind. Therefore we are bid, as to come, so to arm ourselves with that armour which God has provided; that we may resist, quench, stand against, and withstand all the fiery darts of the devil. Ep. vi. 11–18. If, therefore, thou findest Satan in this order to march against thee, remember that thou hadst this item about it; and betake thyself to faith and good courage, and be sober, and hope to the end.

Objection. But how if I should have sinned the sin unpardonable, or that called the sin against the Holy Ghost?

Answer. If thou hast, thou art lost for ever; but yet before it is concluded by thee that thou hast so sinned, know that they that would be saved by Jesus Christ, through faith in his blood, cannot be counted for such.

1. Because of the promise, for that must not be frustrate: and that says, 'And him that cometh to Christ, he will in no wise cast out.' And again, 'Whoso will, let him take of the water of life freely.' Jn. vi. 37. Re. xxi. 6: xxii. 17.

But, I say, how can these Scriptures be fulfilled, if he that would indeed be saved, as before said, has sinned the sin unpardonable? The Scriptures must not be made void, nor their truth be cast to the ground. Here is a promise, and here is a sinner; a promise that says he shall not be cast out that comes; and the sinner comes, wherefore he must be received: consequently, he that comes to Christ for life, has not, cannot have sinned that sin for which there is no forgiveness. And this might suffice for an answer to any coming soul, that fears, though he comes, that he has sinned the sin against the Holy Ghost.

2. But, again, he that has sinned the sin against the Holy Ghost cannot come, has no heart to come, can by no means be made willing to come to Jesus Christ for life; for that he has received such an opinion of him, and of his things, as deters and holds him back.

(1.) He counteth this blessed person, this Son of God, a magician, a conjuror, a witch, or one that did, when he was in the world, what he did, by the power and spirit of the devil. Mat. ix. 34; xii. 24, 25, &c. Mar. iii. 22–30. Now he that has this opinion of this Jesus, cannot be willing to cast himself at his feet for life, or to come to him as the only way to God and to salvation. And hence it is said again, that such an one puts him to open shame, and treadeth him under foot; that is, by contemning, reproaching, vilifying, and despising of him, as if he were the vilest one, or the greatest cheat in the world; and has, therefore, as to his esteem of him, called him accursed, crucified him to himself, or counted him one hanged, as one of the worst of malefactors. He. vi. 6; x. 29. 1 Co. xii. 3.

(2.) His blood, which is the meritorious cause of man's redemption, even the blood of the everlasting covenant, he counteth 'an unholy thing,' or that which has no more virtue in it to save a

* This is the proper test for a perplexed soul, when troubled about his election. If I love Christ, and am desirous to obey him, it is because he first loved me; and this is the surest proof of election. Hear the voice of God, 'Whosoever believeth in me shall not perish, but have eternal life;' and so Paul, 'As many as were ordained to eternal life believed.' Acts xiii. 48. —Ed.

soul from sin than has the blood of a dog. Ha. x. 29.* For when the apostle says, 'he counts it an unholy thing,' he means, he makes it of less value than that of a sheep or cow, which were clean according to the law; and, therefore, must mean, that his blood was of no more worth to him, in his account, than was the blood of a dog, an ass, or a swine, which always was, as to sacrifices, rejected by the God of heaven, as unholy or unclean. Now he who has no better esteem of Jesus Christ, and of his death and blood, will not be persuaded to come to him for life, or to trust in him for salvation.

(3.) But further, all this must be done against manifest tokens to prove the contrary, or after the shining of gospel light upon the soul, or some considerable profession of him as the Messias, or that he was the Saviour of the world.

(*a.*) It must be done against manifest tokens to prove the contrary; and thus the reprobate Jews committed it when they saw the works of God, which put forth themselves in him, and called them the works of the devil and Beelzebub. (*b.*) It must be done against some shining light of the gospel upon them. And thus it was with Judas, and with those who, after they were enlightened, and had tasted, and had felt something of the powers of the world to come, fell away from the faith of him, and put him to open shame and disgrace. He. vi. 5, 6. (*c.*) It must also be done after, and in opposition to one's own open profession of him. For if, after they have escaped the pollution of the world, through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning; for it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment, which is the word of faith delivered unto them. (*d.*) All this must be done openly, before witnesses, in the face, sight, and view of the world, by word and act. This is the sin that is unpardonable; and he that hath thus done, can never, it is impossible he ever should, be renewed again to repentance, and that for a double reason; first, such an one doth say, he *will* not; and [second] of him God says, he *shall* not have the benefit of salvation by him.

Objection. But if this be the sin unpardonable, why is it called the sin against the Holy Ghost, and not rather the sin against the Son of God?

Answer. It is called 'the sin against the Holy Ghost,' because such count the works he did, which were done by the Spirit of God, the works of the spirit of the devil. Also because all such as so reject Christ Jesus the Lord, they do it in despite of that testimony which the Holy Ghost has given of him in the holy Scriptures; for the Scriptures are the breathings of the Holy Ghost, as in all other things, so in that testimony they bear of the person, of the works, sufferings, resurrection, and ascension of Jesus Christ.

Sinner, this is the sin against the Holy Ghost. What sayest thou? Hast thou committed it? Nay, I know thou hast not, if thou *wouldst* be saved by Christ. Yea, it is impossible that thou shouldst have done it, if indeed thou wouldst be saved by him. No man can desire to be saved by him, who he yet judgeth to be an impostor, a magician, a witch. No man can hope for redemption by that blood which he yet counteth an unholy thing. Nor will God ever suffer such an one to repent, who has, after light and profession of him, thus horribly, and devil-like, contemned and trampled upon him.

True, words, and wars, and blasphemies, against this Son of man, are pardonable; but then they must be done 'ignorantly, and in unbelief.' Also, all blasphemous thoughts are likewise such as may be passed by, if the soul afflicted with them, indeed is sorry for them. 1 Ti. i. 12–15. Mar. iii. 28.

All but this, sinner, all but this! If God had said, he will forgive one sin, it had been undeserved grace; but when he says he will pardon all but one, this is grace to the height. Nor is that one unpardonable otherwise, but because the Saviour that should save them is rejected and put away. Jacob's ladder; Christ is Jacob's ladder that reacheth up to heaven; and he that refuseth to go by this ladder thither, will scarce by other means get up so high. There is none other name given under heaven, among men, whereby we must be saved. There is none other sacrifice for sin than this; he also, and he only, is the Mediator that reconcileth men to God. And, sinner, if thou wouldst be saved by him, his benefits are thine; yea, though thou art a great and Jerusalem transgressor.†

* How very forcible is this appeal to those who profess to believe the inspiration of the Bible, but yet reject the atonement of Christ. It is to make the typical sacrifice of the clean beasts, under the law, of greater value than that of the great antitype—the Son of God.—Ed.

† The reason why those who are guilty of the blasphemy against the Holy Ghost are never forgiven, is not for want of any sufficiency in the blood of Christ, or in the pardoning mercy of God, but because they never repent of that sin, and never seek to God for mercy through Christ, but continue obstinate till death.—*Mason.*

THE GREATNESS OF THE SOUL,

AND

UNSPEAKABLENESS OF THE LOSS THEREOF;

WITH THE CAUSES OF THE LOSING IT.

FIRST PREACHED AT PINNER'S HALL, AND NOW ENLARGED, AND PUBLISHED FOR GOOD.

By JOHN BUNYAN.

London: Printed for Benjamin Alsop, at the Angel and Bible in the Poultry, MDCLXXXII.

Faithfully reprinted from the Author's First Edition.

ADVERTISEMENT BY THE EDITOR.

Our curiosity is naturally excited to discover what a poor unlettered mechanic, whose book-learning had been limited to the contents of one volume, could by possibility know upon a subject so abstruse, so profound, and so highly metaphysical, as that of the Soul—its greatness—and the inconceivableness of its loss. Heathen philosophers, at the head of whose formidable array stand Plato and Aristotle, had exhausted their wit, and had not made the world a whit the wiser by all their lucubrations. The fathers plunged into the subject, and increased the confusion; we are confounded with their subtle distinctions, definitions, and inquiries; such as that attributed to St. Aquinas, How many disembodied spirits could dance upon the point of a fine needle without jostling each other? Learned divines had puzzled themselves and their hearers with suppositions and abstract principles. What, then, could a travelling brazier, or tinker, have discovered to excite the attention of the Christian world, and to become a teacher to philosophers, fathers, and learned divines? Bunyan found no access to the polluted streams of a vain philosophy; he went at once to the fountain-head; and, in the pure light of Revelation, displays the human soul—infinitely great in value, although in a fallen state. He portrays it as drawn by the unerring hand of its Maker. He sets forth, by the glass of God's Word, the inconceivableness of its value, while progressing through time; and, aided by the same wondrous glass, he penetrates the eternal world, unveils the joys of heaven and the torments of hell—so far as they are revealed by the Holy Ghost, and are conceivable to human powers. While he thus leads us to some kind of estimate of its worth, he, from the same source—the only source from whence such knowledge can be derived, makes known the causes of the loss of the soul, and leads his trembling readers to the only name under heaven given among men, whereby they can be saved. In attempting to conceive the greatness and value of the soul, the importance of the body is too often overlooked. The body, it is true, is of the earth; the soul is the breath of God. The body is the habitation; the soul is the inhabitant. The body returns to the dust; while the soul enters into the intermediate state, waiting to be re-united to the body after its new creation, when death shall be swallowed up of life. In these views, the soul appears to be vastly superior to the body. But let it never be forgotten, that, as in this life, so it will be in the everlasting state; the body and soul are so intimately connected as to become one being, capable of exquisite happiness, or existing in the pangs of everlasting death. pp. 112, 134.

He who felt and wrote as Bunyan does in this solemn treatise, and whose tongue was as the pen of a ready writer, must have been wise and successful in winning souls to Christ. He felt their infinite value, he knew their strong and their weak points, their riches and poverty. He was intimate with every street and lane in the town of Man-soul, and how and where the subtle Diabolians shifted about to hide themselves in the walls, and holes, and corners. He sounds the alarm, and plants his engines against 'the eye as the window, and the ear as the door, for the soul to look out at, and to receive in by.' p. 135. He detects the wicked in speaking with his feet, and teaching with his fingers. p. 132. His illustration of the punishment of a sinner, as set forth by the sufferings of the Saviour, is peculiarly striking. p. 131. The attempt to describe the torments of those who suffer under the awful curse, 'Go ye wicked,' is awfully and intensely vivid. pp. 135, 136.

Bunyan most earnestly exhorts the distressed sinner to go direct to the great Shepherd and Bishop of souls, and not to place confidence in those

who pretend to be his ministers; but 'who are false shepherds, in so many ugly guises, and under so many false and scandalous dresses;' 'take heed of that shepherd that careth not for his own soul, that walketh in ways, and doth such things, as have a direct tendency to damn his own soul; come not near him. He that feeds his own soul with ashes, will scarce feed thee with the bread of life.' p. 143. Choose Christ to be thy chief Shepherd, sit at his feet, and learn of him, and he will direct thee to such as shall feed thy soul with knowledge and understanding.

Reader, let me no longer keep thee upon the threshold, but enter upon this important treatise with earnest prayer; and may the blessed Spirit enable us to live under a sense of the greatness of the soul, the unspeakableness of the loss thereof, the causes of losing it, and the only way in which its salvation can be found. GEORGE OFFOR.

HACKNEY, *April* 1850.

THE GREATNESS OF THE SOUL,

AND UNSPEAKABLENESS OF THE LOSS THEREOF.

'OR WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL?'—MARK VIII. 37.

I HAVE chosen at this time to handle these words among you, and that for several reasons:—1. Because the soul, and the salvation of it, are such great, such wonderful great things; nothing is a matter of that concern as is, and should be, the soul of each one of you. House and land, trades and honours, places and preferments, what are they to salvation? to the salvation of the soul? 2. Because I perceive that this so great a thing, and about which persons should be so much concerned, is neglected to amazement, and that by the most of men; yea, who is there of the many thousands that sit daily under the sound of the gospel that are concerned, heartily concerned, about the salvation of their souls?—that is, concerned, I say, as the nature of the thing requireth. If ever a lamentation was fit to be taken up in this age about, for, or concerning anything, it is about, for, and concerning the horrid neglect that everywhere puts forth itself with reference to eternal salvation. Where is one man of a thousand—yea, where is there two of ten thousand that do show by their conversation, public and private, that the soul, their own souls, are considered by them, and that they are taking that care for the salvation of them as becomes them—to wit, as the weight of the work, and the nature of salvation requireth. 3. I have therefore pitch'd upon this text at this time; to see, if peradventure the discourse which God shall help me to make upon it, will awaken you, rouse you off of your beds of ease, security, and pleasure, and fetch you down upon your knees before him, to beg of him grace to be concerned about the salvation of your souls. And then, in the last place, I have taken upon me to do this, that I may deliver, if not you, yet myself, and that I may be clear of your blood, and stand quit, as to you, before God, when you shall, for neglect, be damned, and wail to consider that you have lost your souls. 'When I say,' saith God, 'unto the wicked, Thou shalt surely die; and thou,' the prophet or preacher, 'givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.' Eze. iii. 18, 19.

'Or what shall a man give in exchange for his soul?'

In my handling of these words, I shall first speak to the occasion of them, and then to the words themselves.

The occasion of the words was, for that the people that now were auditors to the Lord Jesus, and that followed him, did it without that consideration as becomes so great a work—that is, the generality of them that followed him were not for considering first with themselves, what it was to profess Christ, and what that profession might cost them.

'And when he had called the people *unto him*,' the great multitude that went with him, Lu. xiv. 25, 'with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.' Mar. viii. 34. Let him first sit down and count up the cost, and the charge he is like to be at, if he follows me. For following of me is not like following of some other masters. The wind sits always on my face, and the foaming rage of the sea of this world, and the proud and lofty waves thereof, do continually beat upon the sides of the bark or ship that myself, my cause, and my followers are in; he therefore that will not run hazards, and that is afraid to venture a drowning, let him not set foot into this vessel. So whosoever doth not bear his cross, and come after me, he cannot be my disciple. For which of you,

intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it. Lu. xiv. 27–29.

True, to reason, this kind of language tends to cast water upon weak and beginning desires, but to faith, it makes the things set before us, and the greatness, and the glory of them, more apparently excellent and desirable. Reason will say, Then who will profess Christ that hath such coarse entertainment at the beginning? but faith will say, Then surely the things that are at the end of a Christian's race in this world must needs be unspeakably glorious; since whoever hath had but the knowledge and due consideration of them, have not stuck to run hazards, hazards of every kind, that they might embrace and enjoy them. Yea, saith faith, it must needs be so, since the Son himself, that best knew what they were, even, 'for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.' He. xii. 2.

But, I say, there is not in every man this knowledge of things, and so by consequence not such consideration as can make the cross and self-denial acceptable to them for the sake of Christ, and of the things that are where he now sitteth at the right hand of God. Col. iii. 2–4. Therefore our Lord Jesus doth even at the beginning give to his followers this instruction. And lest any of them should take distaste at his saying, he presenteth them with the consideration of three things together—namely, the cross, the loss of life, and the soul; and then reasoneth with them from the same, saying, Here is the cross, the life, and the soul. 1. The cross, and that you must take up, if you will follow me. 2. The life, and that you may save for a time, if you cast me off. 3. And the soul, which will everlastingly perish if you come not to me, and abide not with me. Now consider what is best to be done. Will you take up the cross, come after me, and so preserve your souls from perishing? or will you shun the cross to save your lives, and so run the danger of eternal damnation? Or, as you have it in John, will you love your life till you lose it? or will you hate your life, and save it? 'He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.' Jn. xii. 25. As who should say, He that loveth a temporal life, he that so loveth it, as to shun the profession of Christ to save it, shall lose it upon a worse account, than if he had lost it for Christ and the gospel; but he that will set light by it, for the love that he hath to Christ, shall keep it unto life eternal.

Christ having thus discoursed with his followers about their denying of themselves, their taking up their cross and following of him, doth, in the next place, put the question to them, and so leaveth it upon them for ever, saying, 'For what shall it profit a man, if he shall gain the whole world, and lose his own soul?' Mar. viii. 36. As who should say, I have bid you take heed that you do not lightly, and without due consideration, enter into a profession of me and of my gospel; for he that without due consideration shall begin to profess Christ, will also without it forsake him, turn from him, and cast him behind his back; and since I have, even at the beginning, laid the consideration of the cross before you, it is because you should not be surprised and overtaken by it unawares, and because you should know that to draw back from me after you have laid your hand to my plough, will make you unfit for the kingdom of heaven. Lu. ix. 62. Now, since this is so, there is no less lies at stake than salvation, and salvation is worth all the world, yea, worth ten thousand worlds, if there should be so many. And since this is so also, it will be your wisdom to begin to profess the gospel with expectation of the cross and tribulation, for to that are my gospellers* in this world appointed. Ja. i. 12. 1 Th. iii. 3. And if you begin thus, and hold it, the kingdom and crown shall be yours; for as God counteth it a righteous thing to recompense tribulation to them that trouble you, so to you who are troubled and endure it (for 'we count them happy,' says James, 'that endure,' Ja. v. 11), rest with saints, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, to take vengeance on them that know not God, and that obey not the gospel, &c. 2 Th. i. 7, 8. And if no less lies at stake than salvation, then is a man's soul and his all at the stake; and if it be so, what will it profit a man if, by forsaking of me, he should get the whole world? 'For what shall it profit a man, if he shall gain the whole world, and lose his own soul?'

Having thus laid the soul in one balance, and the world in the other, and affirmed that the soul outbids the whole world, and is incomparably for value and worth beyond it; in the next place, he descends to a second question, which is that I have chosen at this time for my text, saying, 'Or what shall a man give in exchange for his soul?'

In these words, we have first a supposition, and such an one as standeth upon a double bottom.

The supposition is this—That the soul is capable of being lost; or thus—'Tis possible for a man to lose his soul. The double bottom that this supposition is grounded upon is, first, a man's ignorance of the worth of his soul, and of the danger that it is in; and the second is, for that men commonly do set a higher price upon present ease and enjoyments than they do upon eternal salvation. The last of

* 'Gospellers,' a term of reproach given to our reformers under Henry VIII.; changed to 'Puritan' under Elizabeth and the Stuarts; and to 'Methodist,' or 'Evangelical,' in more recent times. All these terms were adopted by the reformers as an honourable distinction from the openly profane.—Ed.

these doth naturally follow upon the first; for if men be ignorant of the value and worth of their souls, as by Christ in the verse before is implied, what should hinder but that men should set a higher esteem upon that with which their carnal desires are taken, than upon that about which they are not concerned, and of which they know not the worth.

But again, as this by the text is clearly supposed, so there is also something implied; namely, that it is impossible to possess some men with the worth of their souls until they are utterly and everlastingly lost. 'What shall a man give in exchange for his soul?' That is, men when their souls are lost, and shut down under the hatches in the pits and hells in endless perdition and destruction, then they will see the worth of their souls, then they will consider what they have lost, and truly not till then. This is plain, not only to sense, but by the natural scope of the words, 'What shall a man give in exchange for his soul?' Or what would not those that are now for sin made to see themselves lost, by the light of hell fire—for some will never be convinced that they are lost till, with rich Dives, they see it in the light of hell flames. Lu. xvi. 22, 23. I say, what would not such, if they had it, give in exchange for their immortal souls, or to recover them again from that place and torment? *

I shall observe two truths in the words.

The first is, *That the loss of the soul is the highest, the greatest loss—a loss that can never be repaired or made up.* 'What shall a man give in exchange for his soul?'—that is, to recover or redeem his lost soul to liberty.

The second truth is this, *That how unconcerned and careless soever some now be, about the loss or salvation of their souls, yet the day is coming; but it will then be too late, when men will be willing, had they never so much, to give it all in exchange for their souls.* For so the question implies—'What shall a man give in exchange for his soul?' What would he not give? What would he not part with at that day, the day in which he shall see himself damned, if he had it, in exchange for his soul?

The first observation, or truth, drawn from the words is cleared by the text, 'What shall a man give in exchange for his soul?'—that is, there is not anything, nor all the things under heaven, were they all in one man's hand, and all at his disposal, that would go in exchange for the soul, that would be of value to fetch back one lost soul, or that would certainly recover it from the confines of hell. 'The redemption of their soul *is* precious, and it ceaseth for ever.' Ps. xlix. 8. And what saith the words before the text but the same—'For what shall it profit a man, if he shall gain the whole world, and lose his own soul?' What shall profit a man that has lost his soul? Nothing at all, though he hath by that loss gained the whole world; for all the world is not worth a soul, not worth a soul in the eye of God and judgment of the law. And it is from this consideration that good Elihu cautioneth Job to take heed, 'Because *there is* wrath,' saith he, '*beware* lest he take thee away with *his* stroke: then a great ransom cannot deliver thee. Will he esteem thy riches? *no*, not gold, nor all the forces of strength.' Job xxxvi. 18, 19. Riches and power, what is there more in the world? for money answereth all things—that is, all but soul concerns. It can neither be a price for souls while here, nor can that, with all the forces of strength, recover one out of hell fire.

DOCTRINE FIRST.

So then, the first truth drawn from the words stands firm—namely,

That the loss of the soul is the highest, the greatest loss; a loss that can never be repaired or made up.

In my discourse upon this subject, I shall observe this method:—

FIRST, I shall show you what the soul is.

SECOND, I shall show you the greatness of it.

THIRD, I shall show you what it is to lose the soul.

FOURTH, I shall show you the cause for which men lose their souls; and by this time the greatness of the loss will be manifest.

[WHAT THE SOUL IS.]

FIRST, I shall show you what the soul is, both as to the various names it goes under, as also, by describing of it by its powers and properties, though in all I shall be but brief, for I intend no long discourse.†

[*Names of the Soul.*]

1. The soul is often called the heart of man, or that, in and by which things to either good or evil,

* Having the most solemn warnings mercifully given to us by God, whose word is truth itself, how strange it is, nay, how insane, to neglect the Saviour. Our author, in his 'Grace Abounding to the Chief of Sinners,' gives a solemn account of his own distracted feelings, when he, by Divine warnings, contemplated the probable loss of his never-dying soul; and, believing in the truth of God's revealed will, he felt, with inexpressible horror, his dangerous state. He describes his mental anguish, by comparing it with the acute bodily sufferings of a criminal broken on the wheel (No. 152). Can we wonder that he was in 'downright earnest' in seeking salvation (No. 55). Oh! reader, may we be thus impelled to fly from the wrath to come.—ED.

† Many have been the attempts to define the qualities, nature, and residence of the soul. The sinful body is the sepulchre in which it is entombed, until Christ giveth it life. The only safe guide, in such inquiries, is to follow Bunyan, and ascertain 'what saith the Lord' upon a subject so momentous and so difficult for mortal eyes to penetrate.—ED.

have their rise; thus desires are of the heart or soul; yea, before desires, the first conception of good or evil is in the soul, the heart. The heart understands, wills, affects, reasons, judges, but these are the faculties of the soul; wherefore, heart and soul are often taken for one and the same. 'My son, give me thine heart.' Pr. xxiii. 26. 'Out of the heart proceed evil thoughts,' &c. Mat. xv. 19; 1 Pe. iii. 15; Ps. xxvi. 2.

2. The soul of man is often called the spirit of a man; because it not only giveth being, but life to all things and actions in and done by him. Hence soul and spirit are put together, as to the same action. 'With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early.' Is. xxvi. 9. When he saith, 'Yea, with my spirit - will I seek thee,' he explaineth not only with what kind of desires he desired God, but with what principal matter his desires were brought forth. It was with my soul, saith he; to wit, with my spirit within me. So that of Mary, 'My soul,' saith she, 'doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.' Lu. i. 46, 47. Not that soul and spirit are, in this place, to be taken for two superior powers in man; but the same great soul is here put under two names, or terms, to show that it was the principal part in Mary; to wit, her soul, that magnified God, even that part that could spirit and put life into her whole self to do it. Indeed, sometimes spirit is not taken so largely, but is confined to some one power or faculty of the soul, as 'the spirit of my understanding,' Job xx. 3; 'and be renewed in the spirit of your mind.' And sometime by spirit we are to understand other things; but many times by spirit we must understand the soul, and also by soul the spirit.

3. Therefore, by soul we understand the spiritual, the best, and most noble part of man, as distinct from the body, even that by which we understand, imagine, reason, and discourse. And, indeed, as I shall further show you presently, the body is but a poor, empty vessel, without this great thing called the soul. 'The body without the spirit,' or soul, 'is dead.' Ja. ii. 26. Or nothing but a clod of dust (her soul departed from her, for she died). It is, therefore, the chief and most noble part of man.

4. The soul is often called the life of man, not a life of the same stamp and nature of the brute; for the life of man—that is, of the rational creature—is, that, as he is such, wherein consisteth and abideth the understanding and conscience, &c. Wherefore, then, a man dieth, or the body ceaseth to act, or live in the exercise of the thoughts, which formerly used to be in him, when the soul departeth, as I hinted even now—her soul departed from her, for she died; and, as another good man saith, 'in that very day his thoughts perish,' &c. Ps. cxlvi. 4. The first text is more emphatical; Her soul was in departing (for she died). There is the soul of a beast, a bird, &c., but the soul of a man is another thing; it is his understanding, and reason, and conscience, &c. And this soul, when it departs, he dies. Nor is this life, when gone out of the body, annihilate, as is the life of a beast; no, this, in itself, is immortal, and has yet a place and being when gone out of the body it dwelt in; yea, as quick, as lively is it in its senses, if not far more abundant, than when it was in the body; but I call it the life, because so long as that remains in the body, the body is not dead. And in this sense it is to be taken where he saith, 'He that loseth his life for my sake shall find it' unto life eternal; and this is the soul that is intended in the text, and not the breath, as in some other places is meant. And this is evident, because the man has a being, a sensible being, after he has lost the soul. I mean not by the man a man in this world, nor yet in the body, or in the grave; but by man we must understand either the soul in hell, or body and soul there, after the judgment is over. And for this the text, also, is plain, for therein we are presented with a man sensible of the damage that he has sustained by losing of his soul. 'What shall a man give in exchange for his soul?' But,

5. The whole man goeth under this denomination; man, consisting of body and soul, is yet called by that part of himself that is most chief and principal. 'Let every soul,' that is, let every man, 'be subject unto the higher powers.' Ro. xiii. 1. 'Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.' Ac. vii. 14. By both these, and several other places, the whole man is meant, and is also so to be taken in the text; for whereas here he saith, 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?' It is said elsewhere, 'For what is a man advantaged if he gain the whole world, and lose himself?' Lu. ix. 25; and so, consequently, or, 'What shall a man give in exchange (for himself) for his soul?' His soul when he dies, and body and soul in and after judgment.

6. The soul is called the good man's darling. 'Deliver,' Lord, saith David, 'my soul from the sword; my darling from the power of the dog.' Ps. xxii. 20. So, again, in another place, he saith, 'Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the [power of the] lions.' Ps. xxxv. 17. My darling—this sentence must not be applied universally, but only to those in whose eyes their souls, and the redemption thereof, is precious. My darling—most men do, by their actions, say of their soul, 'my drudge,

my slave; nay, thou slave to the devil and sin;' for what sin, what lust, what sensual and beastly lust is there in the world that some do not cause their souls to bow before and yield unto? But David, here, as you see, calls it his darling, or his choice and most excellent thing; for, indeed, the soul is a choice thing in itself, and should, were all wise, be every man's darling, or chief treasure. And that it might be so with us, therefore, our Lord Jesus hath thus expressed the worth of the soul, saying, 'What shall a man give in exchange for his soul?' But if this is true, one may see already what misery he is like to sustain that has, or shall lose his soul; he has lost his heart, his spirit, his best part, his life, his darling, himself, his whole self, and so, in every sense, his all. And now, 'what shall a man,' what would a man, but what can a man that has thus lost his soul, himself, and his all, 'give in exchange for his soul?' Yea, what shall the man that has sustained this loss do to recover all again, since this man, or the man put under this question, must needs be a man that is gone from hence, a man that is cast in the judgment, and one that is gone down the throat of hell?

But to pass this, and to proceed.

[*Powers and Properties of the Soul.*]

I come next to describe the soul unto you by such things as it is set out by in the holy Scriptures, and they are, in general, three—*First*, The powers of the soul. *Second*, The senses, the spiritual senses of the soul. *Third*, The passions of the soul.

Of the powers of the soul. *First*, We will discourse of the powers, I may call them the *members* of the soul; for, as the members of the body, being many, do all go to the making up of the body, so these do go to the completing of the soul.

1. There is the understanding, which may be termed the head; because in that is placed the eye of the soul; and this is that which, or by which the soul, discerning things that are presented to it, and that either by God or Satan; this is that by which a man conceiveth and apprehendeth things so deep and great that cannot, by mouth, or tongue, or pen, be expressed.

2. There is, also, belonging to the soul, the conscience, in which, I may say, is placed the Seat of Judgment; for, as by the understanding things are let into the soul, so by the conscience the evil or good of such things are tried; especially when in the

3. Third place, there is the judgment, which is another part of this noble creature, has passed, by the light of the understanding, his verdict upon what is let into the soul.*

4. There is, also, the fancy or imagination, another part of this great thing, the soul; and a most curious thing this fancy is; it is that which presenteth to the man the idea, form, or figure of that, or any of those things, wherewith a man is either frighted or taken, pleased or displeased. And,

5. The mind, another part of the soul, is that unto which this fancy presenteth its things to be considered of; because without the mind nothing is entertained in the soul.

6. There is the memory too, another part of the soul; and that may be called the register of the soul; for it is the memory that receiveth and keepeth in remembrance what has passed, or has been done by the man, or attempted to be done unto him; and in this part of the soul, or from it, will be fed 'the worm that dieth not,' when men are cast into hell; also, from this memory will flow that peace at the day of judgment that saints shall have in their service for Christ in the world.

7. There are the affections too, which are, as I may call them, the hands and arms of the soul; for they are they that take hold of, receive, and embrace what is liked by the soul, and it is a hard thing to make the soul of a man cast from it what its affections cleave to and have embraced. Hence the affections are called for, when the apostle bids men 'seek the things above; set your affections upon them,' saith he, Col. iii.; or, as you have it in another place, 'Lay hold' of them; for the affections are as hands to the soul, and they by which it fasteneth upon things.

8. There is the will, which may be called the foot of the soul, because by that the soul, yea, the whole man, is carried hither and thither, or else held back and kept from moving.†

These are the golden things of the soul, though, in carnal men, they are every one of them made use of in the service of sin and Satan. For the unbelieving are throughout impure, as is manifest, because their 'mind and conscience (two of the masterpieces of the soul) is defiled.' Tit. i. 15. For if the most potent parts of the soul are engaged in their service, what, think you, do the more inferior do? But, I say, so it is; the more is the pity; nor can any help it. 'This work ceaseth for ever,' unless the great God, who is over all, and

* The poor soul, under the irresistible constraints of conscience, bears witness against itself; sits in judgment upon, and condemns itself; and *goeth*, without a jailor to conduct it, into the dread prison, where it becomes its own tormentor. 'A wounded spirit (or conscience) who can bear?'—Ed.

† My Lord Will-be-will was a very eminent captain in the town of Mansoul, during the Holy War: wherefore Diabolus had a kindness for him, and coveted to have him for one of his great ones, to act and do in matters of the highest concern. Bunyan represents him as having been wounded in the leg, during the siege. 'Some of the prince's army certainly saw him limp, as he afterwards walked on the wall.'—Ed.

that can save souls, shall himself take upon him to sanctify the soul, and to recover it, and persuade it to fall in love with another master.

But, I say, what is man without this soul, or wherein lieth this pre-eminence over a beast? Ec. iii. 19–21. Nowhere that I know of; for both, as to man's body, go to one place, only the spirit or soul of a man goes upward—to wit, to God that gave it, to be by him disposed of with respect to things to come, as they have been, and have done in this life. But,

Of the senses of the soul.

Second, I come, in the next place, to describe the soul by its senses, its *spiritual senses*, for so I call them; for as the body hath senses pertaining to it, and as it can see, hear, smell, feel, and taste, so can the soul; I call, therefore, these the senses of the soul, in opposition to the senses of the body, and because the soul is the seat of all spiritual sense, where supernatural things are known and enjoyed; not that the soul of a natural man is spiritual in the apostle's sense, for so none are, but those that are born from above, 1 Co. iii. 1–3, nor they so always neither. But to go forward.

Of sight.

1. Can the body see? hath it eyes? so hath the soul. 'The eyes of your understanding being enlightened.' Ep. i. 18. As, then, the body can see beasts, trees, men, and all visible things, so the soul can see God, Christ, angels, heaven, devils, hell, and other things that are invisible; nor is this property only peculiar to the souls that are illuminate by the Holy Ghost, for the most carnal soul in the world shall have a time to see these things, but not to its comfort, but not to its joy, but to its endless woe and misery, it dying in that condition. Wherefore, sinner, say not thou, 'I shall not see him; *for* judgment *is* before him,' and he will make thee see him. Job xxxv. 14.

Of hearing.

2. Can the body hear? hath it ears? so hath the soul. See Job iv. 12, 13. It is the soul, not the body, that hears the language of things invisible. It is the soul that hears God when he speaks in and by his Word and Spirit; and it is the soul that hears the devil when he speaks by his illusions and temptations. True, there is such an union between the soul and the body, that ofttimes, if not always, that which is heard by the ears of the body doth influence the soul, and that which is heard by the soul doth also influence the body; but yet as to the organ of hearing, the body hath one of his own, distinct from that of the soul, and the soul can hear and regard even then, when the body doth not nor cannot; as in time of sleep, deep sleep and trances, when the body lieth by as a thing that is useless. 'For God speaketh once, yea twice, *yet man* (as to his body) perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction,' &c. Job xxxiii. 14–16. This must be meant of the ears of the soul, not of the body; for that at this time is said to be in deep sleep; moreover, this hearing, it is a hearing of dreams, and the visions of the night. Jeremiah also tells us that he had the rare and blessed visions of God in his sleep. Je. xxxi. 26. And so doth Daniel too, by the which they were greatly comforted and refreshed; but that could not be, was not the soul also capable of hearing. 'I heard the voice of his words,' said Daniel, 'and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.' Da. x. 8, 9.

Of tasting.

3. As the soul can see and hear, so it can taste and relish, even as really as doth the palate belonging to the body.* But then the things so tasted must be that which is suited to the temper and palate of the soul. The soul's taste lieth not in, nor is exercised about meats, the meats that are for the body. Yet the soul of a saint can taste and relish God's Word, He. vi. 5, and doth ofttimes find it sweeter than honey, Ps. xix. 10, nourishing as milk, 1 Pe. ii. 2, and strengthening like to strong meat. He. v. 12–14. The soul also of sinners, and of those that are unsanctified, can taste and relish, though not the things now mentioned, yet things that agree with their fleshly minds, and with their polluted, and defiled, and vile affections. They can relish and taste that which delighteth them; yea, they can find soul-delight in an alehouse, a whorehouse, a playhouse. Ay, they find pleasure in the vilest things, in the things most offensive to God, and that are most destructive to themselves. This is evident to sense, and is proved by the daily practice of sinners. Nor is the Word barren as to this: They 'feed on ashes.' Is. xliv. 20. They 'spend their money for *that which is* not bread.' Is. lv. 2. Yea, they eat and suck sweetness out of sin. 'They eat up the sin of my people' as they eat bread. Ho. iv. 8.

Of smelling.

4. As the soul can see, hear, and taste, so it can smell, and bring refreshment to itself that way. Hence the church saith, 'My fingers dropped *with* sweet-smelling myrrh;' and again, she saith of her beloved, that 'his lips dropped sweet-smelling-myrrh.' Ca. v. 5, 13. But how came the church to understand this, but because her soul did smell that in it that was to be

* To the unregenerate, unsanctified soul, the language of the Saviour in John vi. 48—58, must appear, as it did to the Jews, perfectly inexplicable—'He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.' Blessed mystery! to be one with Christ, in obedience to his will, and in partaking of his inheritance. To be enabled to say, 'For me to live is Christ, and to die is gain.'—Ed.

smelled in it, even in his word and gracious visits? The poor world, indeed, cannot smell, or savour anything of the good and fragrant scent and sweet that is in Christ; but to them that believe, 'Thy name *is as* ointment poured forth, therefore do the virgins love thee.' Ca. i. 3.

Of feeling. 5. As the soul can see, taste, hear, and smell, so it hath the sense of feeling, as quick and as sensible as the body. He knows nothing that knows not this; he whose soul is 'past feeling,' has his 'conscience seared with a hot iron.' Ep. iv. 18, 19. 1 Ti. iv. 2. Nothing so sensible as the soul, nor feeleth so quickly the love and mercy, or the anger and wrath of God. Ask the awakened man, or the man that is under the convictions of the law, if he doth not feel? and he will quickly tell you that he faints and dies away by reason of God's hand, and his wrath that lieth upon him. Read the first eight verses of the 38th Psalm; if thou knowest nothing of what I have told thee by experience; and there thou shalt hear the complaints of one whose soul lay at present under the burden of guilt, and that cried out that without help from heaven he could by no means bear the same. They also that know what the peace of God means, and what an eternal weight there is in glory, know well that the soul has the sense of feeling, as well as the senses of seeing, hearing, tasting, and smelling. But thus much for the senses of the soul.

Of the passions of the soul. *Third*, I come, in the next place, to describe the soul by the passions of the soul. The passions of the soul, I reckon, are these, and such like—to wit, love, hatred, joy, fear, grief, anger, &c. And these passions of the soul are not therefore good, nor therefore evil, because they are the passions of the soul, but are made so by two things—to wit, principle and object. The principle I count that from whence they flow, and the object that upon which they are pitched. To explain myself.

Of love. 1. For that of love. This is a strong passion; the Holy Ghost saith 'it is strong as death, and cruel as the grave.' Ca. viii. 6, 7. And it is then good, when it flows from faith, and pitcheth itself upon God in Christ as the object, and when it extendeth itself to all that is good, whether it be the good Word, the good work of grace, or the good men that have it, and also to their good lives. But all soul-love floweth not from this principle, neither hath these for its object. How many are there that make the object of their love the most vile of men, the most base of things, because it flows from vile affections, and from the lusts of the flesh? God and Christ, good laws and good men, and their holy lives, they cannot abide, because their love wanteth a principle that should sanctify it in its first motion, and that should steer it to a goodly object. But that is the first.

Of hatred. 2. There is hatred, which I count another passion of the soul; and this, as the other, is good or evil, as the principle from whence it flows and the object of it are. 'Ye that love the Lord, hate evil.' Ps. xcvii. 10. Then, therefore, is this passion good, when it singleth out from the many thousand of things that are in the world that one filthy thing called *sin*; and when it setteth itself, the soul, and the whole man, against it, and engageth all the powers of the soul to seek and invent its ruin.* But, alas, where shall this hatred be found? What man is there whose soul is filled with this passion, thus sanctified by the love of God, and that makes sin, which is God's enemy, the only object of its indignation? How many be there, I say, whose hatred is turned another way, because of the malignity of their minds.

They hate knowledge. Pr. i. 22. They hate God. De. vii. 10. Job xxi. 14. They hate the righteous. 2 Ch. xix. 2. Ps. xxxiv. 21. Pr. xxix. 10. They hate God's ways. Mal. iii. 14. Pr. viii. 12. And all is, because the grace of filial fear is not the root and principle from whence their hatred flows. 'For the fear of the Lord *is* to hate evil:' wherefore, where this grace is wanting for a root in the soul, there it must of necessity swerve in the letting out of this passion; because the soul, where grace is wanting, is not at liberty to act simply, but is biased by the power of sin; that, while grace is absent, is present in the soul. And hence it is that this passion, which, when acted well, is a virtue, is so abused, and made to exercise its force against that for which God never ordained it, nor gave it licence to act.

Of joy. 3. Another passion of the soul is joy; and when the soul rejoiceth virtuously, it rejoiceth not in iniquity, 'but rejoiceth in the truth.' 1 Co. xiii. 6. This joy is a very strong passion, and will carry a man through a world of difficulties; it is a passion that beareth up, that supporteth and strengtheneth a man, let the object of his joy be what it will. It is this that maketh the soul fat in goodness, if it have its object accordingly; and that which makes the soul bold in wickedness, if it indeed doth rejoice in iniquity.

Of fear. 4. Another passion of the soul is fear, natural fear; for so you must understand me of all the passions of the soul, as they are considered simply and in their own nature. And, as it is with the other passions, so it is with this; it is made good or evil in its acts, as its

* Nothing short of a Divine influence can direct the passions of the soul to a proper use of their energies. 'Godly sorrow worketh repentance - carefulness - indignation - fear - vehement desire - zeal - revenge,' 2 Cor. vii. 11. Reader, has *thy spirit* been thus excited against sin?—Ed.

principle and objects are; when this passion of the soul is good, then it springs from sense of the greatness, and goodness, and majesty of God; also God himself is the object of this fear—'I will forewarn you,' says Christ, 'whom ye shall fear. Fear him that can destroy both body and soul in hell; yea, I say unto you, Fear him.' Mat. x. 28. Lu. xii. 5. But in all men this passion is not regulated and governed by these principles and objects, but is abused and turned, through the policy of Satan, quite into another channel. It is made to fear men, Nu. xiv. 9, to fear idols, 2 Ki. xvii. 7, 38, to fear devils and witches, yea, it is made to fear all the foolish, ridiculous, and apish fables that every old woman or atheistical fortune teller has the face to drop before the soul. But fear is another passion of the soul.

Of grief.

5. Another passion of the soul is grief, and it, as those afore-named, acteth even according as it is governed. When holiness is lovely and beautiful to the soul, and when the name of Christ is more precious than life, then will the soul sit down and be afflicted, because men keep not God's law. 'I beheld the transgressors, and was grieved; because they kept not thy word.' Ps. cxix. 158. So Christ; he looked round about with anger, 'being grieved for the hardness of their hearts.' Mar. iii. 5. But it is rarely seen that this passion of the soul is thus exercised. Almost everybody has other things for the spending of the heat of this passion upon. Men are grieved that they thrive no more in the world; grieved that they have no more carnal, sensual, and worldly honour; grieved that they are suffered no more to range in the lusts and vanities of this life; but all this is because the soul is unacquainted with God, sees no beauty in holiness, but is sensual, and wrapt up in clouds and thick darkness.

Of anger.

6. And lastly, There is anger, which is another passion of the soul; and that, as the rest, is extended by the soul, according to the nature of the principle by which it is acted, and from whence it flows. And, in a word, to speak nothing of the fierceness and power of this passion, it is then cursed when it breaketh out beyond the bounds that God hath set it, the which to be sure it doth, when it shall, by its fierceness or irregular motion, run the soul into sin. 'Be ye angry, and sin not,' Ep. iv. 26. is the limitation wherewith God hath bounded this passion; and whatever is more than this, is a giving place to the devil. And one reason, among others, why the Lord doth so strictly set this bound, and these limits to anger, is, for that it is so furious a passion, and for that it will so quickly swell up the soul with sin, as they say a toad swells with its poison. Yea, it will in a moment so transport the spirit of a man, that he shall quickly forget himself, his God, his friend, and all good rule. But my business is not now to make a comment upon the passions of the soul, only to show you that there are such, and also which they are.

And now, from this description of the soul, what follows but to put you in mind what a noble, powerful, lively, sensible thing the soul is, that by the text is supposed may be lost, through the heedlessness, or carelessness, or slavish fear of him whose soul it is; and also to stir you up to that care of, and labour after, the salvation of your soul, as becomes the weight of the matter. If the soul were a trivial thing, or if a man, though he lost it, might yet himself be happy, it were another matter; but the loss of the soul is no small loss, nor can that man that has lost his soul, had he all the world, yea, the whole kingdom of heaven, in his own power, be but in a most fearful and miserable condition. But of these things more in their place.

[THE GREATNESS OF THE SOUL.]

SECOND, Having thus given you a description of the soul, what it is, I shall, in the next place, show you the greatness of it.

[*Of the greatness of the soul, when compared with the body.*]

First, And the first thing that I shall take occasion to make this manifest by, will be by showing you the disproportion that is betwixt that and the body; and I shall do it in these following particulars:—

The body a house for the soul.

1. The body is called the house of the soul, a house for the soul to dwell in. Now everybody knows that the house is much inferior to him that, by God's ordinance, is appointed to dwell therein; that it is called the house of the soul, you find in Paul to the Corinthians: 'For we know,' saith he, 'that if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.' 2 Co. v. 1. We have, then, a house for our soul in this world, and this house is the body, for the apostle can mean nothing else; therefore he calls it an earthly house. 'If our earthly house'—our house. But who doth he personate if he says, This is a house for the soul; for the body is part of him that says, Our house?

In this manner of language, he personates his soul with the souls of the rest that are saved; and thus to do, is common with the apostles, as will be easily discerned by them that give attendance to reading. Our earthly houses; or, as Job saith, 'houses of clay,' for our bodies are bodies of clay:

'Your remembrances *are* like unto ashes, your bodies to bodies of clay.' Job iv. 19; xiii. 12. Indeed, he after maketh mention of a house in heaven, but that is not it about which he now speaks; now he speaks of this earthly house which we have (we, our souls) to dwell in, while on this side glory, where the other house stands, as ready prepared for us when we shall flit from this to that; or in case this should sooner or later be dissolved. But that is the first; the body is compared to the house, but the soul to him that inhabiteth the house; therefore, as the man is more noble than the house he dwells in, so is the soul more noble than the body. And yet, alas! with grief be it spoken, how common is it for men to spend all their care, all their time, all their strength, all their wit and parts for the body, and its honour and preferment, even as if the soul were some poor, pitiful, sorry, inconsiderable, and under thing, not worth the thinking of, or not worth the caring for. But,

The body clothing for the soul.

2. The body is called the clothing, and the soul that which is clothed therewith. Now, everybody knows that 'the body is more than raiment,' even carnal sense will teach us this. But read that pregnant place: 'For we that are in *this* tabernacle do groan, being burdened (that is, with mortal flesh); not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.' 2 Co. v. 4. Thus the greatness of the soul appears in the preference that it hath to the body—the body is its raiment. We see that, above all creatures, man, because he is the most noble among all visible ones, has, for the adorning of his body, that more abundant comeliness. 'Tis the body of man, not of beast, that is clothed with the richest ornaments. But now what a thing is the soul, that the body itself must be its clothing! No suit of apparel is by God thought good enough for the soul, but that which is made by God himself, and that is that curious thing, the body. But oh! how little is this considered—namely, the greatness of the soul. 'Tis the body, the clothes, the suit of apparel, that our foolish fancies are taken with, not at all considering the richness and excellency of that great and more noble part, the soul, for which the body is made a mantle to wrap it up in, a garment to clothe it withal. If a man gets a rent in his clothes, it is little in comparison of a rent in his flesh; yea, he comforts himself when he looks on that rent, saying, Thanks be to God, it is not a rent in my flesh. But ah! on the contrary, how many are there in the world that are more troubled for that they have a rent, a wound, or a disease in the body, than for that they have souls that will be lost and cast away. A little rent in the body dejecteth and casteth such down, but they are not at all concerned, though their soul is now, and will yet further be, torn in pieces. 'Now consider this, ye that forget God, lest he tear *you* in pieces, and *there be* none to deliver.' Ps. l. 22. But this is the second thing whereby, or by which, the greatness of the soul appears—to wit, in that the body, that excellent piece of God's workmanship, is but a garment, or clothing for the soul. But,

The body a vessel for the soul.

3. The body is called a vessel, or a case, for the soul to be put and kept in. 'That every one of you should know how to possess his vessel in sanctification and honour.' 1 Th. iv. 4. The apostle here doth exhort the people to abstain from fornication, which, in another place, he saith, 'is a sin against the body.' 1 Co. vi. 18. And here again he saith, 'This is the will of God, your sanctification, that ye should abstain from fornication:' that the body be not defiled, 'that every one of you should know how to possess his vessel in sanctification and honour.' His vessel, his earthen vessel, as he calls it in another place—for 'we have this treasure in earthen vessels.' Thus, then, the body is called a vessel; yea, every man's body is his vessel. But what has God prepared this vessel for, and what has he put into it? Why, many things this body is to be a vessel for, but at present God has put into it that curious thing, the soul. Cabinets, that are very rich and costly things of themselves, are not made nor designed to be vessels to be stuffed or filled with trumpery, and things of no value; no, these are prepared for rings and jewels, for pearls, for rubies, and things that are choice. And if so, what shall we then think of the soul for which is prepared, and that of God, the most rich and excellent vessel in the world? Surely it must be a thing of worth, yea, of more worth than is the whole world besides. But alas! who believes this talk? Do not even the most of men so set their minds upon, and so admire, the glory of this case or vessel, that they forget once with seriousness to think, and, therefore, must of necessity be a great way off, of those suitable esteems that becomes them to have of their souls. But oh, since this vessel, this cabinet, this body, is so curiously made, and that to receive and contain, what *thing* is that for which God has made this vessel, and what is that soul that he hath put into it? Wherefore thus, in the third place, is the greatness of the soul made manifest, even by the excellency of the vessel, the body, that God has made to put it in.

The body a tabernacle for the soul.

4. The body is called a tabernacle for the soul. 'Knowing that shortly I must put off this my tabernacle,' 2 Pe. i. 14, that is, my body, 'by death.' Jn. xxi. 18, 19. So again, 'For we know that if our earthly house of *this* tabernacle were dissolved, we have a building

of God,' &c. 2 Co. v. 1. In both these places, by 'tabernacle,' can be meant nothing but the body; wherefore both the apostles, in these sentences, do personate their souls, and speak as if the soul was THE ALL of a man; yea, they plainly tell us, that the body is but the house, clothes, vessel, and tabernacle for the soul. But what a famous thing therefore is the soul!

The tabernacle of old was a place erected for worship, but the worshippers were far more excellent than the place; so our body is a tabernacle for the soul to worship God in, but must needs be accounted much inferior to the soul, forasmuch as the worshippers are always of more honour than the place they worship in; as he that dwelleth in the tabernacle hath more honour than the tabernacle.* 'I serve,' says Paul, God and Christ Jesus 'with my spirit (or soul) in the gospel,' Ro. i. 9, but not with his spirit out of, but in, this tabernacle. The tabernacle had instruments of worship for the worshippers; so has the body for the soul, and we are bid to 'yield our members *as* instruments of righteousness unto God.' Ro. vi. 13. The hands, feet, ears, eyes, and tongue, which last is our glory when used right, are all of them instruments of this tabernacle, and to be made use of by the soul, the inhabiter of this tabernacle, for the soul's performance of the service of God. I thus discourse, to show you the greatness of the soul. And, in mine opinion, there is something, if not very much, in what I say. For all men admire the body, both for its manner of building, and the curious way of its being compacted together. Yea, the further men, wise men, do pry into the wonderful work of God that is put forth in framing the body, the more still they are made to admire; and yet, as I said, this body is but a house, a mantle, a vessel, a tabernacle for the soul. What, then, is the soul itself?† But thus much for the first particular.

[*Other things that show the greatness of the soul.*]

Second, We will now come to other things that show us the greatness of the soul. And,

The soul is called God's breath.

1. It is called God's breath of life. 'And the Lord God formed man,' that is, the body, '*of* the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.' Ge. ii. 7. Do but compare these two together, the body and the soul; the body is made of dust, the soul is the breath of God. Now, if God hath made this body so famous, as indeed he has, and yet it is made but of the dust of the ground, and we all do know what inferior matter that is, what is the soul, since the body is not only its house and garment, but since itself is made of the breath of God? But, further, it is not only said that the soul is of the breath of the Lord, but that the Lord breathed into him the breath of life—to wit, a living spirit, for so the next words infer—and 'man became a living soul.' Man, that is, the more excellent part of him, which, for that it is principal, is called man, that bearing the denomination of the whole; or man, the spirit and natural power, by which, as a reasonable creature, the whole of him is acted, 'became a living soul.' But I stand not here upon definition, but upon demonstration. The body, that noble part of man, had its original from the dust; for so says the Word, 'Dust thou *art* (as to thy body), and unto dust shalt thou return.' Ge. iii. 19. But as to thy more noble part, thou art from the breath of God, God putting forth in that a mighty work of creating power, and man 'was made a living soul.' 1 Co. xv. 45. Mark my reason. There is as great a disparity betwixt the body and the soul, as is between the dust of the ground and that, here called, the breath of life of the Lord. And note further, that, as the dust of the ground did not lose, but gained glory by being formed into the body of a man, so this breath of the Lord *lost nothing* neither by being made a living soul. O man! dost thou know what thou art?

The soul God's image.

2. As the soul is said to be of the breath of God, so it is said to be made after God's own image, even after the similitude of God. 'And God said, Let us make man in our image, after our likeness.—So God created man in his *own* image, in the image of God created he him.' Ge. i. 26, 27. Mark, in his own image, in the image of God created he him; or, as James hath it, it is 'made after the similitude of God,' Ja. iii. 9; like him, having in it that which beareth semblance with him. I do not read of anything in heaven, or earth, or under the earth, that is said to be made after this manner, or that is at all so termed, save only the Son of God himself. The angels

* This is perfectly true, but is only felt by those who are taught of the Holy Spirit rightly to appreciate Divine worship. How many pay undue respect to buildings in which public prayer is offered up? It is the worship that consecrates the place and solemnizes the mind. Very remarkably was this the case with Jacob while wandering in the open wilderness. He put stones for his pillow, and in a dream saw the angels visiting the earth, and said, THIS is the house of God, and the gate of heaven.—ED.

† If the body, which is to return to dust, 'is fearfully and wonderfully made,' past our finding out in its exquisite formation, how much more so must be that immortal soul which we can only contemplate by its own powers, and study in the Bible. It never dies, although it may be dead in sin, in time; and be ever dying—ever in the agonies of death, in eternity. Solemn consideration! May our adorning be 'the hidden man of the heart, which is not corruptible; a meek and quiet spirit; that which is in the sight of God of great price.' 1 Pe. iii. 4. —ED.

are noble creatures, and for present employ are made a little higher than man himself, He. ii.; but that any of them are said to be made 'after God's image,' after his own image, even after the similitude of God, that I find not. This character the Holy Ghost, in the Scriptures of truth, giveth only of man, of the soul of man; for it must not be thought that the body is here intended in whole or in part. For though it be said that Christ was made after the similitude of sinful flesh, Phi. ii., yet it is not said that sinful flesh is made after the similitude of God; but I will not dispute; I only bring these things to show how great a thing, how noble a thing the soul is; in that, at its creation, God thought it worthy to be made, not like the earth, or the heavens, or the angels, seraphims, seraphins, or archangels, but like himself, his own self, saying, 'Let us make man in our own likeness. So he made man in his own image.' This, I say, is a character above all angels; for, as the apostle said, 'To which of the angels said he at any time, Thou art my Son?' So, of which of them hath he at any time said, This is, or shall be, made in or after mine image, mine own image? O what a thing is the soul of man, that above all the creatures in heaven or earth, being made in the image and similitude of God.*

The soul God's desire.

3. Another thing by which the greatness of the soul is made manifest is this, it is that—and that only, and to say this is more than to say, it is that above all the creatures—that the great God desires communion with. He 'hath set apart him that is godly for himself,' Ps. iv. 3; that is, for communion with his soul; therefore the spouse saith concerning him, 'His desire *is* toward me,' Ca. vii. 10; and, therefore, he saith again, 'I will dwell in them, and walk in *them*.' 2 Co. vi. 16. To 'dwell in,' and 'walk in,' are terms that intimate communion and fellowship; as John saith, 'Our fellowship, truly our fellowship *is* with the Father, and with his Son Jesus Christ.' 1 Jn. i. 3. That is, our soul-fellowship; for it must not be understood of the body, though I believe that the body is much influenced when the soul has communion with God; but it is the soul, and that only, that at present is capable of having and maintaining of this blessed communion. But, I say, what a thing is this, that God, the great God, should choose to have fellowship and communion with the soul above all. We read, indeed, of the greatness of the angels, and how near also they are unto God; but yet there are not such terms that bespeak such familiar acts between God and angels, as to demonstrate that they have such communion with God as has, or as the souls of his people may have. Where has he called them his love, his dove, his fair one? and where, when he speaketh of them, doth he express a communion that they have with him by the similitude of conjugal love? I speak of what is revealed; the secret things belong to the Lord our God. Now by all this is manifest the greatness of the soul. Men of greatness and honour, if they have respect to their own glory, will not choose for their familiars the base and rascally crew of this world; but will single out for their fellows, fellowship, and communion, those that are most like themselves. True, the King has not an equal, yet he is for being familiar only with the nobles of the land; so God, with him none can compare; yet since the soul is by him singled out for his walking mate and companion, it is a sign it is the highest born, and that upon which the blessed Majesty looks, as upon that which is most meet to be singled out for communion with himself.

Should we see a man familiar with the King, we would, even of ourselves, conclude he is one of the nobles of the land; but this is not the lot of every soul —some have fellowship with devils, yet not because they have a more base original than those that lie in God's bosom, but they, through sin, are degenerate, and have chosen to be great with his enemy—but all these things show the greatness of the soul.

The soul a vessel for grace.

4. The souls of men are such as God counts worthy to be the vessels to hold his grace, the graces of the Spirit, in. The graces of the Spirit—what like them, or where here are they to be found, save in the souls of men only? 'Of his fulness have all we received, and grace for grace.' Jn. i. 16. Received, into what? into 'the hidden *part*,' as David calls it. Ps. li. 6. Hence the king's daughter is said to be 'all glorious within,' Ps. xlv. 13; because adorned and beautified with the graces of the Spirit. For that which David calls the hidden part is the inmost part of the soul; and it is, therefore, called the hidden part, because the soul is invisible, nor can any one living infallibly know what is in the soul but God himself. But, I say, the soul is the vessel into which this golden oil is poured, and that which holds, and is accounted worthy to exercise and improve the same. Therefore the soul is it which is said to love God—'Saw ye him whom my soul loveth?' Ca. iii. 3; and, therefore, the soul is that which exerciseth the spirit of prayer—'With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early.' Is. xxvi. 9. With the soul also men are said to believe, and into the soul God is said to put his fear. This is the vessel into which the wise virgins got oil, and out of which their lamps were supplied by the same. But what a thing, what a great

* One of the first revelations to our race was, that 'God breathed into his nostrils the breath of life, and man became a living soul.' And this great and important fact has, by tradition, extended over the whole of the human family.—Ed.

thing therefore is the soul, that that above all things that God hath created should be the chosen vessel to put his grace in. The body is the vessel for the soul, and the soul is the vessel for the grace of God. But,

The price of the soul.

5. The greatness of the soul is manifest by the greatness of the price that Christ paid for it, to make it an heir of glory; and that was his precious blood. 1 Co. vi. 20. 1 Pe. i. 18, 19. We do use to esteem of things according to the price that is given for them, especially when we are convinced that the purchase has not been made by the estimation of a fool. Now the soul is purchased by a price that the Son, the wisdom of God, thought fit to pay for the redemption thereof—what a thing, then, is the soul? Judge of the soul by the price that is paid for it, and you must needs confess, unless you count the blood that hath bought it an unholy thing, that it cannot but be of great worth and value. Suppose a prince, or some great man, should, on a sudden, descend from his throne, or chair of state, to take up, that he might put in his bosom, something that he had espied lying trampled under the feet of those that stand by; would you think that he would do this for an old horse shoe,* or for so trivial a thing as a pin or a point?† Nay, would you not even of yourselves conclude that that thing for which the prince, so great a man, should make such a stoop, must needs be a thing of very great worth? Why, this is the case of Christ and the soul. Christ is the prince, his throne was in heaven, and, as he sat there, he espied the souls of sinners trampled under the foot of the law and death for sin. Now, what doth he, but comes down from his throne, stoops down to the earth, and there, since he could not have the trodden-down souls without price, he lays down his life and blood for them. 2 Co. viii. 9. But would he have done this for inconsiderable things? No, nor for the souls of sinners neither, had he not valued them higher than he valued heaven and earth besides.‡ This, therefore, is another thing by which the greatness of the soul is known.

The soul immortal.

6. The soul is immortal, it will have a sensible being for ever, none can kill the soul. Lu xii. 4. Mat. x. 28. If all the angels in heaven, and all the men on earth, should lay all their strength together, they cannot kill or annihilate one soul. No, I will speak without fear, if it may be said, God *cannot* do what he *will not* do; then he cannot annihilate the soul; but, notwithstanding all his wrath, and the vengeance that he will inflict on sinful souls, they yet shall abide with sensible beings, yet to endure, yet to bear punishment. If anything could kill the soul, it would be death; but death cannot do it, neither first nor second; the first cannot, for when Dives was slain, as to his body by death, his soul was found alive in hell—'He lift up his eyes in hell, being in torment.' Lu. xvi. 23. The second death cannot do it, because it is said their worm never dies, but is always torturing them with his gnawing. Mar. ix. 44. But that could not be, if time, or lying in hell fire for ever, could annihilate the soul. Now, this also shows the greatness of the soul, that it is that which has an endless life, and that will, therefore, have a being endlessly. O what a thing is the soul!

The soul, then, is immortal, though not eternal. That is eternal that has neither beginning nor end, and, therefore, eternal is properly applicable to none but God; hence he is called the 'eternal God.' De. xxxiii. 27. Immortal is that which, though it hath a beginning, yet hath no end, it cannot die, nor cease to be; and this is the state of the soul. It cannot cease to have a being when it is once created; I mean, a living, sensible being. For I mean by living, only such a being as distinguishes it from annihilation or incapableness of sense and feeling. Hence, as the rich man is after death said to 'lift up his eyes in hell,' so the beggar is said, when he died, to be 'carried by the angels into Abraham's bosom.' Lu. xvi. 22, 23. And both these sayings must have respect to the souls of these men; for, as for their bodies, we know at present it is otherwise with them. The grave is their house, and so must be till the trumpet shall sound, and the heavens pass away like a scroll. Now, I say, the immortality of the soul shows the greatness of it, as the eternity of God shows the greatness of God. It cannot be said of any angel but that he is immortal, and so it is, and ought to be said of the soul. This, therefore, shows the greatness of the soul, in that it is as to abiding so like unto him.

'Tis the soul that acts the body.

7. But a word or two more, and so to conclude this head. The soul!—why, it is the soul that acteth the body in all these things, good or bad, that seem good and reasonable, or amazingly wicked. True, the acts and motions of the soul are only seen and heard in, and by the members and motions of the body, but the body is but a poor instrument, the soul is the great agitator and actor. 'The body

* 'An old horse shoe' may be mentioned, to throw utter contempt upon a custom, then very prevalent, and even now practised, of nailing an old horse shoe over the door of the house, to prevent a witch from entering. When will these absurd heathenish customs cease in Christian England?—Ed.

† 'A point,' the tag at the end of a lace.—Ed.

‡ Nothing can more fully display the transcendent worth and excellency of the soul, than these two considerations:—first, That, by the operation of the Eternal Spirit, it is made a habitation for God himself, and susceptible of communion and converse with God, nay, of being even filled with all the fulness of God; and, second, The infinite price that was paid for its redemption from sin and woe—the precious blood of the Son of God.—*Mason.*

without the spirit is dead.' Ja. ii. 26. All those famous arts, and works, and inventions of works, that are done by men under heaven, they are all the inventions of the soul, and the body, as acting and labouring therein, doth it but as a tool that the soul maketh use of to bring his invention unto maturity. Ec. vii. 29. How many things have men found out to the amazing of one another, to the wonderment of one another, to the begetting of endless commendations of one another in the world, while, in the meantime, the soul, which indeed is the true inventor of all, is overlooked, not regarded, but dragged up and down by every lust, and prostrate, and made a slave to every silly and beastly thing. O the amazing darkness that hath covered the face of the hearts of the children of men, that they cannot deliver their soul, nor say, '*Is there* not a lie in my right hand?' Is. xliv. 20, though they are so cunning in all other matters. Take man in matters that are abroad, and far from home, and he is the mirror of all the world; but take him at home, and put him upon things that are near him, I mean, that have respect to the things that concern his soul, and then you will find him the greatest fool that ever God made. But this must not be applied to the soul simply as it is God's creature, but to the soul sinful, as it has willingly apostatized from God, and so suffered itself to be darkened, and that with such thick and stupifying darkness, that it is bound up and cannot—it hath a napkin of sin bound so close before its eyes that it is not able—of itself—to look to, and after those things which should be its chiefest concern, and without which it will be most miserable for ever.

The soul capable of having to do with invisibles.

8. Further, as the soul is thus curious about arts and sciences, and about every excellent thing of this life, so it is capable of having to do with invisibles, with angels, good or bad, yea, with the highest and Supreme Being, even with the holy God of heaven. I told you before that God sought the soul of man to have it for his companion; and now I tell you that the soul is capable of communion with him, when the darkness that sin hath spread over its face is removed. The soul is an intelligent power, it can be made to know and understand depths, and heights, and lengths, and breadths, in those high, sublime, and spiritual mysteries that only God can reveal and teach; yea, it is capable of diving unutterably into them. And herein is God, the God of glory, much delighted and pleased—to wit, that he hath made himself a creature that is capable of hearing, of knowing, and of understanding of his mind, when opened and revealed to it. I think I may say, without offence to God or man, that one reason why God made the world was, that he might manifest himself, not only by, but to the works which he made; but, I speak with reverence, how could that be, if he did not also make some of his creatures capable of apprehending of him in those most high mysteries and methods in which he purposed to reveal himself? But then, what are those creatures which he hath made (unto whom when these things are shown) that are able to take them in and understand them, and so to improve them to God's glory, as he hath ordained and purposed they should, but souls? for none else in the visible world are capable of doing this but they. And hence it is that to them, and them only, he beginneth to reveal himself in this world. And hence it is that they, and they only, are gathered up to him where he is, for they are they that are called 'the spirits of just men made perfect,' He. xii. 23; the spirit of a beast goeth downward to the earth, it is the spirit of a man that goes upwards to God that gave it. Ec. iii. 21; xii. 7. For that, and that only, is capable of beholding and understanding the glorious visions of heaven; as Christ said, 'Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.' Ja. xvii. 24. And thus the greatness of the soul is manifest. True, the body is also gathered up into glory, but not simply for its own sake, or because that is capable of itself to know and understand the glories of its Maker; but that has been a companion with the soul in this world, has also been its house, its mantle, its cabinet and tabernacle here; it has also been it by which the soul hath acted, in which it hath wrought, and by which its excellent appearances have been manifested; and it shall also there be its copartner and sharer in its glory. Wherefore, as the body here did partake of soul excellencies, and was also conformed to its spiritual and regenerate principles; so it shall be hereafter a partaker of that glory with which the soul shall be filled, and also be made suitable by that glory to become a partaker and co-partner with it of the eternal excellencies which heaven will put upon it. In this world it is a gracious soul (I speak now of the regenerate), and in that world it shall be a glorious one. In this world the body was conformable to the soul as it was gracious, and in that world it shall be conformable to it as it is glorious; conformable, I say, by partaking of that glory that then the soul shall partake of; yea, it shall also have an additional glory to adorn, and make it yet the more capable of being serviceable to it, and with it in its great acts before God in eternal glory. Oh, what great things are the souls of the sons of men!

The soul capable of diving into the depths and mysteries of hell.

9. But again, as the soul is thus capable of enjoying God in glory, and of prying into these mysteries that are in him, so it is capable, with great

profundity, to dive into the mysterious depths of hell. Hell is a place and state utterly unknown to any in this visible world, excepting the souls of men; nor shall any for ever be capable of understanding the miseries thereof, save souls and fallen angels. Now, I think, as the joys of heaven stand not only in speculation, or in beholding of glory, but in a sensible enjoyment and unspeakable pleasure which these glories will yield to the soul, Ps. xvi. 11, so the torments of hell will not stand in the present lashes and strokes which by the flames of eternal fire God will scourge the ungodly with; but the torments of hell stand much, if not in the greatest part of them, in those deep thoughts and apprehensions, which souls in the next world will have of the nature and occasions of sin; of God, and of separation from him; of the eternity of those miseries, and of the utter impossibility of their help, ease, or deliverance for ever. O! damned souls will have thoughts that will clash with glory, clash with justice, clash with law, clash with itself, clash with hell, and with the everlastingness of misery; but the point, the edge, and the poison of all these thoughts will still be galling, and dropping, and spewing out their stings into the sore, grieved, wounded, and fretted place, which is the conscience, though not the conscience only; for I may say of the souls in hell, that they all over are but one wound, one sore! Miseries as well as mercies sharpen and make quick the apprehensions of the soul. Behold Spira in his book,* Cain in his guilt, and Saul with the witch of Endor, and you shall see men ripened, men enlarged and greatened in their fancies, imaginations, and apprehensions, though not about God, and heaven, and glory, yet about their loss, their misery, and their woe, and their hells. Is. xxxiii. 14. Ps. l. 3. Re. xiv. 10. Mar. ix. 44, 46.

The ability of the soul to bear.

10. Nor doth their ability to bear, if it be proper to say they bear those dolors which there for ever they shall endure, a little demonstrate their greatness. Everlasting burning, devouring fire, perpetual pains, gnawing worms, utter darkness, and the ireful words, face, and strokes of Divine and infinite justice will not, cannot, make this soul extinct, as I said before. I think it is not so proper to say the soul that is damned for sin doth bear these things, as to say it doth ever *sink* under them; and, therefore, their place of torment is called the bottomless pit, because they are ever sinking, and shall never come there where they will find any stay. Yet they live under wrath, but yet only so as to be sensible of it, as to smart and be in perpetual anguish, by reason of the intolerableness of their burden. But doth not their thus living, abiding, and retaining a being (or what you will call it), demonstrate the greatness and might of the soul? Alas! heaven and earth are short of this greatness, for these, though under less judgment by far, do fade and wax old like a moth-eaten garment, and, in their time, will vanish away to nothing. He. i.

Also, we see how quickly the body, when the soul is under a fear of the rebukes of justice, how soon, I say, it wastes, moulders away, and crumbleth into the grave; but the soul is yet strong, and abides sensible to be dealt withal for sin by everlasting burnings.

The might of the soul further shown.

11. The soul, by God's ordinance, while this world lasts, has a time appointed it to forsake and leave the body to be turned again to the dust as it was, and this separation is made by death, He. ix. 27; therefore, the body must cease for a time to have sense, or life, or motion; and a little thing brings it now into this state; but in the next world, the wicked shall partake of none of this; for the body and the soul being at the resurrection rejoined, this death, that once did rend them asunder, is for ever overcome and extinct; so that these two which lived in sin must for ever be yoked together in hell. Now, there the soul being joined to the body, and death, which before did separate them, being utterly taken away, the soul retains not only its own being, but also continueth the body to be, and to suffer sensibly the pains of hell, without those decays that it used to sustain.

And the reason why this death shall then be taken away is, because justice in its bestowing its rewards for transgressions may not be interrupted, but that body and soul, as they lived and acted in sin together, might be destroyed for sin in hell together. Mat. x. 28. Lu. xii. 5. Destroyed, I say, but with such a destruction, which, though it is everlasting, will not put a period to their sensible suffering the vengeance of eternal fire. 2 Th. i. 8, 9.

This death, therefore, though that also be the wages of sin, would now, were it suffered to continue, be a hinderance to the making known of the wrath of God, and also of the created power and might of the soul. (1.) It would hinder the making

* 'A Relation of the Fearful Estate of Francis Spira.' He had been a Protestant, but, for some unworthy motives, became a Papist, and was visited with the most awful compunctions of conscience. A poetical introduction thus describes the guilty wretch:—

'Reader, wou'dst see what, may you never feel,
Despair, racks, torments, whips of burning steel?
Behold this man, this furnace, in whose heart
Sin hath created hell. Oh! in each part
What flames appear;
His thoughts all stings; words swords;
Brimstone his breath;
His eyes flames; wishes curses; life a death;
A thousand deaths live in him, he not dead;
A breathing corpse, in living scalding lead.'

It is an awful account, and has added to it a narrative of the wretched end of John Child, a Bedford man, one of Bunyan's friends, who, to avoid persecution, conformed; was visited with black despair, and hung himself. A copy of this curious little book is in the editor's possession.—Ed.

known of the wrath of God, for it would take the body out of the way, and make it incapable of sensible suffering for sin, and so removing one of the objects of vengeance, the power of God's wrath would be so far undiscovered. (2.) It would also hinder the manifestation of the power and might of the soul, which is discovered much by its abiding to retain its own being while the wrath of God is grappling with it, and more by its continuing to the body a sensible being with itself.

Death, therefore, must now be removed, that the soul may be made the object of wrath without molestation or interruption. That the soul, did I say? yea, that soul and body both might be so. Death would now be a favour, though once the fruit of sin, and also the wages thereof, might it now be suffered to continue, because it would ease the soul of some of its burden; for a tormented body cannot but be a burden to a spirit, and so the wise man insinuates when he says, 'The spirit of a man will sustain his infirmity;' that is, bear up under it, but yet so as that it feels it a burden. We see that, because of the sympathy that is between body and soul, how one is burdened if the other be grieved. A sick body is a burden to the soul, and a wounded spirit is a burden to the body; 'a wounded spirit who can bear?' Pr. xviii. 14. But death must not remove this burden, but the soul must have the body for a burden, and the body must have the soul for a burden, and both must have the wrath of God for a burden. Oh, therefore, here will be burden upon burden, and all upon the soul, for the soul will be the chief seat of this burden! But thus much to show you the greatness of the soul.

[OF THE LOSS OF THE SOUL.]

THIRD, I shall now come to the third thing which was propounded to be spoken to; and that is, to show you what we are to understand by losing of the soul, or what the loss of the soul is—'What shall a man give in exchange for his soul?'

[*He that loseth his soul loseth himself.*]

First, The loss of the soul is a loss, in the nature of it, peculiar to itself. There is no such loss, as to the nature of loss, as is the loss of the soul; for that he that hath lost his soul has lost himself. In all other losses, it is possible for a man to save himself, but he that loseth his soul, loseth himself—'For what is a man advantaged, if he gain the whole world, and lose himself?' So Luke has it, ix. 25. Wherefore, the loss of the soul is a loss that cannot be paralleled. He that loseth himself, loseth his all, his lasting all; for himself is his all—his all in the most comprehensive sense. What mattereth it what a man gets, if by the getting thereof he loseth himself? Suppose a man goeth to the Indies for gold, and he loadeth his ship therewith; but at his return, that sea that carried him thither swallows him up—now, what has he got? But this is but a lean similitude with reference to the matter in hand—to wit, to set forth the loss of the soul. Suppose a man that has been at the Indies for gold should, at his return, himself be taken by them of Algiers, and there made a slave of, and there be hunger-bit, and beaten till his bones are broken,* what has he got? what is he advantaged by his rich adventure? Perhaps, you will say, he has got gold enough to obtain his ransom. Indeed this may be; and therefore no similitude can be found that can fully amplify the matter, 'for what shall a man give in exchange for his soul?' 'Tis a loss that standeth by itself, there is not another like it, or unto which it may be compared. 'Tis only like itself—'tis singular, 'tis the chief of all losses—the highest, the greatest loss. 'For what shall a man give in exchange for his soul?' A man may lose his wife, his children, his estate, his liberty, and his life, and have all made up again, and have all restored with advantage, and may, therefore, notwithstanding all these losses, be far enough off from losing of himself. Lu. xiv. 26. Mar. viii. 35. For he may lose his life, and save it; yea, sometimes the only way to save that, is to lose it; but when a man has lost himself, his soul, then all is gone to all intents and purposes. There is no word says, 'he that loses his soul shall save it;' but contrariwise, the text supposeth that a man has lost his soul, and then demands if any can answer it—'What shall a man give in exchange for his soul?' All, then, that he gains that loseth his soul is only this, he has gained a loss, he has purchased the loss of losses, he has nothing left him now but his loss; but the loss of himself, of his whole self. He that loseth his life for Christ, shall save it; but he that loseth himself for sin, and for the world, shall lose himself to perfection of loss; he has lost himself, and there is the full point.

There are several things fall under this first head, upon which I would touch a little.

(1.) He that has lost his soul has lost himself. Now, he that has lost himself is no more at his own dispose. While a man enjoys himself, he is at

He that has lost himself will never be more at his own dispose.

* Nothing more properly excited horror throughout Christendom, than the conduct of the Algerines in making slaves of their captives; because their victims had white skins, and were called Christians. Hundreds of thousands of pounds sterling were paid to redeem the *Christian* captives, and thus the pirates were strengthened to continue their ferocious deeds. Many contributed to those funds the very money which they derived from the negro slave trade; who, while they professed to execrate *white man* slavery, perpetrated the same barbarities upon their brethren of a different colour and caste. How strangely does sin pervert the understandings of men, who arrogate to themselves the highest grade of humanity and civilization!—ED.

his own dispose. A single man, a free man, a rich man, a poor man, any man that enjoys himself, is at his own dispose. I speak after the manner of men. But he that has lost himself is not at his own dispose. He is, as I may say, now out of his own hands; he has lost himself, his *soul-self*, his own self, his whole self, by sin, and wrath and hell hath found him; he is, therefore, now no more at his own dispose, but at the dispose of justice, of wrath, and hell; he is committed to prison, to hell prison, there to abide, not at pleasure, not as long and as little time as he will, but the term appointed by his judge: nor may he there choose his own affliction, neither for manner, measure, or continuance. It is God that will spread the fire and brimstone under him, it is God that will pile up wrath upon him, and it is God himself that will blow the fire. And 'the breath of the Lord, like a stream of brimstone, doth kindle it.' Is. xxx. 33. And thus it is manifest that he that has lost himself, his soul, is no more at his own dispose, but at the dispose of them that find him.

He that hath lost himself, is not at liberty to dispose of what he hath.

(2.) Again, as he that has lost himself is not at his own dispose, so neither is he at liberty to dispose of what he has; for the man that has lost himself, has something yet of his own. The text implies that his soul is his when lost, yea, when that and his all, himself, is lost; but as he cannot dispose of himself, so he cannot dispose of what he hath. Let me take leave to make out my meaning. If he that is lost, that has lost himself, has not, notwithstanding, something that in some sense may be called his own, then he that is lost is nothing. The man that is in hell has yet the powers, the senses, and passions of his soul; for not he nor his soul must be thought to be stripped of these; for then he would be lower than the brute; but yet all these, since he is there, are by God improved against himself; or, if you will, the point of this man's sword is turned against his own heart, and made to pierce his own liver.

The soul by being in hell loseth nothing of its aptness to think, its quickness to pierce, to pry, and to understand; nay, hell has ripened it in all these things; but, I say, the soul with its improvements as to these, or anything else, is not in the hand of him that hath lost himself to manage for his own advantage, but in the hand, and in the power, and to be disposed as is thought meet by him into whose revenging hand by sin he has delivered himself—to wit, in the hand of God. So, then, God now has the victory, and disposeth of all the powers, senses, and passions of the soul for the chastising of him that has lost himself. Now the understanding is only employed and improved in and about the apprehending of such things as will be like daggers at the heart—to wit, about justice, sin, hell, and eternity, to grieve and break the spirit of the damned; yea, to break, to wound, and to tear the soul in pieces. The depths of sin which the man has loved, the good nature of God whom the man has hated, the blessings of eternity which the soul has despised, shall now be understood by him more than ever, but yet so only, as to increase grief and sorrow, by improving of the good and of the evil of the things understood, to the greater wounding of the spirit; wherefore now, every touch that the understanding shall give to the memory will be as a touch of a red-hot iron, or like a draught of scalding lead poured down the throat. The memory also letteth these things down upon the conscience with no less terror and perplexity. And now the fancy or imagination doth start and stare like a man by fears bereft of wits, and doth exercise itself, or rather is exercised by the hand of revenging justice, so about the breadth and depth of present and future punishments, as to lay the soul as on a burning rack. Now also the judgment, as with a mighty maul, driveth down the soul in the sense and pangs of everlasting misery into that pit that has no bottom; yea, it turneth again, and, as with a hammer, it riveteth every fearful thought and apprehension of the soul so fast that it can never be loosed again for ever and ever. Alas! now the conscience can sleep, be dull, be misled, or flatter, no longer; no, it must now cry out; understanding will make it, memory will make it, fancy or imagination will make it. Now, I say, it will cry out of sin, of justice, and of the terribleness of the punishment that hath swallowed him up that has lost himself. Here will be no forgetfulness; yet nothing shall be thought on but that which will wound and kill; here will be no time, cause, or means for diversion; all will stick and gnaw like a viper. Now the memory will go out to where sin was heretofore committed, it will also go out to the word that did forbid it. The understanding also, and the judgment too, will now consider of the pretended necessity that the man had to break the commandments of God, and of the seasonableness of the cautions and of the convictions which were given him to forbear, by all which more load will be laid upon him that has lost himself; for here all the powers, senses, and passions of the soul must be made self-burners, self-tormentors, self-executioners, by the just judgment of God; also all that the will shall do in this place shall be but to wish for ease, but the wish shall only be such as shall only seem to lift up, for the cable rope of despair shall with violence pull him down again. The will indeed will wish for ease, and so will the mind, &c., but all these wishers will by wishing arrive to no more advantage but to make despair, which is the most twinging stripe of hell, to cut yet deeper into the whole soul of him that has lost himself; wherefore, after all that can be wished

for, they return again to their burning chair, where they sit and bewail their misery. Thus will all the powers, senses, and passions of the soul of him that has lost himself be out of his own power to dispose for his advantage, and will be only in the hand and under the management of the revenging justice of God. And herein will that state of the damned be worse than it is now with the fallen angels; for though the fallen angels are now cast down to hell, in chains, and sure in themselves at last to partake of eternal judgment, yet at present they are not so bound up as the damned sinners shall be; for notwithstanding their chains, and their being the prisoners of the horrible hells, yet they have a kind of liberty granted them, and that liberty will last till the time appointed, to tempt, to plot, to contrive, and invent their mischiefs, against the Son of God and his. Job i. 7; ii. 2. And though Satan knows that this at last will work for his future condemnation, yet at present he finds it some diversion to his trembling mind, and obtains, through his so busily employing of himself against the gospel and its professors, something to sport and refresh himself withal; yea, and doth procure to himself some small crumbs of minutes of forgetfulness of his own present misery, and of the judgment that is yet to pass upon him; but this privilege will then be denied to him that has lost himself; there will be no cause nor matter for diversion; there it will, as in the old world, rain day and night fire and brimstone from the Lord out of heaven upon them. Re. xiv. 10, 11. Misery is fixed; the worm will be always sucking at, and gnawing of, their soul; also, as I have said afore, all the powers, senses, and passions of the soul will throw their darts inwards, yea, of God will be made to do it, to the utter, unspeakable, and endless torment of him that has lost himself. Again,

They cannot sit down by the loss.

(3.) All therefore that he that has lost himself can do is, to sit down by the loss. Do I say, he can do this? —oh! if that could be, it would be to such, a mercy; I must therefore here correct myself—That they cannot do; for to sit down by the loss implies a patient enduring; but there will be no such grace as patience in hell with him that has lost himself; here will also want a bottom for patience—to wit, the providence of God; for a providence of God, though never so dismal, is a bottom for patience to the afflicted; but men go not to hell by providence, but by sin. Now sin being the cause, other effects are wrought; for they that go to hell, and that there miserably perish, shall never say it was God by his providence that brought them hither, and so shall not have that on which to lean and stay themselves.

They shall justify God, and lay the fault upon themselves, concluding that it was sin with which their souls did voluntarily work—yea, which their souls did suck in as sweet milk—that is the cause of this their torment. Now this will work after another manner, and will produce quite another thing than patience, or a patient enduring of their torment; for their seeing that they are not only lost, but have lost themselves, and that against the ordinary means that of God was provided to prevent that loss; yea, when they shall see what a base thing sin is, how that it is the very worst of things, and that which also makes all things bad, and that for the sake of that they have lost themselves, this will make them fret, and gnash, and gnaw with anger themselves; this will set all the passions of the soul, save love, for that I think will be stark dead, all in a rage, all in a self-tormenting fire. You know there is nothing that will sooner put a man into and manage his rage against himself, than will a full conviction in his conscience that by his own only folly, and that against caution, and counsel, and reason to the contrary, he hath brought himself into extreme distress and misery. But how much more will it make this fire burn when he shall see all this is come upon him for a toy, for a bauble, for a thing that is worse than nothing!

Why, this is the case with him that has lost himself; and therefore he cannot sit down by the loss, cannot be at quiet under the sense of his loss. For sharply and wonderful piercingly, considering the loss of himself, and the cause thereof, which is sin, he falls to a tearing of himself in pieces with thoughts as hot as the coals of juniper, and to a gnashing upon himself for this; also the Divine wisdom and justice of God helpeth on this self-tormentor in his self-tormenting work, by holding the justice of the law against which he has offended, and the unreasonableness of such offence, continually before his face. For if, to an enlightened man who is in the door of hope, the sight of all past evil practices will work in him 'vexation of spirit,' to see what fools we were, Ec. i. 14; how can it but be to them that go to hell a vexation only to understand the report, the report that God did give them of sin, of his grace, of hell, and of everlasting damnation, and yet that they should be such fools to go thither? Is. xxviii. 19. But to pursue this head no further, I will come now to the next thing.

[*The loss of the soul a double loss.*]

Secondly, As the loss of the soul is, in the nature of the loss, a loss peculiar to itself, so the loss of the soul is a double loss; it is, I say, a loss that is double, lost both by man and God; man has lost it, and by that loss has lost himself; God has lost it, and by that loss it is cast away. And to make this a little plainer unto you, I suppose it will be readily granted that men do lose their souls. But now how doth God lose it? The soul is God's as

well as man's—man's because it is of themselves; God's because it is his creature; God has made us this soul, and hence it is that all souls are his. Je. xxxviii. 16; Eze. xviii. 4.

Now the loss of the soul doth not only stand in the sin of man, but in the justice of God. Hence he says, 'What is a man advantaged, if he gain the whole world, and lose himself, or be cast away.' Lu. ix. 25. Now this last clause, 'or be cast away,' is not spoken to show what he that has lost his soul has done, though a man may also be said to cast away himself; but to show what God will do to those that have lost themselves, what God will add to that loss. God will not cast away a righteous man, but God will cast away the wicked, such a wicked one as by the text is under our consideration. Job viii. 20. Mat. xiii. 50. This, then, is that which God will add, and so make the sad state of them that lose themselves double. The man for sin has lost himself, and God by justice will cast him away; according to that of Abigail to David, 'The soul of my lord,' said she, 'shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, *as out* of the middle of a sling.' 1 Sam. xxv. 29. So that here is God's hand as well as man's; man's by sin, and God's by justice. God shall cast them away; wherefore in the text above mentioned he doth not say, or cast away himself, as meaning the act of the man whose soul is lost; but, 'or be cast away.' Lu. ix. 25. Supposing a second person joining with the man himself in the making up of the greatness of the loss of the soul—to wit, God himself, who will verily cast away that man who has lost himself. God shall cast them away—that is, exclude them his favour or protection, and deliver them up to the due reward of their deed! He shall shut them out of his heaven, and deliver them up to their hell; he shall deny them a share in his glory, and shall leave them to their own shame; he shall deny them a portion in his peace, and shall deliver them up to the torments of the devil, and of their own guilty consciences; he shall cast them out of his affection, pity, and compassion, and shall leave them to the flames that they by sin have kindled, and to the worm, or biting cockatrice, that they themselves have hatched, nursed, and nourished in their bosoms. And this will make their loss double, and so a loss that is loss to the uttermost, a loss above every loss. A man may cast away himself, and not be cast away of God; a man may be cast away by others, and not be cast away of God; yea, what way soever a man be cast away, if he be not cast away for sin, he is safe, he is yet found, and in a sure hand. But for a man so to lose himself as by that loss to provoke God to cast him away too, this is fearful.

The casting away, then, mentioned in Luke, is a casting away by the hand of God, by the revenging hand of God; and it supposeth two things—1. God's abhorrence of such a soul. 2. God's just repaying of it for its wickedness by way of retaliation.

1. It supposeth God's abhorrence of the soul. That which we abhor, that we cast from us, and put out of our favour and respect with disdain, and a loathing thereof. So when God teacheth Israel to loathe and abhor their idols, he bids them 'to cast away their very covering as a stinking and menstruous cloth, and to say unto it, Get you hence.' Is. xxx. 22. 'He shall gather the good into vessels, and cast the bad away.' Mat. xiii. 48; xxv. 41. Cast them out of my presence. Well, but whither must they go? The answer is, Into hell, into utter darkness, into the fire that is prepared for the devil and his angels. Wherefore, to be cast away, to be cast away of God, it showeth unto us God's abhorrence of such souls, and how vile and loathsome such are in his divine eyes. And the similitude of Abigail's sling, mentioned before, doth yet further show us the greatness of this abhorrence—'The souls of thine enemies,' said she, 'God shall sling out as out of the middle of a sling.' When a man casts a stone away with a sling, then he casteth it furthest from him, for with a sling he can cast a stone further than by his hand. 'And he,' saith the text, 'shall cast them away as with a sling.' But that is not all, neither; for it is not only said that he shall sling away their souls, but that he shall sling them away as 'out of the middle of a sling.' When a stone is placed, to be cast away, just in the middle of a sling, then doth the slinger cast it furthest of all. Now God is the slinger, abhorrence is his sling, the lost soul is the stone, and it is placed in the very middle of the sling, and is from thence cast away. And, therefore, it is said again, that 'such shall go into utter, outer darkness'—that is, furthest off of all. This therefore shows us how God abhors that man that for sin has lost himself. And well he may; for such an one has not only polluted and defiled himself with sin; and that is the most offensive thing to God under heaven; but he has abused the handiwork of God. The soul, as I said before, is the workmanship of God, yea, the top-piece that he hath made in all the visible world; also he made it for to be delighted with it, and to admit it into communion with himself. Now for man thus to abuse God; for a man to take his soul, which is God's, and prostrate it to sin, to the world, to the devil, and every beastly lust, flat against the command of God, and notwithstanding the soul was also his; this is horrible, and calls aloud upon that God whose soul this is to abhor, and to show, by all means possible, his abhorrence of such an one.

2. As this casting of them away supposeth God's abhorrence of them, so it supposeth God's just

repaying of them for their wickedness by way of retaliation.

God all the time of the exercise of his long-suffering and forbearance towards them, did call upon them, wait upon them, send after them by his messengers, to turn them from their evil ways; but they despised at, they mocked, the messengers of the Lord. Also they shut their eyes, and would not see; they stopped their ears, and would not understand; and did harden themselves against the beseeching of their God. Yea, all that day long he did stretch out his hand towards them, but they chose to be a rebellious and gainsaying people; yea, they said unto God, 'Depart from us;' and 'what *is* the Almighty' that we should pray unto him? Ho. xi. 2. Ro. xvi. 21. Job xxi. 14, 15. Mal. iii. 14.

And of all these things God takes notice, writes them down, and seals them up for the time to come, and will bring them out and spread them before them, saying, I have called, and you have refused; I have stretched out mine hand, and no man regarded; I have exercised patience, and gentleness, and long-suffering towards you, and in all that time you despised me, and cast me behind your back; and now the time, and the exercise of my patience, when I waited upon you, and suffered your manners, and did bear your contempts and scorns, is at an end; wherefore I will now arise, and come forth to the judgment that I have appointed.

But, Lord, saith the sinner, we turn now.

But now, saith God, turning is out of season; the day of my patience is ended.

But, Lord, says the sinner, behold our cries.

But you did not, says God, behold nor regard my cries.

But, Lord, saith the sinner, let our beseeching find place in thy compassions.

But, saith God, I also beseeched, and I was not heard.

But, Lord, says the sinner, our sins lie hard upon us.

But I offered you pardon when time was, says God, and then you did utterly reject it.

But, Lord, says the sinner, let us therefore have it now.

But now the door is shut, saith God.

And what then? Why, then, by way of retaliation, God will serve them as they have served him; and so the wind-up of the whole will be this—they shall have like for like. Time was when they would have none of him, and now will God have none of them. Time was when they cast God behind their back, and now he will cast away their soul. Time was when they would not heed his calls, and now he will not heed their cries. Time was when they abhorred him, and now his soul also loatheth them. Zec. xi. 8. This is now by way of retaliation—like for like, scorn for scorn, repulse for repulse, contempt for contempt; according to that which is written, 'Therefore it is come to pass, *that* as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord.' Zec. vii. 13. And thus I have also showed you that the loss of the soul is double—lost by man, lost by God.

But oh! who thinks of this? who, I say, that now makes light of God, of his Word, his servants, and ways, once dreams of such retaliation, though God to warn them hath even, in the day of his patience, threatened to do it in the day of his wrath, saying, 'Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.' Pr. i. 24–28. I will do unto them as they have done unto me; and what unrighteousness is in all this? But,

[*The loss of the soul most fearful.*]

Thirdly, As the loss of the soul is a loss peculiar to itself, and a loss double, so, in the third place, it is a loss most fearful, because it is a loss attended with the most heavy curse of God. This is manifest both in the giving of the rule of life, and also in, and at the time of execution for, the breach of that rule. It is manifest at the giving of the rule —'Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.' De. xxvii. 26. Ga. iii. 10. It is also manifest that it shall be so at the time of execution—'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' Mat. xxv. 41. What this curse is, none do know so well as God that giveth it, and as the fallen angels, and the spirits of damned men that are now shut up in the prison of hell, and bear it. But certainly it is the chief and highest of all kind of curses. To be cursed in the basket and in the store, in the womb and in the barn, in my cattle and in my body, are but fleabitings to this, though they are also insupportable in themselves; only in general it may be described thus. But to touch upon this curse, it lieth in a deprivation of all good, and in a being swallowed up of all the most fearful miseries that a holy, and just, and eternal God can righteously inflict, or lay upon the soul of a sinful man. Now let Reason here come in and exercise itself in the most exquisite manner; yea, let him now count up all, and all manner of curses and torments that a reasonable and an immortal soul is, or can be made cap-

able of, and able to suffer under, and when he has done, he shall come infinitely short of this great anathema, this master curse which God has reserved amongst his treasuries, and intends to bring out in that day of battle and war, which he purposeth to make upon damned souls in that day.* And this God will do, partly as a retaliation, as the former, and partly by way of revenge. 1. By way of retaliation: 'As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.' Again, 'As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones; let it be unto him as a garment *which* covereth him, and for a girdle wherewith he is girded continually.' Ps. cix. 17–19. '*Let* this,' saith Christ,† '*be* the reward of mine adversaries from the Lord.' &c. 2. As this curse comes by way of retaliation, so it cometh by way of revenge. God will right the wrongs that sinners have done him, will repay vengeance for the despite and reproach wherewith they have affronted him, and will revenge the quarrel of his covenant. And the beginning of revenges are terrible, De. xxxii. 41, 42; what, then, will the whole execution be, when he shall come in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of Jesus Christ? And, therefore, this curse is executed in wrath, in jealousy, in anger, in fury; yea, the heavens and the earth shall be burned up with the fire of that jealousy in which the great God will come, when he cometh to curse the souls of sinners, and when he cometh to defy the ungodly, 2 Th. i. 7–9.

It is little thought of, but the manner of the coming of God to judge the world declares what the souls of impenitent sinners must look for then. It is common among men, when we see the form of a man's countenance changed, when we see fire sparkle out of his eyes, when we read rage and fury in every cast of his face, even before he says aught, or doth aught either, to conclude that some fearful thing is now to be done. Da. iii. 19, 23. Why, it is said of Christ when he cometh to judgment, that the heavens and the earth fly away, as not being able to endure his looks, Re. xx. 11, 12; that his angels are clad in flaming fire, and that the elements melt with fervent heat; and all this is, that the perdition of ungodly men might be completed, from the presence of the Lord, in the heat of his anger, from the glory of his power. 2 Pe. iii. 7. 2 Th. i. 8, 9. Therefore, God will now be revenged, and so ease himself of his enemies, when he shall cause curses like millstones to fall as thick as hail on 'the hairy scalp of such a one as goeth on still in his trespasses.' Ps. lxviii. 21. But,

[*The loss of the soul a loss everlasting.*]

Fourthly, As the loss of the soul is a loss peculiar to itself, a loss double, and a loss most fearful, so it is a loss everlasting. The soul that is lost is never to be found again, never to be recovered again, never to be redeemed again. Its banishment from God is everlasting; the fire in which it burns, and by which it must be tormented, is a fire that is ever, everlasting fire, everlasting burnings; the adder, the snake, the stinging worm, dieth not, nor is the fire quenched; and this is a fearful thing. A man may endure to touch the fire with a short touch, and away; but to dwell with everlasting burnings, that is fearful. Oh, then, what is dwelling with them, and in them, for ever and ever! We use to say, light burdens far carried are heavy; what, then, will it be to bear that burden, that guilt, that the law and the justice and wrath of God will lay upon the lost soul for ever? Now tell the stars, now tell the drops of the sea, and now tell the blades of grass that are spread upon the face of all the earth, if thou canst; and yet sooner mayest thou do this than count the thousands of millions of thousands of years that a damned soul shall lie in hell. Suppose every star that is now in the firmament was to burn, by himself, one by one, a thousand years apiece, would it not be a long while before the last of them was burned out? and yet sooner might that be done than the damned soul be at the end of punishment.

There are three things couched under this last head that will fill up the punishment of a sinner. 1. The first is, that it is everlasting. 2. The second is, that, therefore, it will be impossible for the souls in hell ever to say, Now we are got half way through our sorrows. 3. The third is, and yet every moment they shall endure eternal punishment.

1. The first I have touched upon already, and, therefore, shall not enlarge; only I would ask the wanton or unthinking sinner, whether twenty, or thirty, or forty years of the deceitful pleasures of sin is so rich a prize, as that a man may well venture the ruins that everlasting burnings will make upon his soul for the obtaining of them, and living a few moments in them. Sinner, consider this before I go any further, or before thou readest one line more. If thou hast a soul, it concerns thee; if there be a hell, it concerns thee; and if there be

---

* These awful denunciations are so many proofs of the immutability of the justice and of the Word of God.—Ed.

† 'Saith Christ;' Peter, in Ac. i. 20, applies this Psalm to Christ, when the Jews cried, 'His blood be upon us and upon our children;' then did they put on the envenomed garment which has tormented them ever since. It is girded about their loins; the curse has penetrated like water, and entered the very bones like oil. How awful will be the state of those who crucify him afresh, and again put him to open shame!—*Horsley*.

a God that can and will punish the soul for sin everlastingly in hell, it concerns thee; because,

2. In the second place, it will be impossible for the damned soul ever to say, I am now got half way through my sorrows. That which has no end, has no middle. Sinner, make a round circle, or ring, upon the ground, of what bigness thou wilt; this done, go thy way upon that circle, or ring, until thou comest to the end thereof; but that, sayest thou, I can never do; because it has no end. I answer, but thou mayest as soon do that as wade half way through the lake of fire that is prepared for impenitent souls. Sinner, what wilt thou take to make a mountain of sand that will reach as high as the sun is at noon? I know thou wilt not be engaged in such a work; because it is impossible thou shouldst ever perform it. But I dare say the task is greater when the sinner has let out himself to sin for a servant; because the wages is everlasting burnings. I know thou mayest perform thy service; but the wages, the judgment, the punishment is so endless, that thou, when thou hast been in it more millions of years than can be numbered, art not, nor never yet shalt be, able to say, I am half way through it. And yet,

3. That soul shall partake every moment of that punishment that is eternal. 'Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.' Jude 7.

(1.) They shall endure eternal punishment in the nature of punishment. There is no punishment here wherewith one man can chastise another that can deserve a greater title than that of transient, or temporary punishment; but the punishment there is eternal, even in every stripe that is given, and in every moment that it grappleth with the soul; even every twinge, every gripe, and every stroke that justice inflicteth, leaveth anguish that, in the nature of punishment, is eternal behind it. It is eternal, because it comes from God, and lasts for ever and ever. The justice that inflicts it has not a beginning, and it is this justice in the operations of it that is always dealing with the soul.

(2.) All the workings of the soul under this punishment are such as cause it, in its sufferings, to endure that which is eternal. It can have no thought of the end of punishment, but it is presently recalled by the decreed gulf that bindeth them under perpetual punishment. The great fixed gulf, they know, will keep them in their present place, and not suffer them to go to heaven. Lu. xvi. 26. And now there is no other place but heaven or hell to be in; for then the earth, and the works that are therein, will be burned up. Read the text, 'But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.' 2 Pe. iii. 10. If, then, there will be no third place, it standeth in their minds, as well as in God's decree, that their punishments will be eternal; so, then, sorrows, anguish, tribulation, grief, woe, and pain, will, in every moment of its abiding upon the soul, not only flow from thoughts of what has been and what is, but also from what will be, and that for ever and ever. Thus every thought that is truly grounded in the cause and nature of their state will roll, toss, and tumble them up and down in the cogitations and fearful apprehensions of the lastingness of their damnation. For, I say, their minds, their memories, their understandings, and consciences, will all, and always, be swallowed up with 'for ever;' yea, they themselves will, by the means of these things, be their own tormentors for ever.

(3.) There will not be spaces, as days, months, years, and the like, as now; though we make bold so to speak, the better to present our thoughts to each other's capacities; for then there shall be time no longer; also, day and night shall then be come to an end. 'He hath compassed the waters with bounds, until the day and night come to an end.' Job xxvi. 10. Until the end of light with darkness. Now when time, and day, and night, are come to an end, then there comes in eternity, as there was before the day, and night, or time, was created; and when this is come, punishment nor glory must none of them be measured by days, or months, or years, but by eternity itself. Nor shall those concerned either in misery or glory reckon of their now new state, as they used to reckon of things in this world; but they shall be suited in their capacities, in their understandings and apprehensions, to judge and count of their condition according as will best stand with their state in eternity.*

Could we but come to an understanding of things done in heaven and hell, as we understand how things are done in this world, we should be strangely amazed to see how the change of places and of conditions has made a change in the understandings of men, and in the manner of their enjoyment of things. But this we must let alone till the next world, and until our launching into it; and then, whether we be of the right or left hand

* How awfully inconceivable is that eternal death that never dieth; that final end that never endeth—an immortal death—a soul-murdering life—ever dying, but never dead; were the mountains and rocks to fall upon and crush them, still eternity would intervene between them and death. Oh that grace may be given to ransom our souls from the doom we have deserved!—Ed.

ones, we shall well know the state and condition of both kingdoms. In the meantime, let us addict ourselves to the belief of the Scriptures of truth, for therein is revealed the way to that of eternal life, and how to escape the damnation of the soul. Mat. xxv. 33. But thus much for the loss of the soul, unto which let me add, for a conclusion, these verses following:—

These cry, alas! but all in vain;
They stick fast in the mire;
They would be rid of present pain,
Yet set themselves on fire.

Darkness is their perplexity,
Yet do they hate the light;
They always see their misery,
Yet are themselves, all night.

They are all dead, yet live they do,
Yet neither live nor die;
They die to weal, and live to woe—*
This is their misery.

Now will confusion so possess
These monuments of ire,
And so confound them with distress,
And trouble their desire,

That what to think, or what to do,
Or where to lay their head,
They know not: 'tis the damned's woe
To live, and yet be dead.

These castaways would fain have life,
But know they never shall;
They would forget their dreadful plight.
But that sticks fast'st of all.

God, Christ, and heav'n, they know are best,
Yet dare not on them think;
They know the saints enjoy their rest,
While they their tears do drink.

[OF THE CAUSE OF THE LOSS OF THE SOUL.]

FOURTH, And now I am come to the fourth thing—that is, to show you the *cause* of the loss of the soul. That men have souls, that souls are great things, that souls may be lost, this I have showed you already; wherefore I now proceed to show you the cause of this loss. The cause is laid down in the 18th chapter of Ezekiel, in these words—'Behold, all souls,' says God, 'are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.' ver. 4.

[*Sin the cause of the loss of the soul.*]

First, It is sin, then, or sinning against God, that is the cause of dying, of damning in hell fire, for that must be meant by dying; otherwise, to die, according to our ordinary acceptation of the notion, the soul is not capable of, it being indeed immortal, as hath been afore asserted. So, then, the soul that sinneth—that is, and persevering in the same—that soul shall die, be cast away, or damned; yea, to ascertain us of the undoubted truth of this, the Holy Ghost doth repeat it again, and that in this very chapter, saying, 'The soul that sinneth, it shall die.' ver. 20. Now, the soul may divers ways be said to sin against God; as,

1. In its receiving of sin into its bosom, and in its retaining and entertaining of it there. Sin must first be received before it can act in, or be acted by, the soul. Our first parents first received it in the suggestion or motion, and then acted it. Now it is not here to be disputed when sin was received by the soul, so much as whether ever the soul received sin; for if the soul has indeed received sin into itself, then it has sinned, and by doing so, has made itself an object of the wrath of God, and a firebrand of hell. I say, I will not here dispute when sin was received by the soul, but it is apparent enough that it received it betimes, because in old time every child that was brought unto the Lord was to be redeemed, and that at a month old, Ex. xiii. 13; xxxiv. 20. Nu. xviii. 15, 16; which, to be sure, was very early, and implied that then, even then, the soul in God's judgment stood before him as defiled and polluted with sin. But although I said I will not dispute at what time the soul may be said to receive sin, yet it is evident that it was precedent to the redemption made mention of just before, and so before the person redeemed had attained to the age of a month. And that God might, in the language of Moses, give us to see cause of the necessity of this redemption, he first distinguisheth, and saith, 'The firstling of a cow, or the firstling of a sheep, or the firstling of a goat,' did not need this redemption, for they were clean, or holy. But the firstborn of men, who was taken in lieu of the rest of the children, and the 'firstling of unclean beasts, thou shalt surely redeem,' saith He. But why was the firstborn of men coupled with unclean beasts, but because they were both unclean? But how? I answer, The beast was unclean by God's ordination, but the other was unclean by sin. Now, then, it will be demanded, how a soul, before it was a month old, could receive sin to the making of itself unclean? I answer, There are two ways of receiving, one active, the other passive; this last is the way by which the soul at first receiveth sin, and by so receiving, becometh culpable, because polluted and defiled by it. And this passive way

* 'Weal;' wealth, happiness, prosperity; 'wherefore taking comfort and boldness, partly of your graces and benevolent inclination toward the universal *weal* of your subjects, partly inflamed with zeal, I have now enterprized to describe, in our vulgar tongue, the form of a just public *weal*.'—*Sir T. Elyot. Dedication of the Governor to Henry VIII.*—ED.

of receiving is often mentioned in scripture. Thus the pans received the ashes, Ex. xxvii. 3; thus the molten sea received three thousand baths, 2 Ch. iv. 5; thus the ground receiveth the seed, Mat. xiii. 20–23; and this receiving is like that of the wool which receiveth the dye, either black, white, or red; and as the fire that receiveth the water till it be all quenched therewith; or as the water receiveth such stinking and poisonous matter into it, as for the sake of it, it is poured out and spilt upon the ground. But whence should the soul thus receive sin? I answer, from the body, while it is in the mother's belly; the body comes from polluted man, and therefore is polluted. Ps. li. 5.—'Who can bring a clean *thing* out of an unclean?' Job xiv. 4. The soul comes from God's hand, and therefore as so is pure and clean; but being put into this body, it is tainted, polluted, and defiled with the taint, stench, and filth of sin; nor can this stench and filth be by man purged out, when once from the body got into the soul; sooner may the blackamoor change his skin, or the leopard his spots, than the soul, were it willing, might purge itself of this pollution. 'Though thou wash thee with nitre, and take thee much soap, *yet* thine iniquity is marked before me, saith the Lord God.' Je. ii. 22.

2. But as I said, the soul has not only received sin, but retains it, holds it, and shows no kind of resistance. It is enough that the soul is polluted and defiled, for that is sufficient to provoke God to cast it away; for which of you would take a cloth annoyed with stinking, ulcerous sores, to wipe your mouth withal, or to thrust it into your bosoms? and the soul is polluted with far worse pollution than any such can be. But this is not all; it retains sin as the wool retains the dye, or as the infected water receives the stench or poisonous scent; I say, it retains it willingly; for all the power of the soul is not only captivated by a seizure of sin upon the soul, but it willingly, heartily, unanimously, universally falleth in with the natural filth and pollution that is in sin, to the estranging of itself from God, and an obtaining of an intimacy and compliance with the devil.

Now this being the state and condition of the soul from the belly,* yea, from before it sees the light of this world, what can be concluded but that God is offended with it? For how can it otherwise be, since there is holiness and justice in God? Hence those that are born of a woman, whose original is by carnal conception with man, are said to be as serpents so soon as born. 'The wicked (and all at first are so) go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: *they are* like the deaf adder, *that* stoppeth her ear.' Ps. lviii. 3, 4. They go astray from the belly; but that they would not do, if aught of the powers of their soul were unpolluted. 'But their poison is like the poison of a serpent.' Their poison — what is that? Their pollution, their original pollution, that is as the poison of a serpent —to wit, not only deadly, for so poison is, but also hereditary. It comes from the old one, from the sire and dam; yea, it is also now become connatural to and with them, and is of the same date with the child as born into the world. The serpent has not her poison, in the original of it, either from imitation or from other infective things abroad, though it may by such things be helped forward and increased; but she brings it with her in her bowels, in her nature, and it is to her as suitable to her present condition as is that which is most sweet and wholesome to other of the creatures. So, then, every soul comes into the world as poisoned with sin; nay, as such which have poison connatural to them; for it has not only received sin as the wool has received the dye, but it retaineth it. The infection is got so deep, it has taken the *black* so effectually, that the fire, the very fire of hell, can never purge the soul therefrom.

And that the soul has received this infection thus early, and that it retains it so surely, is not only signified by children coming into the world besmeared in their mother's blood, and by the first-born's being redeemed at a month old, but also by the first inclinations and actions of children when they are so come into the world. Ex. xvi. Who sees not that lying, pride, disobedience to parents, and hypocrisy, do put forth themselves in children before they know that they do either well or ill in so doing, or before they are capable to learn either of these arts by imitation, or seeing understandingly the same things done first by others? He that sees not that they do it naturally from a principle, from an inherent principle, is either blinded, and has retained his darkness by the same sin as they, or has suffered himself to be swayed by a delusion from him who at first infused this spawn of sin into man's nature.

Nor doth the averseness of children to morality a little demonstrate what has been said; for as it would make a serpent sick, should one give it a strong antidote against his poison, so then are children, and never more than then, disturbed in their minds, when a strict hand and a stiff rein by moral discipline is maintained over and upon them. True, sometimes restraining grace corrects them, but that is not of themselves; but more oft hypocrisy is the great and first moving wheel to all their seeming compliances with admonitions, which indulgent parents are apt to overlook, yea, and sometimes, through unadvisedness, to count for the principles of grace. I speak now of that which comes before conversion. But as I said before, I

* 'From the belly,' from its birth.

would not now dispute, only I have thought good thus to urge these things to make my assertion manifest, and to show what is the cause of the damnation of the soul.

3. Again; as the soul receives sin, and retains it, so it also doth entertain it—that is, countenance, smile upon, and like its complexion and nature well. A man may detain—that is, hold fast—a thing which yet he doth not regard; but when he entertains, then he countenances, likes, and delights in the company. Sin, then, is first received by the soul, as has been afore explained, and by that reception is polluted and defiled. This makes it hateful in the eyes of justice; it is now polluted. Then, secondly, this sin is not only received, but retained—that is, it sticks so fast, abides so fixedly in the soul, that it cannot be gotten out; this is the cause of the continuation of abhorrence; for if God abhors because there is a being of sin there, it must needs be that he should continue to abhor, since sin continues to have a being there. But then, in the third place, sin is not only received, detained, but entertained by the now defiled and polluted soul; wherefore this must needs be a cause of the continuance of anger, and that with aggravation. When I say, entertained, I do not mean as men entertain their enemies, with small and great shot,* but as they entertain those whom they like, and those that are got into their affections.† And therefore the wrath of God must certainly be let out upon the soul, to the everlasting damnation of it.

Now that the soul doth thus entertain sin, is manifest by these several particulars—

(1.) It hath admitted it with complacence and delight into every chamber of the soul; I mean, it has been delightfully admitted to an entertainment by all the powers or faculties of the soul. The soul hath chosen it rather than God; it also, at God's command, refuseth to let it go; yea, it chooseth that doctrine, and loveth it best, since it must have a doctrine, that has most of sin and baseness in it. Is. lxv. 12; lxvi. 3. They 'say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits.' Is. xxx. 10. These are signs that the soul with liking hath entertained sin; and if there be at any time, as indeed there is, a warrant issued out from the mouth of God to apprehend, to condemn, and mortify sin, why then,

(2.) These shifts the souls of sinners do presently make for the saving of sin from those things that by the Word men are commanded to do unto it—

(*a*) They will, if possible, hide it, and not suffer it to be discovered. 'He that hideth his sins‡ shall not prosper.' Pr. xxviii. 13. And again, they hide it, and refuse to let it go. Job xx. 12, 13. This is an evident sign that the soul has a favour for sin, and that with liking it, entertains it.

(*b*) As it will hide it, so it will excuse it, and plead that this and that piece of wickedness is no such evil thing; men need not be so nice, and make such a pother§ about it, calling those that cry out so hotly against it, men more nice than wise. Hence the prophets of old used to be called madmen, and the world would reply against their doctrine, Wherein have we been so wearisome to God, and what have we spoken so much against him? Mal. i. 6, 7; iii. 8, 13.

(*c*) As the soul will do this, so to save sin, it will cover it with names of virtue, either moral or civil; and of this God greatly complains, yea, breaks out into anger for this, saying, 'Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; and put bitter for sweet, and sweet for bitter!' Is. v. 20.

(*d*) If convictions and discovery of sin be so strong and so plain, that the soul cannot deny but that it is sin, and that God is offended therewith; then it will give flattering promises to God that it will indeed put it away; but yet it will prefix a time that shall be long first, if it also then at all performs it, saying, Yet a little sleep, yet a little slumber, yet a little folding of sin in mine arms, till I am older, till I am richer, till I have had more of the sweetness and the delights of sin. Thus, 'their soul delighteth in their abominations.' Is. lxvi. 3.

(*e*) If God yet pursues, and will see whether this promise of putting sin out of doors shall be fulfilled by the soul, why then, it will be partial in God's law; it will put away some, and keep some; put away the grossest, and keep the finest; put away those that can best be spared, and keep the most profitable for a help at a pinch. Mal. ii. 9.

(*f*) Yea, if all sin must be abandoned, or the soul shall have no rest, why then, the soul and sin will part (with such a parting as it is), even as Phaltiel parted with David's wife, with an ill will and a sorrowful mind; or as Orpha left her mother, with a kiss. 2 Sa. iii. 16. Ru. i. 14.

(*g*) And if at any time they can, or shall, meet with each other again, and nobody never the wiser, O, what courting will be betwixt sin and the soul?

---

* Bunyan having been engaged in the civil war, accounts for his using this military idea.—Ed.

† God hates not the sinner, but the sin; the glorious provision made for salvation, proves his good will to sinful souls. This will be 'the worm that dieth not,' to sinners to reflect, that, in rejecting the inviting promises of God, they have sealed their own condemnation.—*Mason.*

‡ 'Hideth his sins,' is quoted from the Genevan, or Puritan version.—Ed.

§ 'Pother;' to be, or cause to be, as one involved in dust, in a cloud; to perplex, to puzzle, to confound.—Ed.

And this is called doing of things in the dark. Ezek. viii. 12.

By all these, and many more things that might be instanced, it is manifest that sin has a friendly entertainment by the soul, and that therefore the soul is guilty of damnation; for what do all these things argue, but that God, his Word, his ways, and graces, are out of favour with the soul, and that sin and Satan are its only pleasant companions? But,

[*How sin, by the help of the soul, destroys it.*]

Secondly, That I may yet show you what a great thing sin is with the soul that is to be damned, I will show how sin, by the help of the soul, is managed, from the motion of sin, even till it comes to the very act; for sin cannot come to an *act* without the help of the soul. The body doth little here, as I shall further show you anon.

There is then a motion of sin presented to the soul (and whether presented by sin itself, or the devil, we will not at this time dispute); motions of sin, and motions to sin there are, and always the end of the motions of sin are to prevail with the soul to help that motion into an act. But, I say, there is a motion to sin moved to the soul; or, as James calls it, a conception. Now behold how the soul deals with this motion in order to the finishing of sin, that death might follow. Ro. vii. 5.

1. This motion is taken notice of by the soul, but is not resisted nor striven against, only the soul lifts up its eyes upon it, and sees that there is present a motion to sin, a motion of sin presented to the soul, that the soul might midwife it from the conception into the world.

2. Well, notice being taken that a motion to sin is present, what follows but that the fancy or imagination of the soul taketh it home to it, and doth not only look upon it and behold it more narrowly, but begins to trick and trim up the sin to the pleasing of itself and of all the powers of the soul. That this is true, is evident, because God findeth fault with the imagination as with that which lendeth to sin the first hand, and that giveth to it the first lift towards its being helped forward to act. 'And God saw that the wickedness of man *was* great in the earth.' Ge. vi. 5, 12, 13. That is, many abominable actions were done; for all flesh had corrupted God's way upon the earth. But how came this to be so? Why, every imagination of the thoughts, or of the motions that were in the heart to sin, was evil, only evil, and that continually. The imagination of the thoughts was evil —that is, such as tended not to deaden or stifle, but such as tended to animate and forward the motions or thoughts of sin into action. Every imagination of the thoughts—that which is here called a thought, is, by Paul to the Romans, called a motion. Now the imagination should, and would, had it been on God's side, so have conceived of this motion of and to sins, as to have presented it in all its features so ugly, so ill favoured, and so unreasonable a thing to the soul, that the soul should forthwith have let down the sluice, and pulled up the drawbridge, put a stop, with greatest defiance, to the motion now under consideration; but the imagination being defiled, it presently, at the very first view or noise of the motion of sin, so acted as to forward the bringing the said motion or thought into act. So, then, the thought of sin, or motion thereto, is first of all entertained by the imagination and fancy of the soul, and thence conveyed to the rest of the powers of the soul to be condemned, if the imagination be good; but to be helped forward to the act, if the imagination be evil. And thus the evil imagination helpeth the motion of and to sin towards the act, even by dressing of it up in that guise and habit that may best delude the understanding, judgment, and conscience; and that is done after this manner: suppose a motion of sin to commit fornication, to swear, to steal, to act covetously, or the like, be propounded to the fancy and imagination; the imagination, if evil, presently dresseth up this motion in that garb that best suiteth with the nature of the sin. As, if it be the lust of uncleanness, then is the motion to sin drest up in all the imaginable pleasurableness of that sin; if to covetousness, then is the sin drest up in the profits and honours that attend that sin; and so of theft and the like; but if the motion be to swear, hector, or the like, then is that motion drest up with valour and manliness; and so you may count of the rest of sinful motions; and thus being trimmed up like a Bartholomew baby,* it is presented to all the rest of the powers of the soul, where with joint consent it is admired and embraced, to the firing and inflaming all the powers of the soul.

And hence it is that men are said to inflame themselves with their idols under every green tree. Is. lvii. 5. 'And to be as fed horses, neighing after their neighbour's wife.' Je. v. 8. For the imagination is such a forcible power, that if it putteth forth itself to dress up and present a thing to the soul, whether that thing be evil or good, the rest of the faculties cannot withstand it. Therefore, when David prayed for the children of Israel, he said, 'I have seen with joy thy people, which are pre-

* This is an allusion to a custom, nearly obsolete, originating in the feast of tabernacles, of sacrificing to Vacina at the harvest home. The Papists substituted St. Bartholomew for the heathen goddess. Upon his day, the harvest being completed, an image of straw was carried about, called the corn, or Bartholomew, baby; and masters, mistresses, men, and maidens danced and rioted together; thus, under the guise of harmless joy, much evil was perpetrated.—Ed.

sent here, to offer willingly unto thee;' that is, for preparations to build the temple. 'O Lord God,' saith he, 'keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.' 1 Ch. xxix. 17, 18. He knew that as the imagination was prepared, so would the soul be moved, whether by evil or good; therefore as to this, he prays that their imagination might be engaged always with apprehensions of the beauteousness of the temple, that they might always, as now, offer willingly for its building.

But, as I said, when the imagination hath thus set forth sin to the rest of the faculties of the soul, they are presently entangled, and fall into a flame of love thereto; this being done, it follows that a purpose to pursue this motion, till it be brought unto act, is the next thing that is resolved on. Thus Esau, after he had conceived of that profit that would accrue to him by murdering of his brother, fell the next way into a resolve to spill Jacob's blood. And Rebecca sent for Jacob, and said unto him, 'Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.' Ge. xxvii. 42. See also Je. xlix. 30. Nor is this purpose to do an evil without its fruit, for he comforted himself in his evil purpose: 'Esau, as touching thee, doth comfort himself, *purposing* to kill thee.'

The purpose, therefore, being concluded, in the next place the invention is diligently set to work to find out what means, methods, and ways, will be thought best to bring this purpose into practice, and this motion to sin into action. Esau invented the death of his brother when his father was to be carried to his grave. Ge. xxvii. 41. David purposed to make Uriah father his bastard child by making of him drunk. 2 Sa. xi. 13. Amnon purposed to ravish Tamar, and the means that he invented to do it were by feigning himself sick. Absalom purposed to kill Amnon, and invented to do it at a feast. 2 Sa. xiii. 32. Judas purposed to sell Christ, and invented to betray him in the absence of the people. Lu. xxii. 3–6. The Jews purposed to kill Paul, and invented to entreat the judge of a blandation* to send for him, that they might murder him as he went. Ac. xxiii. 12–15.

Thus you see how sin is, in the motion of it, handed through the soul—first, it comes into the fancy or imagination, by which it is so presented to the soul, as to inflame it with desire to bring it into act; so from this desire the soul proceedeth to a purpose of enjoying, and from a purpose of enjoying to inventing how, or by what means, it had best to attempt the accomplishing of it.

But, further, when the soul has thus far, by its wickedness, pursued the motion of sin to bring it into action, then to the last thing; to wit, to endeavours, to take the opportunity, which, by the invention, is judged most convenient; so to endeavours it goes, till it has finished sin, and finished, in finishing of that, its own fearful damnation. 'Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.' Ja. i. 15.

And who knows, but God and the soul, how many lets, hinderances, convictions, fears, frights, misgivings, and thoughts of the judgment of God, all this while are passing and repassing, turning and returning, over the face of the soul? how many times the soul is made to start, look back, and tremble, while it is pursuing the pleasure, profit, applause, or preferment that sin, when finished, promiseth to yield unto the soul? for God is such a lover of the soul, that he seldom lets it go on in sin, but he cries to it, by his Word and providences, 'Oh! do not this abominable thing that I hate!' Je. xliv. 4; especially at first, until it shall have hardened itself, and so provoked him to give it up in sin-revenging judgment to its own ways and doings, which is the terriblest judgment under heaven; and this brings me to the third thing, the which I now will speak to.

3. As the soul receives, detains, entertains, and willy worketh to bring sin from the motion into act, so it abhorreth to be controlled and taken off of this work—'My soul loathed them,' says God, 'and their soul also abhorred me.' Zec. xi. 8. My soul loathed them, because they were so bad; and their souls abhorred me, because I am so good. Sin, then, is the cause of the loss of the soul; because it hath set the soul, or, rather, because the soul of love to sin hath set itself against God. 'Woe unto their soul, for they have rewarded evil unto themselves.' Is. iii. 9.

[*Through sin the soul sets itself against God.*]

Third, That you may the better perceive that the soul, through sin, has *set itself against God*, I will propose, and speak briefly to, these two things:—I. The law. II. The gospel.

I. *For the law.* God has given it for a rule of life, either as written in their natures, or as inserted in the holy Scriptures; I say, for a rule of life to all the children of men. But what have men done, or how have they carried it to this law of their Creator; let us see, and that from the mouth of God himself. 1. 'They have not hearkened unto my words.' Je. vi. 19. 2. 'They have forsaken my law.' Je. ix. 13. 3. They 'have forsaken me, and have not kept my law.' Je. xvi. 11. 4. They have not 'walked in my law, nor in my statutes.' Je. xliv. 4. 5. 'Her priests have violated my law.' Eze. xxii. 26. 6. And, saith God, 'I have written to

* 'A blandation,' an obsolete word, which means wheedling, flattering speeches, soft words.—Ed.

him the great things of my law, *but* they were counted as a strange thing.' Ho. viii. 12.

Now, whence should all this disobedience arise? Not from the unreasonableness of the commandment, but from the opposition that is lodged in the soul against God, and the enmity that it entertains against goodness. Hence the apostle speaks of the enmity, and says, that men are enemies in their minds, their souls, as is manifest by wicked works. Col. i. 21. This, if men went no further, must needs be highly provoking to a just and holy God; yea, so highly offensive is it, that, to show the heat of his anger, he saith, 'Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil,' and this evil with a witness, 'of the Jew first, and also of the Gentile,' that doth evil. Ro. ii. 8, 9. That breaketh the law; for that evil he is crying out against now. But,

II. *To speak of the gospel*, and of the carriage of sinful souls towards God under that dispensation.

The gospel is a revelation of a sovereign remedy, provided by God, through Christ, for the health and salvation of those that have made themselves objects of wrath by the breach of the law of works; this is manifest by all the Scripture. But how doth the soul carry it towards God, when he offereth to deal with it under and by this dispensation of grace? Why, just as it carried it under the law of works; they oppose, they contradict, they blaspheme, and forbid that this gospel be mentioned. Ac. xiii. 45; xvii. 6. What higher affront or contempt can be offered to God, and what greater disdain can be shown against the gospel? 2 Ti. ii. 25. 1 Th. ii. 14–16. Yet all this the poor soul, to its own wrong, offereth against the way of its own salvation; as it is said in the Word of truth, 'He that sinneth against me wrongeth his own soul: all they that hate me love death.' Pr. viii. 36.

But, further, the soul despiseth not the gospel in that revelation of it only, but the great and chief bringer thereof, with the manner, also, of his bringing of it. The Bringer, the great Bringer of the gospel, is the good Lord Jesus Christ himself; he came and preached peace to them that the law proclaimed war against; he 'came and preached peace to them that were afar off, and to them that were nigh.' Ep. ii. 17. And it is worth your observation to take notice how he came, and that was, and still is, as he is set forth in the word of the gospel; to wit, first, as making peace himself to God for us in and by the blood of his cross; and then, as bearing (as set out by the gospel) the very characters of his sufferings before our faces in every tender of the gospel of his grace unto us. And to touch a little upon the dress in which, by the gospel, Christ presenteth himself unto us while he offereth unto sinful souls his peace, by the tenders thereof.

1. He is set forth as born for us, to save our souls. Is. ix. 6. Lu. ii. 9–12. 2. He is set forth before us as bearing of our sins for us, and suffering God's wrath for us. 1 Co. xv. 3. Ga. iii. 13. 3. He is set forth before us as fulfilling the law for us, and as bringing of everlasting righteousness to us for our covering. Ro. x. 4. Da. ix. 24.

Again, as to the manner of his working out the salvation of sinners for them, that they might have peace and joy, and heaven and glory, for ever. (1.) He is set forth as sweating of blood while he was in his agony, wrestling with the thoughts of death, which he was to suffer for our sins, that he might save the soul. Lu. xxii. 44. (2.) He is set forth as crying, weeping, and mourning under the lashes of justice that he put himself under, and was willing to bear for our sins. He. v. 7. (3.) He is set forth as betrayed, apprehended, condemned, spit on, scourged, buffeted, mocked, crowned with thorns, crucified, pierced with nails and a spear, to save the soul from being betrayed by the devil and sin; to save it from being apprehended by justice, and condemned by the law; to save it from being spit on, in a way of contempt, by holiness; to save it from being scourged with guilt of sins, as with scorpions; to save it from being continually buffeted by its own conscience; to save it from being mocked at by God; to save it from being crowned with ignominy and shame for ever; to save it from dying the second death; to save it from wounds and grief for ever.

Dost thou understand me, sinful soul? He wrestled with justice, that thou mightest have rest; he wept and mourned, that thou mightest laugh and rejoice; he was betrayed, that thou mightest go free; was apprehended, that thou mightest escape; he was condemned, that thou mightest be justified; and was killed, that thou mightest live; he wore a crown of thorns, that thou mightest wear a crown of glory; and was nailed to the cross, with his arms wide open, to show with what freeness all his merits shall be bestowed on the coming soul; and how heartily he will receive it into his bosom!

Further, all this he did of mere good will, and offereth the benefit thereof unto thee freely; yea, he cometh unto thee, in the word of the gospel, with the blood running down from his head upon his face, with his tears abiding upon his cheeks, with the holes as fresh in his hands and his feet, and as with the blood still bubbling out of his side, to pray thee to accept of the benefit, and to be reconciled to God thereby. 2 Co. v. But what saith the sinful soul to this? I do not ask what he saith with his lips, for he will assuredly flatter God with his mouth; but what doth his actions

and carriages declare as to his acceptance of this incomparable benefit? For 'a wicked man speaketh with his feet, and teacheth with his fingers.' Pr. vi. 12, 13. With his feet—that is, by the way he goeth; and with his fingers—that is, by his acts and doings. So, then, what saith he by his goings, by his acts and doings, unto this incomparable benefit, thus brought unto him from the Father, by his only Son, Jesus Christ? What saith he? Why, he saith that he doth not at all regard this Christ, nor value the grace thus tendered unto him in the gospel.

1. He saith, that he regardeth not this Christ, that he seeth nothing in him why he should admit him to be entertained in his affections. Therefore the prophet, speaking in the person of sinners, says, 'He (Christ) hath no form nor comeliness, and when we shall see him, *there is* no beauty that we should desire him;' and then adds, to show what he meaneth by his thus speaking, saying, 'he is despised and rejected of men.' Is. liii. 2, 3. All this is spoken with reference to his person, and it was eminently fulfilled upon him in the days of his flesh, when he was hated, maligned, and persecuted to death by sinners; and is still fulfilled in the souls of sinners, in that they cannot abide to think of him with thoughts that have a tendency in them to separate them and their lusts asunder, and to the making of them to embrace him for their darling, and the taking up of their cross to follow him. All this sinners speak out with loud voices, in that they stop their ears and shut their eyes as to him, but open them wide and hearken diligently to anything that pleaseth the flesh, and that is a nursery to sin. But,

2. As they despise, and reject, and do not regard his person, so they do not value the grace that he tendereth unto them by the gospel; this is plain by that indifferency of spirit that always attends them when, at any time, they hear thereof, or when it is presented unto them.

I may safely say, that the most of men who are concerned in a trade, will be more vigilant in dealing with a twelvepenny customer than they will be with Christ when he comes to make unto them, by the gospel, a tender of the incomparable grace of God. Hence they are called fools, because a price is put into their hands to get wisdom, and they have no heart unto it. Pr. xvii. 16. And hence, again, it is that that bitter complaint is made, 'But my people would not hearken to my voice; and Israel would none of me.' Ps. lxxxi. 11. Now, these things being found, as practised by the souls of sinners, must needs, after a wonderful manner, provoke; wherefore, no marvel that the heavens are bid to be astonished at this, and that damnation shall seize upon the soul for this. Je. ii.

And, indeed, the soul that doth thus by practice, though with his mouth—as who doth not?—he shall show much love, he doth, interpretatively, say these things:—

(1.) That he loveth sin better than grace, and darkness better than light, even as our Lord Jesus Christ hath showed, 'And this is the condemnation, that light is come into the world, and men loved darkness more than light (as is manifest), because their deeds were evil.' Jo. iii. 19.

(2.) They do, also, by their thus rejecting of Christ and grace, say, that for what the law can do to them, they value it not; they regard not its thundering threatenings, nor will they shrink when they come to endure the execution thereof; wherefore God, to deter them from such bold and desperate ways, that do, interpretatively, fully declare that they make such desperate conclusions, insinuates that the burden of the curse thereof is intolerable, saying, 'Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I, the Lord, have spoken *it*, and will do *it*.' Eze. xxii. 14.

(3.) Yea, by their thus doing, they do as good as say that they will run the hazard of a sentence of death at the day of judgment, and that they will, in the meantime, join issue, and stand a trial at that day with the great and terrible God. What else means their not hearkening to him, their despising of his Son, and the rejecting of his grace; yea, I say again, what else means their slighting of the curse of the law, and their choosing to abide in their sins till the day of death and judgment? And thus I have showed you the causes of the loss of the soul; and, assuredly, these things are no fables.

Objection. But some may object, and say, But you denounce all against the soul; the soul, as if the body were in no fault at all; or, as if there were no punishment assigned for the body.

Answer 1. The soul must be the part punished, because the soul is that which sins. 'Every sin that a man doeth is without the body,' fornication or adultery excepted. 1 Co. vi. 18. 'Is without the body;' that is, as to the wilily inventing, contriving, and finding out ways to bring the motions of sin into action. For, alas! what can the body do as to these? It is in a manner wholly passive; yea, altogether as to the lusting and purposing to do the wickedness, excepting the sin before excepted; ay, and not excepting that, as to the rise of that sin; for even that, with all the rest, ariseth and proceedeth out of the heart—the soul; 'For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man.' Mar. vii. 21–23. That is, the outward man. But a

difference must always be put betwixt defiling and being defiled, that which defileth being the worst; not but that the body shall have its share of judgment, for body and soul must be destroyed in hell. Lu. xii. 4, 5. Mat. x. 28. The body as the instrument, the soul as the actor; but oh! the soul, the soul, the soul is the sinner; and, therefore, the soul, as the principal, must be punished.

And that God's indignation burneth most against the soul appears in that death hath seized upon every soul already; for the Scripture saith, that every natural or unconverted man is dead. Ep. ii. 1–3. Dead! How? Is his body dead? No, verily; his body liveth, but his soul is dead. 1 Ti. v. 6. Dead! But with what death? Dead to God, and to all things gospelly good, by reason of that benumbing, stupifying, and senselessness, that, by God's just judgment for and by sin, hath swallowed up the soul. Yea, if you observe, you shall see that the soul goeth first, or before, in punishment, not only by what has been said already, in that the soul is first made a partaker of death, but in that God first deals with the soul by convictions, yea, and terrors, perhaps, while the body is well; or, in that he giveth up the soul to judicial hardness and further blindness, while he leaveth the body to do his office in the world; yea, and also when the day of death and dissolution is come, the body is spared, while the soul is tormented in unutterable torment in hell. And so, I say, it shall be spared, and the clods of the valley shall be sweet unto it, while the soul mourneth in hell for sin. It is true, at the day of judgment, because that is the last and final judgment of God on men, then the body and soul shall be re-united, or joined together again, and shall then, together, partake of that recompence for their wickedness which is meet. When I say, the body is spared and the soul tormented, I mean not that the body is not then, at death, made to partake of the wages of sin, 'for the wages of sin *is* death.' Ro. vi. 23. But I mean, the body partakes then but of temporal death, which, as to sense and feeling, is sometimes over presently, and then resteth in the grave, while the soul is tormenting in hell. Yea, and why is death suffered to slay the body? I dare say, not chiefly for that the indignation of God most burneth against the body; but the body being the house for the soul in this world, God even pulls down this body, that the soul may be stript naked, and being stript, may be carried to prison, to the place where damned souls are, there to suffer in the beginning of suffering, that punishment that will be endless.

Answer 2. Therefore, the soul must be the part most sorely punished, because justice must be distributed with equity. God is a God of knowledge and judgment; by him actions are weighed; actions in order to judgment. 1 Sa. ii. Now, by weighing of actions, since he finds the soul to have the deepest hand in sin; and he says that he hath so, of equity the soul is to bear the burden of punishment. 'Shall not the Judge of all the earth do right' in his famous distributing of judgment? Ge. xviii. 25. 'He will not lay upon man more *than right*, that he should enter into judgment with God.' Job xxxiv. 23. The soul, since deepest in sin, shall also be deepest in punishment. 'Shall one man sin,' said Moses, 'and wilt thou be wroth with all the congregation?' Nu. xvi. 22. He pleads here for equity in God's distributing of judgment; yea, and so exact is God in the distribution thereof, that he will not punish heathens so as he will punish Jews; wherefore he saith, 'Of the Jew first,' or chiefly, 'and also of the Gentile.' Ro. ii. 9. Yea, in hell he has prepared several degrees of punishment for the several sorts or degrees of offenders; And some 'shall receive greater damnation.' Lu. xx. 47. And will it not be unmeet for us to think, since God is so exact in all his doings, that he will, without his weights and measures, give to soul and body, as I may say, carelessly, not severally, their punishments, according to the desert and merit of each?

Answer 3. The punishment of the soul in hell must needs, to be sure, as to degree, differ from the punishment of the body there. When I say, differ, I mean, must needs be greater, whether the body be punished with the same fire with the soul, or fire of another nature. If it be punished with the same fire, yet not in the same way; for the fire of guilt, with the apprehensions of indignation and wrath, are most properly felt and apprehended by the soul, and by the body by virtue of its union with the soul; and so felt by the body, if not only, yet, I think, mostly, by way of sympathy with the soul; and the cause, we say, is worse than the disease; and if the wrath of God, and the apprehensions of it, as discharging itself for sin, and the breach of the law, be that with which the soul is punished, as sure it is; then the body is punished by the effects, or by those influences that the soul, in its torments, has upon the body, by virtue of that great oneness and union that is between them.

But if there be a punishment prepared for the body distinct in kind from that which is prepared for the soul, yet it must be a punishment inferior to that which is prepared for the soul; not that the soul and body shall be severed, but, being made of things distinct, their punishments will be by that which is most suitable to each. I say, it must be inferior, because nothing can be so hot, so tormenting, so intolerably insupportable, as the quickest apprehensions of, and the immediate sinking under, that guilt and indignation that is propor-

tionable to the offence. Should all the wood, and brimstone, and combustible matter on earth be gathered together for the tormenting of one body, yet that cannot yield that torment to that which the sense of guilt and burning-hot application of the mighty indignation of God will do to the soul; yea, suppose the fire wherewith the body is tormented in hell should be seven times hotter than any of our fire; yea, suppose it, again, to be seven times hotter than that which is seven times hotter than ours, yet it must, suppose it be but created fire, be infinitely short, as to tormenting operations, of the unspeakable wrath of God, when in the heat thereof he applieth it to, and doth punish, the soul for sin in hell therewith. So, then, whether the body be tormented with the same fire wherewith the soul is tormented, or whether the fire be of another kind, yet it is not possible that it should bear the same punishment as to degree, because, or for the causes that I have showed. Nor, indeed, is it meet it should, because the body has not sinned so, so grievously as the soul has done; and God proportioneth the punishment suitable to the offence.

Answer 4. With the soul by itself are the most quick and suitable apprehensions of God and his wrath; wherefore, that must needs be made partaker of the sorest punishment in hell; it is the soul that now is most subtle at discerning, and it is the soul that will be so; then conscience, memory, understanding, and mind; these will be the seat of torment, since the understanding will let wrath immediately upon these, from what it apprehends of that wrath; conscience will let in the wrath of God immediately upon these, from what it fearfully feels of that wrath; the memory will then, as a vessel, receive and retain up to the brim of this wrath, even as it receiveth by the understanding and conscience, the cause of this wrath, and considers of the durableness of it; so, then, the soul is the seat and receiver of wrath, even as it was the receiver and seat of sin; here, then, is sin and wrath upon the soul, the soul in the body, and so soul and body tormented in hell fire.

Answer 5. The soul will be most tormented, because strongest; the biggest burden must lie upon the strongest part, especially since, also, it is made capable of it by its sin. The soul must bear its own punishment, and a great part of the body's too, forasmuch as, so far as apprehension goes, the soul will be quicker at that work than the body. The body will have its punishment to lie mostly in feeling, but the soul in feeling and apprehending both. True, the body, by the help of the soul, will see too, but the soul will see yet abundantly further. And good reason that the soul should bear part of the punishment of the body, because it was through its allurements that the body yielded to help the soul to sin. The devil presented sin, the soul took it by the body, and now devil, and soul, and body, and all must be lost, cast away; that is, damned in hell for sin; but the soul must be the burden bearer.

Objection. But you may say, Doth not this give encouragement to sinners to give way to the body to be in all its members loose, and vain, and wicked, as instruments to sin?

Answer. No; forasmuch as the body shall also have his share in punishment. For though I have said the soul shall have more punishment than the body, yet I have not said, that the body shall at all be eased by that; no, the body will have its due. And for the better making out of my answer further, consider of these following particulars:—

(1.) The body will be the vessel to hold a tormented soul in; this will be something; therefore man, damned man, is called a vessel of wrath, a vessel, and that in both body and soul. Ro. ix. 22. The soul receiveth wrath into itself, and the body holdeth that soul that has thus received, and is tormented with, this wrath of God. Now the body being a vessel to hold this soul that is thus possessed with the wrath of God, must needs itself be afflicted and tormented with that torment, because of its union with the body; therefore the Holy Ghost saith, 'His flesh upon him shall have pain, and his soul within him shall mourn.' Job xiv. 22. Both shall have their torment and misery, for that both joined hand in hand in sin, the soul to bring it to the birth, and the body to midwife it into the world; therefore it saith again, with reference to the body, 'Let the curse come into his bowels like water, and like oil into his bones.' Let it be unto him as the garment *which* covereth him, and for a girdle, &c. Ps. cix. 17–19. The body, then, will be tormented as well as the soul, by being a vessel to hold that soul in that is now possessed and distressed with the unspeakable wrath and indignation of the Almighty God, and this will be a great deal, if you consider,

(2.) That the body, as a body, will, by reason of its union with the soul, be as sensible, and so as capable in its kind, to receive correction and torment as ever, nay, I think more; for if the quickness of the soul giveth quickness of sense to the body, as in some case, at least, I am apt to think it doth, then forasmuch as the soul will now be most quick, most sharp in apprehension, so the body, by reason of union and sympathy with the soul, will be most quick and most sharp as to sense. Indeed, if the body should not receive and retain sense, yea, all its senses, by reason of its being a vessel to hold the soul, the torment of the soul could not, as torment, be ministered to the body, no

more than the fire tormented the king of Babylon's furnace. Da. iii. Or than the king of Moab's lime kiln was afflicted because the king of Edom's bones were burnt to lime therein. Am. ii. 1. But now the body has received again its senses, now therefore it must, yea, it cannot choose but must feel that wrath of God that is let out, yea, poured out like floods of water into the soul.* Remember also, that besides what the body receiveth from the soul by reason of its union and sympathy therewith, there is a punishment, and instruments of punishment, though I will not pretend to tell you exactly what it is, prepared for the body for its joining with the soul in sin, therewith to be punished; a punishment, I say, that shall fall immediately upon the body, and that such an one as will most fitly suit with the nature of the body, as wrath and guilt do most fitly suit the nature of the soul.

(3.) Add to these, the durable condition that the body in this state is now in with the soul. Time was when the soul died, and the body lived, and that the soul was tormented while the body slept and rested in the dust; but now these things are past; for at the day of judgment, as I said, these two shall be re-united, and that which once did separate them, be destroyed; then of necessity they must abide together, and, as together, abide the punishment prepared for them; and this will greaten the torment of the body.

Death was once the wages of sin, and a grievous curse; but might the damned meet with it in hell, they would count it a mercy, because it would separate soul and body, and not only so, but take away all sense from the body, and make it incapable of suffering torment; yea, I will add, and by that means give the soul some ease; for without doubt, as the torments of the soul extend themselves to the body, so the torments of the body extend themselves to the soul; nor can it be otherwise, because of union and sympathy. But death, natural death, shall be destroyed, and there shall be no more natural death, no, not in hell. 1 Co. xv. 26. And now it shall happen to men, as it hath done in less and inferior judgments. They shall seek death, and desire to die, and death shall not be found by them. Job iii. 21; Re. ix. 6. Thus therefore they must abide together; death that used to separate them asunder is now slain—1. Because it was an enemy in keeping Christ's body in the grave; and, 2. Because a friend to carnal men in that, though it was a punishment in itself, yet while it lasted and had dominion over the body of the wicked, it hindered them of that great and just judgment which for sin was due unto them; and this is the third discovery of the manner and way of punishing of the body. But,

(4.) There will then be such things to be seen and heard, which the eye and the ear—to say no more than has been said of the sense of feeling—will see and hear, that will greatly aggravate the punishment of the body in hell; for though the eye is the window, and the ear a door for the soul to look out at, and also to receive in by, yet whatever goeth in at the ear or the eye leaves influence upon the body, whether it be that which the soul delighteth in, or that which the soul abhorreth; for as the eye affecteth the heart, or soul, La. iii. 51, so the eye and ear, by hearing and beholding, doth oft-times afflict the body. 'When I heard, my belly trembled - rottenness entered into my bones.' Hab. iii. 16.

Now, I say, as the body after its resurrection, to damnation, to everlasting shame and contempt, Da. xii. 2; Jn. v. 29, will receive all its senses again, so it will have matter to exercise them upon, not only to the letting into the soul those aggravations which they by hearing, feeling, and seeing are capable to let in thither, but, I say, they will have matter and things to exercise themselves upon for the helping forward of the torment of the body. Under temporal judgments of old, the body as well as the soul had no ease, day nor night, and that not only by reason of what was felt, but by reason of what was heard and seen. 'In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning!' De. xxviii. 67. 1. 'For the fear of thine heart, wherewith thou shalt fear;' 2. 'And for the sight of thine eyes, which thou shalt see.' Nay, he tells them a little before, that they should be mad for the sight of their eyes which they should see. ver. 34.

See! why, *what* shall they see? Why, themselves in hell, with others like them; and this will be a torment to their body. There is bodily torment, as I said, ministered to the body by the senses of the body. What think you? If a man saw himself in prison, in irons, upon the ladder, with the rope about his neck, would not this be distress to the body, as well as to the mind? To the body, doubtless. Witness the heavy looks, the shaking legs, trembling knees, pale face, and beating and aching heart;† how much more, then, when men shall see themselves in the most dreadful

* Knowing the certainty that this wrath to the uttermost will be poured out, our blessed Lord exhorts all to 'fear God, who is able to destroy both body and soul in hell.' In that doleful pit, the soul, re-united to the body, will suffer under the outpourings of Divine wrath.—*Mason.*

† Bunyan probably here refers to his own experience when he was in prison, and was threatened by the judge to be hung for not going to the parish church. 'I thought with myself, if I should make a scrabbling shift to clamber up the ladder, yet I should, either with quaking or other symptoms of faintings, give occasion to the enemy to reproach the way of God. I was ashamed to die with a pale face and tottering knees in such a cause as this.'—*Grace Abounding*, No. 334.—Ed.

place; it is a fearful place, doubtless, to all to behold themselves in that shall come thither. Lu. xvi. 28.

Again; they shall see others there, and shall by them see themselves. There is an art by which a man may make his neighbour look so ghastly, that he shall fright himself by looking on him, especially when he thinks of himself, that he is of the same show also. It is said concerning men at the downfall of Babylon, that they shall be amazed one at another, for 'their faces *shall be as* flames.' Is. xiii. 8. And what if one should say, that even as it is with a house set on fire within, where the flame ascends out at the chimneys, out at the windows, and the smoke out at every chink and crevice that it can find, so it will be with the damned in hell. That soul will breathe hell fire and smoke, and coals will seem to hang upon its burning lips; yea, the face, eyes, and ears will seem all to be chimneys and vents for the flame and smoke of the burning which God by his breath hath kindled therein, and upon them, which will be beheld one in another, to the great torment and distress of each other.

What shall I say? Here will be seen devils, and here will be heard howlings and mournings; here will the soul see itself at an infinite distance from God; yea, the body will see it too. In a word, who knows the power of God's wrath, the weight of sin, the torments of hell, and the length of eternity? If none, then none can tell, when they have said what they can, the intolerableness of the torments that will swallow up the soul, the lost soul, when it is cast away by God, and from him, into outer darkness for sin. But this much for the cause of the loss of the soul.

DOCTRINE SECOND.

I now come to the second doctrine that I gathered from the words—namely, that how unconcerned and careless soever some now be about the loss or salvation of their souls, the day is coming, but it will then be too late, when men will be willing, had they never so much, to give it all in exchange for their souls. There are four things in the words that do prove this doctrine.

1. There is an intimation of life and sense in the man that has lost, and that *after* he has lost, his soul in hell—'Or what shall a man give in exchange for his soul?' These words are by no means applicable to the man that has no life or sense; for he that is dead according to our common acceptation of death, that is, deprived of life and sense, would not give twopence to change his state; therefore the words do intimate that the man is yet alive and sensible. Now were a man alive and sensible, though he was in none other place than the grave, there to be confined, while others are at liberty, what would he give in exchange for his place, and to be rid of that for a better! but how much more to be delivered from hell, the present place and state of his soul!

2. There is in the text an intimation of a sense of torment—'Or what shall a man give in exchange for his soul?' I am tormented in this flame. Torment, then, the soul is sensible of, and that there is a place of ease and peace. And from the sense and feeling of torment, he would give, yea, what would he not give, in exchange for his soul?

3. There is in the text an intimation of the intolerableness of the torment, because that it supposeth that the man whose soul is swallowed up therewith would give all, were his all never so great, in exchange for his soul.

4. There is yet in the text an intimation that the soul is sensible of the lastingness of the punishment, or else the question rather argues a man unwary than considerate in his offering, as is supposed by Christ, so largely, his all in exchange for his soul.

But we will, in this manner, proceed no further, but take it for granted that the doctrine is good; wherefore I shall next inquire after what is contained in this truth. And,

First, *That God has undertaken, and will accomplish, the breaking of the spirits of all the world, either by his grace and mercy to salvation, or by his justice and severity to damnation.* The damned soul under consideration is certainly supposed, as by the doctrine, so by the text, to be utterly careless, and without regard of salvation, so long as the acceptable time did last, and as the white flag, that signifies terms of peace, did hang out; and, therefore, it is said to be lost; but, behold, now it is careful, but now it is solicitous, but now, 'what shall a man give in exchange for his soul?' He of whom you read in the gospel, that could tend to do nothing in the days of the gospel but to find out how to be clothed in purple and fine linen, and to fare sumptuously every day, was by God brought so down, and laid so low at last, that he could crouch, and cringe, and beg for one small drop of water to cool his tongue—a thing, that but a little before he would have thought scorn to have done, when he also thought scorn to stoop to the grace and mercy of the gospel. Lu. xvi. 19, 24. But God was resolved to break his spirit, and the pride of his heart, and to humble his lofty looks, if not by his mercy, yet by his justice; if not by his grace, yet by hell fire.

This he also threatens to bring upon the fool in the Proverbs—'They shall call, they shall seek, they shall cry.' Pr. i. 22–32. Who shall do so? The answer is, They that sometimes scorned either to seek, or call, or cry; they that stopped their ears, that pulled away their shoulders, and that re-

fused to seek, or call, or cry to God for mercy. Ze. vii. 11–13.

Sinner, careless sinner, didst thou take notice of this first inference that I have drawn from my second doctrine? If thou didst, yet read it again; it is this, 'God has undertaken, and will accomplish, the *breaking* of the spirits of all the world, either by his grace and mercy unto salvation, or by his justice and severity to damnation.' The reason for this is this: God is resolved to have the mastery, he is resolved to have the victory. 'Who would set the briers *and* thorns against me in battle? I would go through them, I would burn them together.' Is. xxvii. 4. I will march against them. God is merciful, and is come forth into the world by his Son, tendering of grace unto sinners by the gospel, and would willingly make a conquest over them for their good by his mercy. Now he being come out, sinners like briers and thorns do set themselves against him, and will have none of his mercy. Well, but what says God? Saith he, Then I will march on. I will go through them, and burn them together. I am resolved to have the mastery one way or another; if they will not bend to me, and accept of my mercy in the gospel, I will bend them and break them by my justice in hell fire. They say they will not bend; I say they shall; now they 'shall know whose words shall stand, mine or theirs.' Je. xliv. 25–28. Wherefore the apostle, when he saw that some of the Corinthians began to be unruly, and to do those things that did begin to hazard them, saith, 'Do we provoke the Lord to jealousy? are we stronger than he?' 1 Co. x. 22. As who should say, My brethren, are you aware what you do? do you not understand that God is resolved to have the mastery one way or another? and are you stronger than he? If not, tremble before him, or he will certainly have you under his feet—'I will tread them in mine anger, and trample them in my fury.' Is. lxiii. 3. Thus he speaks of them that set themselves against him; therefore beware. Now the reason of this resolution of God, it flows from a determination in him to make all his sayings good, and to verify them on the consciences of sinners. And since the incredulous world will not believe now, and fly from wrath, they shall shortly believe and cry under it; since they will not now credit the Word, before they see, unto salvation, they shall be made to credit it by sense and feeling unto damnation.

Second, The second inference that I draw from my second doctrine is this: '*That it is, and will be the lot of some to bow and break before God, too late, or when it is too late.*' God is resolved, as I said, to have the mastery, and that not only in a way of dominion and lordship in general, for that he has now, but he is resolved to master, that is, to break the spirit of the world, to make all men cringe and crouch unto him, even those that now say, '*There is* no God,' Ps. xiv. 1; or if there be, yet, 'What *is* the Almighty, that we should serve him?' Job xxi. 15. Mal. iii. 14.

This is little thought of by those that now harden their hearts in wickedness, and that turn their spirit against God; but this they *shall* think of, this they *must* think of, this God will make them think of, in that day, at which day they also now do mock and deride, that the Scripture might be fulfilled upon them. 2 Pe. iii. 3, 4. And, I say, they shall think then of those things, and break at heart, and melt under the hand, and power, and majesty of the Almighty; for, '*As* I live, saith the Lord, every knee shall bow to me; and every tongue shall confess to God.' Is. xlv. 23. Ro. xiv. 11. And again, 'The nations shall see, and be confounded at all their might; they shall lay *their* hand upon *their* mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms,' or creeping things 'of the earth; they shall be afraid of the Lord our God, and shall fear because of thee.' Mi. vii. 16, 17.

For then they, *will* they *nill* they, shall have to do with God, though not with him as merciful, or as one that may be intreated; yet with him as just, and as devouring fire. He. xii. 29. Yea, they shall see that face, and hear that voice, from whom and from which the heavens and the earth will fly away, and find no place of stay. And by this appearance, and by such words of his mouth as he then will speak to them, they shall begin to tremble, and call for the rocks to fall upon them and cover them; for if these things will happen at the execution of inferior judgments, what will be done, what effects will the last, most dreadful, and eternal judgment, have upon men's souls?

Hence you find, that at the very first appearance of Jesus Christ, the whole world begins to mourn and lament—'Every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him.' Re. i. 7. And, therefore, you also find them to stand at the door and knock, saying, 'Lord, Lord, open unto us.' Lu. xiii. 25. Mat. xxv. 11. Moreover, you find them also desiring, yea, also so humble in their desires as to be content with the least degree of mercy—one drop, one drop upon the tip of one's finger. What stooping, what condescension, what humility is here! All, and every one of those passages declare, that the hand of God is upon them, and that the Almighty has got the mastery of them, has conquered them, broke the pride of their power, and laid them low, and made them cringe and crouch unto him, bending the knee, and craving of kindness. Thus, then, will God bow, and bend, and break them; yea, make them bow, and bend, and break before him. And hence also it is that

they will weep, and mourn, and gnash their teeth, and cry, and repent that ever they have been so foolish, so wicked, so traitorous to their souls, and such enemies of their own eternal happiness, as to stand out in the day of their visitation in a way of rebellion against the Lord.

But here is their hard hap, their dismal lot and portion, that all these things must be when it is too late. It is, and will be, the lot and hap of these to bow, bend, and break too late. Mat. xxv. You read, they come weeping and mourning, and with tears; they knock and cry for mercy; but what did tears avail? Why, nothing; for the door was shut. He answered and said, 'I know you not whence you are.' But they repeat and renew their suit, saying, 'We have eaten and drunk in thy presence, and thou hast taught in our streets.' What now? Why, he returns upon them his first answer the second time, saying, 'I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity;' then he concludes, 'There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.' Lu. xiii. 26, 28. They come weeping, and go weeping away. They come to him weeping, for they saw that he had conquered them; but they departed weeping, for they saw that he would damn them; yet, as we read in another place, they were very loath to go from him, by their reasoning and expostulating with him—'Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?' But all would not do; here is no place for change of mind—'These shall go away into everlasting punishment; but the righteous into life eternal.' Mat. xxv. 44–46. And now what would a man give in exchange for his soul? So that, as I said before, all is too late; they mourn too late, they repent too late, they pray too late, and seek to make an exchange for their soul too late. 'Or what shall a man give in exchange for his soul?'

Two or three things there may yet be gathered from these words; I mean, as to the desires of them that have lost their souls, to make for them an exchange; 'What shall a man give in exchange?'—what shall, what would, yea, what would not a man, if he had it, give in exchange for his soul?

First, What would not a man—I mean, a man in the condition that is by the text supposed some men are and will be in—give in exchange to have another man's virtues instead of their own vices? 'Let me die the death of the righteous;' let my soul be in the state of the soul of the righteous—that is, with reference to his virtues, when I die, 'and let my last end be like his.' Nu. xxiii. 10. It is a sport now to some to taunt, and squib, and deride at other men's virtues; but the day is coming when their minds will be changed, and when they shall be made to count those that have done those righteous actions and duties which they have scoffed at, the only blessed men; yea, they shall wish their soul in the blessed possession of those graces and virtues, that those whom they hated were accompanied with, and would, if they had it, give a whole world for this change; but it will not now do, it is now too late. What then shall a man give in exchange for his soul? And this is more than intimated in that 25th of Matthew, named before; for you find by that text how loath they were, or will be, to be counted for unrighteous people—'Lord,' say they, 'when did we see thee an hungred, or athirst, naked, or sick, and did not minister unto thee?' Now they are not willing to be of the number of the wicked, though heretofore the ways of the righteous were an abomination to them. But, alas! they are before a just God, a just judge, a judge that will give every one according to their ways; therefore, 'Woe unto (the soul of) the wicked now, *it shall be* ill *with him*, for the reward of his hands shall be given him.' Is. iii. 11. Thus, therefore, he is locked up as to this; he cannot now change his vice for virtues, nor put himself nor his soul in the stead of the soul of the saved; so that it still, and will, for ever abide a question unresolved, 'Or, what shall a man give in exchange for his soul?' I do not doubt but that a man's state may be such in this world, that if he had it he would give thousands of gold to be as innocent and guiltless in the judgment of the law of the land as is the state of such or such, heartily wishing that himself was not that he, that he is; how much more then will men wish thus when they stand ready to receive the last, their eternal judgment. 'But what shall a man give in exchange for his soul?'

Second, As they would, for the salvation of their souls, be glad to change away their vices for the virtues, their sins for the good deeds of others; so what would they not give to change places now, or to remove from where now they are, into paradise, into Abraham's bosom! But neither shall this be admitted; the righteous must have their inheritance to themselves—'Neither,' said Abraham, 'can they pass to us, that *would come* from thence,' Lu. xvi. 26; neither can they dwell in heaven that would come from hell.

They then that have lost, or shall lose their souls are bound to their place, as well as to their sins. When Judas went to hell, he went to his home, 'to his own place.' Ac. i. 25. And when the righteous go hence, they also go home to their house, to their own place; for the kingdom of heaven is prepared for them. Mat. xxv. 34. Between heaven and hell 'there is a great gulf fixed.' Lu. xvi. 26. That is a

strange passage: 'There is a great gulf fixed.' What this gulf is, and how impassable, they that shall lose their souls will know to their woe; because it is fixed there where it is, on purpose to keep them in their tormenting place, so that they that would pass from hell to heaven cannot. But, I say, 'Would they not change places? would they not have a more comfortable house and home for their souls?' Yes, verily, the text supposes it, and the 16th of Luke affirms it; yea, and could they purchase for their souls a habitation among the righteous, would they not? Yes, they would give all the world for such a change. What shall, what shall not, a man, if he had it, if it would answer his design, give in exchange for his soul?

Third, As the damned would change their own vices for virtues, and the place where they are for that into which they shall not come, so what would they give for a change of condition? Yea, if an absolute change may not be obtained, yet what would they give for the least degree of mitigation of that torment, which now they know will without any intermission be, and that for ever and ever. 'Tribulation and anguish, indignation and wrath,' Ro. ii. 8, 9, the gnawing worm, and everlasting destruction from the presence of the Lord, and from the glory of his power, cannot be borne but with great horror and grief. 2 Th. i. 7–10. No marvel, then, if these poor creatures would, for ease for their souls, be glad to change their conditions. Change!—with whom? with an angel, with a saint; ay, with a dog or a toad;* for they mourn not, they weep not, nor do they bear indignation of wrath; they are as if they had not been; only the sinful soul abides in its sins, in the place designed for lost souls, and in the condition that wrath and indignation for sin and transgression hath decreed them to abide for ever. And this brings me to the conclusion, which is, 'that seeing the ungodly do seek good things too late,' therefore, notwithstanding their seeking, they must still abide in their place, their sins, and their torment—'For what can a man give in exchange for his soul?' Therefore, God saith, that they there must still abide and dwell, no exchange can be made. 'This shall ye have of mine hand, ye shall lie down in sorrow;' they shall lie down in it, they shall make their bed there, there they shall lie. Is. l. 11. Ezek. xxxii. 25–27. And this is the bitter pill that they must swallow down at last; for, after all their tears, their sorrows, their mournings, their repentings, their wishings and wouldings, and all their inventings, and desires to change their state for a better, they must 'lie down in sorrow.' The poor condemned man that is upon the ladder or scaffold has, if one knew them, many a long wish and long desire that he might come down again alive, or that his condition was as one of the spectators that are not condemned and brought thither to be executed as he. How carefully also doth he look with his failing eyes, to see if some comes not from the king with a pardon for him, all the while endeavouring to fumble away as well as he can, and to prolong the minute of his execution! But at last, when he has looked, when he has wished, when he has desired, and done whatever he can, the blow with the axe, or turn with the ladder, is his lot, so he goes off the scaffold, so he goes from among men; and thus it will be with those that we have under consideration; when all comes to all, and they have said, and wished, and done what they can, the judgment must not be reversed—they must 'lie down in sorrow.'

They must, or shall lie down! Of old, when a man was to be chastised for his fault, he was to lie down to receive his stripes; so here, saith the Lord, they shall lie down—'And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face.' Dt. xxv. 2. And this lying down was to be his lot after he had pleaded for himself what he could—and the judge shall cause him to be beaten before his face, while he is present to behold the execution of judgment; and thus it shall be at the end of the world; the wicked shall lie down, and shall be beaten with many stripes in the presence of Christ, 'and in the presence of the holy angels.' 2 Th. i. Re. xiv. 10. For there will be his presence, not only at the trial as judge, but to see execution done, nay, to do it himself by the pouring out, like a river, his wrath as burning brimstone upon the soul of the lost and cast away sinner.

He shall lie down! These words imply that, at last, the damned soul shall submit; for to lie down is an act that signifies submission, especially to lie down to be beaten. 'The wicked shall be silent in darkness.' 1 Sa. ii. 9. When the malefactor has said and wished all that he can, yet at last he submits, is silent, and, as it were, helps to put his head into the halter, or doth lay down his neck upon the block; so here it is said of the damned—They shall lie down in sorrow. There is also a place that saith, 'These shall go away into everlasting punishment.' Mat. xxv. 46. To go, to go to punishment, is also an act of submission. Now, submission to punishment doth, or should, flow from full conviction of the merit of punishment; and I think it is so to be understood here—For 'every mouth shall be stopped, and all the

* This wish has been felt while in a despondiag state, under the terrors of the law, and a fearful looking for of fiery indignation. Thus Bunyan says, 'I blessed the condition of the dog and toad, and counted the estate of everything that God had made far better than this dreadful state of mine.'—*Grace Abounding*, No. 104.—Ed.

world (of soul losers) become guilty before God.' Ro. iii. 4, 19. Lu. xiii. 25–28. Mat. xxv. 46. Every mouth shall be stopped, not at the beginning of the judgment, for then they plead, and pray, and also object against the judge; but at the end, after that by a judicial proceeding he shall have justified against them his sayings, and have overcome these his judges, then they shall submit, and also lie down in sorrow; yea, they shall go away to their punishment as those who know they deserve it; yea, they shall go away with silence.

How they shall behave themselves in hell, I will not here dispute; whether in a way of rage and blasphemy, and in rending and tearing of the name and just actions of God towards them, or whether by way of submission there; I say, though this is none of this task, yet a word or two, if you please.

Doubtless they will not be mute there; they will cry and wail, and gnash their teeth, and, perhaps, too, sometimes at God; but I do not think but that the justice that they have deserved, and the equal administration of it upon them, will, for the most part, prevail with them to rend and tear themselves, to acquit and justify God, and to add fuel to their fire, by concluding themselves in all the fault, and that they have sufficiently merited this just damnation; for it would seem strange to me that just judgment among men shall terminate in this issue, if God should not justify himself in the conscience of all the damned. But as here on earth, so he will let them know that go to hell that he hath not done without a cause, a sufficient cause, all that he hath done in damning of them. Eze. xiv. 23.

[USE AND APPLICATION.]

I come now to make some use and application of the whole. And,

USE FIRST.—If the soul be so excellent a thing as we have made it appear to be, and if the loss thereof be so great a loss, then here you may see who they are that are those extravagant ones; I mean, those that are such in the highest degree. Solomon tells us of 'a great waster,' and saith also, that he that is slothful in his business is brother to such an one. Pr. xviii. 9. Who Solomon had his eye upon, or who it was that he counted so great a waster, I cannot tell; but I will challenge all the world to show me one, that for wasting and destroying, may be compared to him that for the lusts and pleasures of this life will hazard the loss of his soul. Many men will be so profuse, and will spend at that prodigal rate, that they will bring a thousand pound a year to five hundred, and five hundred to fifty, and some also will bring that fifty to less than ninepence;* but what is this to him that shall never leave losing until he has lost his soul? I have heard of some who would throw away a farm, a good estate, upon the trundling of one single bowl;† but what is this to the casting away the soul? I say, what is this to the loss of the soul, and that for less than the trundling of a bowl? Nothing can for badness be compared to sin; it is the vile thing, it cannot have a worse name than its own; it is worse than the vilest man, than the vilest of beasts; yea, sin is worse than the devil himself, for it is sin, and sin only, that hath made the devils devils; and yet for this, for this vile, this abominable thing, some men, yea, most men, will venture the loss of their soul; yea, they will mortgage, pawn, and set their souls to sale for it. Je. xlv. 4. Is not this a great waster? doth not this man deserve to be ranked among the extravagant ones? What think you of him who, when he tempted the wench to uncleanness, said to her, If thou wilt venture thy body, I'le venture my soul? Was not here like to be a fine bargain, think you? or was not this man like to be a gainer by so doing? This is he that prizes sin at a higher rate than he doth his immortal soul; yea, this is he that esteems a quarter of an hour's pleasure more than he fears everlasting damnation. What shall I say? This man is minded to give more to be damned, than God requires he should give to be saved; is not this an extravagant one? 'Be astonished, O ye heavens! at this, and be horribly afraid!' Je. ii. 9–12. Yea, let all the angels stand amazed at the unaccountable prodigality of such an one.

Objection 1. But some may say, I cannot believe that God will be so severe as to cast away into hell fire an immortal soul for a little sin.

Answer. I know thou canst not believe it, for if thou couldst, thou wouldst sooner eat fire than run this hazard; and hence all they that go down to the lake of fire are called the unbelievers; and the Lord shall cut thee, that makest this objection, asunder, and shall appoint thee thy portion with such, except thou believe the gospel, and repent. Lu. xii. 46.

Objection 2. But surely, though God should be so angry at the beginning, it cannot in time but grieve him to see and hear souls roaring in hell, and that for a little sin.

Answer. Whatsoever God doeth, it abideth for ever. Ec. iii. 14. He doth nothing in a passion, or in an angry fit; he proceedeth with sinners by the most perfect rules of justice; wherefore it would be injustice, to deliver them whom the law con-

* Alluding to the old proverb of bringing a noble to ninepence, and ninepence to nothing.—ED.

† At the popular game of nine pins.—ED.

demneth, yea, he would falsify his word, if after a time he should deliver them from hell, concerning whom he hath solemnly testified, that they shall be there for ever.

Objection 3. O but, as he is just, so he is merciful; and mercy is pitiful, and very compassionate to the afflicted.

Answer. O but mercy abused becomes most fearful in tormenting. Did you never read that the Lamb turned lion, and that the world will tremble at the wrath of the Lamb, and be afflicted more at the thoughts of that, than at the thoughts of anything that shall happen to them in the day when God shall call them to an account for their sins? Re. vi. 16, 17. The time of mercy will be then past, for now is that acceptable time, behold now is the day of salvation; the gate of mercy will then be shut, and must not be opened again; for now is that gate open, now it is open for a door of hope. 2 Co. vi. 2; Mat. xxv. 10; Lu. xiii. 25.

The time of showing pity and compassion will then be at an end; for that as to acting towards sinners will last but till the glass of the world is run, and when that day is past, mark what God saith shall follow, 'I will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.' Pr. i. 26, 27. Mark you how many pinching expressions the Lord Jesus Christ doth threaten the refusing sinner with; the sinner with, that refuseth him now—I will laugh at him, I will mock at him. But when, Lord, wilt thou laugh at, and mock at, the impenitent? The answer is, 'I will laugh at their calamities, and mock when their fear cometh; when their fear cometh as desolation, and their destruction like a whirlwind; when distress and anguish cometh upon them.'

Objection 4. But if God Almighty be at this point, and there be no moving of him to mercy at that day, yet we can but lie in hell till we are burnt out, as the log doth at the back of the fire.

Answer. Poor besotted sinner, is this thy last shift? wilt thou comfort thyself with this? Are thy sins so dear, so sweet, so desirable, so profitable to thee, that thou wilt venture a burning in hell fire for them till thou art burnt out? Is there nothing else to be done but to make a covenant with death, and to maintain thy agreement with hell? Is. xxviii. 15. Is it not better to say now unto God, Do not condemn me? and to say now, Lord, be merciful to me, a sinner? Would not tears, and prayers, and cries, in this acceptable time, to God for mercy, yield thee more benefit in the next world than to lie and burn out in hell will do?

But to come more close to thee. Have not I told thee already that there is no such thing as a *ceasing* to be? that the damned shall never be burned out in hell? there shall be no more such death, or cause of dissolution for ever. This one thing, well considered, breaks not only the neck of that wild conceit on which thy foolish objection is built, but will break thy stubborn heart in pieces. For then it follows, that unless thou canst conquer God, or with ease endure to conflict with his sin-revenging wrath, thou wilt be made to mourn while under his everlasting wrath and indignation; and to know that there is not such a thing as a burning out in hell fire.

Objection 5. But if this must be my case, I shall have more fellows; I shall not go to hell, nor yet burn there, alone.

Answer. What, again; is there no breaking of the league that is betwixt sin and thy soul? What, resolved to be a self-murderer, a soul murderer? what, resolved to murder thine own soul? But is there any comfort in being hanged with company? in sinking into the bottom of the sea with company? or in going to hell, in burning in hell, and in enduring the everlasting pains of hell, with company? O besotted wretch! But I tell thee, the more company, the more sorrow; the more fuel, the more fire. Hence the damned man that we read of in Luke desired that his brethren might be so warned and prevailed with as to be kept out of that place of torment. Lu. xvi. 27, 28.

But to hasten; I come now to the second use.

Use Second.—Is it so? Is the soul such an excellent thing, and the loss thereof so unspeakably great? Then here you may see who are the greatest fools in the world—to wit, those who, to get the world and its preferments, will neglect God till they lose their souls. The rich man in the gospel was one of these great fools, for that he was more concerned about what he should do with his goods, than how his soul should be saved. Lu. xii. 16–21. Some are for venturing their souls for pleasures, and some are for venturing their souls for profits; they that venture their souls for pleasures have but little excuse for their doings; but they that venture their soul for profit seem to have much. 'And they all with one *consent* began to make excuse;'—excuse for what? why, for the neglect of the salvation of their souls. But what was the cause of their making this excuse? Why, their profits came tumbling in. 'I have bought a piece of ground;' 'I have bought five yoke of oxen;' and 'I have married a wife, and therefore I cannot come.' Lu. xiv. 18–20.

Thus also it was with the fool first mentioned; his ground did bring forth plentifully, wherefore he must of necessity forget his soul, and, as he thought, all the reason of the world he should. Wherefore, he falls to crying out, What shall I do? Now, had one said, Mind the good of thy soul, man; the answer would have been ready, But

where shall I bestow my goods. If it had been replied, Stay till harvest; he returns again, But I have no room where to bestow my goods. Now, tell him of praying, and he answers, he must go to building. Tell him, he should frequent sermons, and he replies, he must mind his workmen. 'He cannot deliver his soul, nor say, *Is there* not a lie in my right hand?' Is. xliv. 20.

And see if, in the end, he did not become a fool; for though he accomplished the building of his barns, and put in there all his fruits and his goods, yet even till now his soul was empty, and void of all that was good; nor did he, in singing of that requiem which he sung to his soul at last, saying, 'Soul, take thine ease, eat, drink, *and* be merry,' show himself ever the wiser; for, in all his labours he had rejected to get that food that indeed is meat and drink for the soul. Nay, in singing this song he did but provoke God to hasten to send to fetch his soul to hell; for so begins the conclusion of the parable—'*Thou* fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?' So that, I say, it is the greatest folly in the world for a man, upon any pretence whatever, to neglect to make good the salvation of his soul.

There are six signs of a fool, and they do all meet in that same man that concerns not himself, and that to good purpose, for the salvation of his soul. 1. A fool has not an heart, when the price is in his hand, to get wisdom. Pr. xvii. 16. 2. '*It is* a sport to a fool to do mischief,' and to set light by the commission of sin. Pr. x. 23. 3. 'Fools despise wisdom;' 'fools hate knowledge.' Pr. i. 7, 22. 4. 'A fool,' after restraint, 'returneth to his folly.' Pr. xxvi. 10. 5. 'The way of a fool *is* right in his own eyes.' Pr. xii. 15. 6. The fool goes merrily 'to the correction of the stocks.' Pr. vii. 22.

I might add many more, but these six shall suffice at this time, by which it appears that the fool has no heart for the heavenly prize, yet he has to sport himself in sin; and when he despises wisdom, the way is yet right before him; yea, if he be for some time restrained from vice, he greedily turneth again thereto, and will, when he has finished his course of folly and sin in this world, go as heedlessly, as carelessly, as unconcernedly, and quietly, down the steps to hell, as the ox goeth to the slaughter-house. This is a *soul fool*, a fool of the biggest size; and so is every one also that layeth up treasure for himself on earth, 'and is not rich towards God.' Lu. xii. 21.

Objection 1. But would you not have us mind our worldly concerns?

Answer. Mind them, but mind them in their place; mind thy soul first and most; the soul is more than the body, and eternal life better than temporal; first seek the kingdom of God, and prosper in thy health and thy estate as thy soul prospers. Mat. vi. 33. 3 Jn. 2. But as it is rare to see this command obeyed, for the kingdom of God shall be thought of last, so if John's wish was to light upon, or happen to some people, they would neither have health nor wealth in this world. To prosper and be in health, as their *soul* prospers—what, to thrive and mend in outwards no faster? then we should have them have consumptive bodies and low estates; for are not the souls of most as unthrifty, for grace and spiritual health, as is the tree without fruit that is pulled up by the roots?

Objection 2. But would you have us sit still and do nothing?

Answer. And must you needs be upon the extremes? must you mind this world to the damning of your souls? or will you not mind your callings at all? Is there not a middle way? may you not, must you not, get your bread in a way of honest industry; that is, caring most for the next world, and so using of this as not abusing the same? 1 Co. vii. 29–31. And then a man doth so, and never but then, when he sets this world and the next in their proper places, in his thoughts, in his esteem, and judgment, and dealeth with both accordingly. 2 Co. iv. 18. And is there not all the reason in the world for this? are not the things that are eternal best? Will temporal things make thy soul to live? or art thou none of those that should look after the salvation of their soul? De. viii. 3. Mat. iv. 4. He. x. 39.

Objection 3. But the most of men do that which you forbid, and why may not we?

Answer. God says, 'Thou shalt not follow a multitude to *do* evil.' Ex. xxiii. 2. It is not what men do, but what God commands; it is not what doth present itself unto us, but what is best, that we should choose. Mat. vi. 33. Lu. x. 41, 42. Now, 'He that refuseth instruction, despiseth his own soul;' and 'He that keepeth the commandment, keepeth his own soul.' Pr. xv. 32; xix. 16. Make not, therefore, these foolish objections. But what saith the Word? how readest thou? That tells thee, that the pleasures of sin are but for a season; that the things that are seen are but temporal; that he is a fool that is rich in this world, and is not so towards God; 'and what shall it profit a man, if he shall gain the whole world, and lose his own soul?'

Objection 4. But may one not be equally engaged for both?

Answer. A divided heart is a naughty one. Ho. x. 2. 'You cannot serve God and mammon.' Mat. vi. 24. Lu. xvi. 13. 'If any man love the world, the love of the Father is not in him,' 1 Jn. ii. 15; and yet

this objection bespeaks that thy heart is divided, that thou art a *Mammonist*, or that thou lovest the world. But will riches profit in the day of wrath? Pr. xi. 4. Yea, are they not hurtful in the day of grace? do they not tend to surfeit the heart, and to alienate a man and his mind from things that are better? Lu. xxi. 34. Why, then, wilt thou set thy heart upon that which is not? yea, then what will become of them that are so far off of minding of their souls, that they, for whole days, whole weeks, whole months, and years together, scarce consider whether they have souls to save?

USE THIRD.—But, thirdly, is it so? Is the soul such an excellent thing, and is the loss thereof so unspeakably great? Then this should teach people to be very careful to whom they commit the teaching and guidance of their souls.

This is a business of the greatest concern; men will be careful to whom they commit their children, who they make the executors of their will, in whose hand they trust the writing and evidences of their lands; but how much more careful should we be, and yet the most are the least of all careful, unto whom they commit the teaching and guidance of their souls. There are several sorts of soul shepherds in the world: 1. There are idol shepherds. Zec. xi. 5. 2. There are foolish shepherds. Zec. xi. 15. 3. There are shepherds that feed themselves, and not their flock. Eze. xxxiv. 2. 4. There are hard-hearted and pitiless shepherds. Zec. xi. 3. 5. There are shepherds that, instead of healing, smite, push, and wound the diseased. Eze. xxxiv. 4, 21. 6. There are shepherds that 'cause their flocks to go astray.' Je. l. 6. 7. And there are shepherds that feed their flock; these are the shepherds to whom thou shouldst commit thy soul for teaching and for guidance.

Question. You may ask, How should I know those shepherds?

Answer. First, surrender up thy soul unto God, by Christ, and choose Christ to be the chief shepherd of thy soul; and he will direct thee to his shepherds, and he will, of his mercy, set such shepherds over thee 'as shall feed thee with knowledge and understanding.' 1 Pe. ii. 25; Iv. 19. Jn. x. 4, 5. Ca. i. 7, 8. Je. iii. 15; xxiii. 4. Before thou hast surrendered up thy soul to Christ, that he may be thy chief shepherd, thou canst not find out, nor choose to put thy soul under the teaching and guidance of his under shepherds, for thou canst not love them; besides, they are so set forth by false shepherds, in so many ugly guises, and under so many false and scandalous dresses, that, should I direct thee to them while thou art a stranger to Christ, thou wilt count them deceivers, devourers, and wolves in sheeps' clothing, rather than the shepherds that belong to the great and chief Shepherd, who is, also, the Bishop of the soul.

Yet this I will say unto thee, take heed of that shepherd that careth not for his own soul, that walketh in ways, and doth such things, as have a direct tendency to damn his own soul; I say, take heed of such an one, come not near him, let him have nothing to do with thy soul; for if he be not faithful to that which is his own soul, be sure he will not be faithful to that which is another man's. He that feeds his own soul with ashes, will scarce feed thine with the bread of life; wherefore, take heed of such an one; and many such there are in the world. Is. xliv. 20. 'By their fruits you shall know them;' they are for flattering of the worst, and frowning upon the best; they are for promising of life to the profane, and for slaying the souls that God would have live; they are also men that hunt souls that fear God, but for sewing pillows under those arm holes which God would have to lean upon that which would afflict them. These be them 'that, with lies, do make the heart of the righteous sad, whom I have not made sad,' saith God; and that have 'strengthened the hands of the wicked, that he shall not return from his wicked way, by promising of him life.' Eze. xiii. 18–22.

And as thou shouldest, for thy soul's sake, choose for thyself good soul shepherds, so also, for the same reason, you should choose for yourself a good wife, a good husband, a good master, a good servant; for in all these things the soul is concerned. Abraham would not suffer Isaac to take a wife of the daughters of Canaan, Ge. xxiv. 3; nor would David suffer a wicked servant to come into his house, or to tarry in his sight. Ps. ci. 7. Bad company is, also, very destructive to the soul, and so is evil communication; wherefore, be diligent to shun all these things, that thou mayst persevere in that way, the end of which will be the saving of thy soul. Pr. xiii. 20. 1 Co. xv. 33.

And since, under this head, I am fallen upon cautions, let me add these to those which I have presented to thee already:

Caution 1. Take heed, take heed of learning to do evil of any that are good. 'Tis possible for a good man to do things that are bad; but let not his bad action embolden thee to run upon sin. Seest thou a good man that stumbleth at a stone, or that slippeth into the dirt—let that warn thee to take heed; let his stumble make thee wary, let his fall make thee look well to thy goings; 'ever follow that which is good.' 1 Th. v. 15. Thy soul is at stake.

Caution 2. Take heed of the good things of bad men, for in them there lies a snare also; their 'good words and fair speeches' tend to deceive. Ro. xvi. 17, 18. Learn to be good, by the Word of God and by the holy lives of them that be good; envy not the wicked, 'nor desire to be with them;'

'choose none of his ways.' Pr. iii. 31; xxiv. 1. Thy soul lies at stake.

Caution 3. Take heed of playing the hypocrite in religion. What of God and his Word thou knowest, profess it honestly, conform to it heartily, serve him faithfully; for what is the hypocrite bettered by all his profession, 'when God taketh away his soul?' Job xxvii. 8.

Caution 4. Take heed of delays to turn to God, and of choosing his ways for the delight of thy heart, 'for the Lord's eye is upon them that fear him, to deliver their souls.' Ps. xxxiii. 18, 19.

Caution 5. Boast not thyself of thy flocks and thy herds, of thy gold and thy silver, of thy sons and of thy daughters. What is a house full of treasures, and all the delights of this world, if thou be empty of grace, 'if thy soul be not filled with good?' Ez. vi. 3. But,

USE FOURTH.—Is it so? Is the soul such an excellent thing, and is the loss thereof so unspeakably great? Then, I pray thee, let me inquire a little of thee, what provision thou hast made for thy soul? There be many that, through their eagerness after the things of this life, do bereave their soul of good, even of that good the which if they had it would be a good to them for ever. Ec. iv. 8. But I ask not concerning this; it is not what provision thou hast made for this life, but what for the life, and the world to come. 'Lord, gather not my soul with sinners,' saith David, Ps. xxvi. 9; not with men of this world; Lord, not with them that have their portion in this life, whose belly thou fillest with thy hid treasures. Thus you see how Solomon laments some, and how his father prays to be delivered from their lot who have their portion in this life, and that have not made provision for their soul. Well, then, let me inquire of thee about this matter. What provision hast thou made for thy soul? And,

1. What hast thou thought of thy soul? What ponderous thoughts hast thou had of the greatness and of the immortality of thy soul? This must be the first inquiry; for he that hath not had his thoughts truly exercised, ponderously exercised, about the greatness and the immortality of his soul, will not be careful, after an effectual manner, to make provision for his soul, for the life and world to come. The soul is a man's all, whether he knows it or no, as I have already showed you. Now a man will be concerned about what he thinks is his all. We read of the poor servant that 'setteth his heart upon' his wages. Dt. xxiv. 14, 15. But it is because it is his all, his treasure, and that wherein his worldly worth lieth. Why, thy soul is thy all; it is strange if thou dost not think so! and more strange if thou dost think so, and yet hast light, seldom, and trivial thoughts about it. These two seem to be inconsistent, therefore let thy conscience speak; either thou hast very great and weighty thoughts about the excellent greatness of thy soul, or else thou dost not count that thy soul is so great a thing as it is, else thou dost not count it thy all.

2. What judgment hast thou made of the present state of thy soul? I speak now to the unconverted. Thy soul is under sin, under the curse, and an object of wrath; this is that sentence that by the Word is passed upon it—'Woe unto their soul,' saith God, 'for they have rewarded evil unto themselves.' Is. iii. 9. This is the sentence of God. Well, but what judgment hast thou passed upon it while thou livest in thy debaucheries? Is it not that which thy fellows have passed on theirs before thee, saying, 'I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst.' Dt. xxix. 19. If so, know thy judgment is gross, thy soul is miserable, and turn, or in little time thine eyes will behold all this.

3. What care hast thou had of securing of thy soul, and that it might be delivered from the danger that by sin it is brought into? If a man has a horse, a cow, or a swine that is sick, or in danger by reason of this or that casualty, he will take care for his beast, that it may not perish; he will pull it out of the ditch on the Sabbath day. But, oh! that is the day on which many men do put their soul into the ditch of sin; that is the day that they set apart to pursue wickedness in.* But, I say, what care hast thou taken to get thy soul out of this ditch?—a ditch out of which thou canst never get it without the aid of an omnipotent arm. In things pertaining to this life, when a man feels his own strength fail, he will implore the help and aid of another; and no man can, by any means, deliver by his own arm his soul from the power of hell, which thou also wilt confess, if thou beest not a very brute; but what hast thou done with God for help? hast thou cried? hast thou cried out? yea, dost thou still cry out, and that day and night before him—'Deliver my soul.' Ps. xvii. 13. 'Save my soul, preserve my soul.' Ps. xxv. 20. 'Heal my soul,' Ps. xli. 4, and 'I pour out my soul unto thee?' Ps. lxii. 8. Yea, canst thou

* In our comparatively happy days, we have little if any conception of the manner in which our forefathers desecrated the Sabbath. When Popery clouded the country, mass was attended on the Lord's day morning early; it was a recital of certain unknown words, after which parties of pleasure, so called, spent the day in places attractive for the frivolity or wantonness of their entertainments—in dancing, and carousing; the evening being devoted to the theatres or ball rooms. This was afterwards encouraged by our English "heads of the church," in a book of lawful sports to be used on Sundays. Even in our time, a flood of iniquity continues to flow on those sacred days, which human laws cannot prevent. As the influence of the gospel spreads, the day will become sanctified, and this will ever prove a correct standard of its progress.—ED.

say, My soul, my soul waiteth upon God, my soul thirsteth for him, my soul followeth hard after him? Ps. lxiii. 1, 8. I say, dost thou this, or dost thou hunt thine own soul to destroy it? The soul, with some, is the game, their lusts are the dogs, and they themselves are the huntsmen, and never do they more halloo, and lure, and laugh, and sing, than when they have delivered up their soul, their darling, to these dogs—a thing that David trembled to think of, when he cried, 'Dogs have compassed me. Deliver my darling,' my soul, 'from the power of the dog.' Ps. xxii. 16, 20. Thus, I say, he cried, and yet these dogs were but wicked men. But, oh! how much is a sin, a lust, worst than a man to do us hurt; yea, worse than is a dog, (or) a lion, to hurt a lamb!

4. What are the signs and tokens that thou bearest about thee, concerning how it will go with thy soul at last? There are signs and tokens of a good, and signs and tokens of a bad end that the souls of sinners will have; there are signs of the salvation of the soul, He. vi. 9; evident tokens of salvation; and there are signs of the damnation of the soul, evident signs of damnation. Phl. i. 27, 28. Job xxi. 29, 30. 1 Sa. iii. 9. Now, which of these hast thou? I cannot stand here to show thee which are which; but thy soul and its salvation lieth before thee, and thou hast the book of signs about these matters by thee; thou hast also men of God to go to, and their assemblies to frequent. Look to thyself; heaven and hell are hard by, and one of them will swallow thee up; heaven, into unspeakable and endless glory; or hell, into unspeakable and endless torment. Yet,

The Holy Bible.

5. What are the pleasures and delights of thy soul now? Are they things Divine, or things natural? Are they things heavenly, or things earthly? Are they things holy, or things unholy? For look what things thou delightest in now, to those things the great God doth count thee a servant, and for and of those thou shalt receive thy wages at the day of judgment—'His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.' Ro. vi. 16.

Wicked men talk of heaven, and say they hope and desire to go to heaven, even while they continue wicked men; but, I say, what would they do there? If all that desire to go to heaven should come thither, verily they would make a hell of heaven; for, I say, what would they do there? why, just as they do here, scatter their filthiness quite over the face of heaven, and make it as vile as the pit that the devils dwell in.* Take holiness away out of heaven, and what is heaven? I had rather be in hell, were there none but holy ones there, than be in heaven itself with the children of iniquity. If heaven should be filled with wicked men, God would quickly drive them out, or forsake the place for their sakes. It is true, they have been sinners, and none but sinners, that go to heaven; but they are washed—'Such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.' 1 Co. vi. 11. When the maidens were gathered together for the great king Ahasuerus, before they were brought to him into his royal presence, they were to be had to the house of the women, there to be purified with things for purification, and that for twelve months together—to wit, six months with oil of myrrh, and six months with sweet odours, and other things, and so came every maiden to the king. Es. ii. 3, 9, 12, 13. God also hath appointed that those that come into his royal presence should first go to the house of the women, the church,† and there receive of the eunuchs things for purification, things to make us 'meet to be partakers of the inheritance of the saints in light.' Col. i. 12. None can go from a state of nature to glory but by a state of grace, the Lord gives grace and glory; hence he that goeth to heaven is said to be wrought for it, fitted, prepared for it. 1 Co. v. 5. Ro. ix. 23.

Use Fifth, Again, fifthly, Is it so? is the soul such an excellent thing, and is the loss thereof so unspeakably great? Then this doctrine commends those for the wise ones, that above all business concern themselves with the salvation of their souls; those that make all other matters but things by the by, and the salvation of their souls the one thing needful. But, but few comparatively will be concerned with this use; for where is he that doth this? Solomon speaks of one man of a thousand. Ec. vii. 28. However, some there be, and blessed be God for some; but they are they that are wise, yea, wise in the wisdom of God.

1. Because they reject what God hath rejected, and that is sin. 2. Because they esteem but little of that which, by the Word, is counted but of little esteem, and that is the world. 3. Because they choose for a portion that which God commendeth unto us for that which is the most excellent thing—viz., himself, his Christ, his heaven, his Word, his grace, and holiness; these are the great and most excellent things, and the things that he has chosen that is truly wise for his soul (and all other wise men are fools in God's account, and in the

* How solemn, nay, awful is the thought that heaven's gates *must* be shut against all impurity. None who live and die in the love of sin can enter heaven, lest they should defile it—'And there shall in no wise enter into it anything that defileth, neither worketh abomination, or a lie,' Rev. xxi. 27. —Ed.

† In 'The Pilgrim's Progress,' in the house called Beautiful, all the inmates, except the porter, are females.—Ed.

judgment of his Word), and if it be so, glory and bliss must needs be their portion, though others shall miss thereof—'The wise shall inherit glory, but shame shall be the promotion of fools.' Pr. iii. 35.

Let me, then, encourage those that are of this mind to be strong, and hold on their way. Soul, thou hast pitched right; I will say of thy choice as David said of Goliath's sword, 'There is none like that; give it me.' 'Hold that fast which thou hast, that no man take thy crown.' Re. iii. 11. Oh! I admire this wisdom; this is by the direction of the Lawgiver; this is by the teaching of the blessed Spirit of God; not the wisdom which this world teacheth, nor the wisdom which the world doth choose, which comes to nought. 1 Co. ii. 6. Surely thou hast seen something of the world to come, and of the glory of it, through faith; surely God has made thee see emptiness in that wherein others find a fulness, and vanity in that which by others is counted for a darling. Blessed are thine eyes, for they see; and thine ears, for they hear.

But who told thee that thy soul was such an excellent thing as by thy practice thou declarest thou believest it to be? What! set more by thy soul than by all the world? What! cast a world behind thy back for the welfare of a soul? Is not this to play the fool, in the account of sinners, while angels wonder at and rejoice for thy wisdom? What a thing is this, that thy soul and its welfare should be more in thy esteem than all those glories wherewith the eyes of the world are dazzled! Surely thou hast looked upon the sun, and that makes gold look like a clod of clay in thine eyesight.

But who put the thoughts of the excellencies of the things that are eternal—I say, who put the thoughts of the excellency of those things into thy mind in this wanton age?—in an age wherein the thoughts of eternal life, and the salvation of the soul, are with and to many like the Morocco ambassador and his men, men of strange faces, in strange habit, with strange gestures and behaviours, monsters to behold.

But where hadst thou that heart that gives entertainment to these thoughts, these heavenly thoughts? These thoughts are like the French Protestants, banished thence where they willingly would have harbour.* How came they to thy house, to thy heart, and to find entertainment in thy soul? The Lord keep them in every imagination of the thoughts of thy heart for ever, and incline thine heart to seek him more and more.

And since the whole world have slighted and despised, and counted foolish the thoughts and cogitations wherewith thy soul is exercised, what strong and mighty supporter is it upon and with which thou bearest up thy spirit, and takest encouragement in this thy forlorn, unoccupied, and singular way? for so, I daresay, it is with the most; but certainly it is something above thyself, and that is more mighty to uphold thee than is the power, rage, and malice of all the world to cast thee down, or else thou couldst not bear up, now wind and weather, now the stream and the force thereof are against thee.

Objection 1. 'I know my soul is an excellent thing, and that the world to come and its glories, even in the smallest glimpse thereof, do swallow up all the world that is here; my heart also doth greatly desire to be exercised about the thoughts of eternity, and I count myself never better than when my poor heart is filled with them; as for the rage and fury of this world, it swayeth very little with me, for my heart is come to a point; but yet, for all that, I meet with many discouragements, and such things that indeed do weaken my strength in the way.'

But, brave soul, pray tell me what the things are that discourage thee, and that weaken thy strength in the way?

'Why, the amazing greatness of this my enterprise, that is one thing. I am now pursuing things of the highest, the greatest, the most enriching nature, even eternal things: and the thoughts of the greatness of them drowned me; for when the heat of my spirit in the pursuit after them is a little returned and abated, methinks I hear myself talking thus to myself: Fond fool! canst thou imagine that such a gnat, a flea, a pismire as thou art, can take and possess the heavens, and mantle thyself up in the eternal glories? If thou makest first a trial of the successfulness of thy endeavours upon things far lower, more base, but much more easy to obtain, as crowns, kingdoms, earldoms, dukedoms, gold, silver, or the like, how vain are these attempts of thine; and yet thou thinkest to possess thy soul of heaven! Away, away! by the height thereof thou mayest well conclude it is far above out of thy reach; and by the breadth thereof it is too large for thee to grasp; and by the nature of the excellent glory thereof, too good for thee to possess. These are the thoughts that sometimes discourage me, and that weaken my strength in the way.'

Answer. The greatness of thy undertaking does but show the nobleness of thy soul, in that it cannot, will not, be content with such low and dry things as the baseborn spirits that are of the

* The edict of Nantes was issued April 1598; but, in violation of it, Rochelle was taken from the Protestants in 1628. From that time horrid barbarities were practised upon them. In 1676, the elector of Brandenburg appealed to the French king on behalf of his Protestant subjects, of whom multitudes fled for refuge to England and Germany. In 1685, the edict of Nantes was revoked, and a frightful persecution ensued. —Ed.

world can and do content themselves withal. And as to the greatness of the things thou aimest at, though they be, as they are indeed, things that have not their like, yet they are not too big for God to give, and he has promised to give them to the soul that seeketh him; yea, he hath prepared the kingdom, given the kingdom, and laid up in the kingdom of heaven, the things that thy soul longeth for, presseth after, and cannot be content without. Lu. xii. 32. Mat. xxv. 14. Col. i. 5. 1 Pe. i. 4. As for thy making a trial of the successfulness of thy endeavours upon things more inferior and base, that is but a trick of the old deceiver. God has refused to give his children the great, the brave, and glorious things of this world, a few only excepted, because he has prepared some better thing for them. 1 Co. i. 27. He. xi. 36–40. Wherefore faint not, but let thy hand be strong, for thy work shall be rewarded. Ga. vi. 9. And since thy soul is at work for soul-things, for divine and eternal things, God will give them to thee; thou art not of the number of them that draw back unto perdition, but of them that believe to the saving of the soul; thou shalt receive the end of thy faith, the salvation of thy soul. He. x. 39. 1 Pe. i. 8, 9.

Objection 2. But all my discouragement doth not lie in this. I see so much of the sinful vileness of my nature, and feel how ready it is to thrust itself forth at all occasions to the defiling of my whole man, and more. Now this added to the former, adds to my discouragement greatly.

Answer. This should be cause of humiliation and of self-abasement, but not of discouragement; for the best of saints have their weaknesses, these their weaknesses. The ladies as well as she that grinds at the mill, know what doth attend that sex; and the giants in grace, as well as the weak and shrubs, are sensible of the same things, which thou layest in against thy exercising of hope, or as matter of thy discouragement. Poor David says, Ps. lxxvii. 2, 'My soul refused to be comforted,' upon this very account, and Paul cries out under sense of this, 'O wretched man that I am!' and comes as it were to the borders of a doubt, saying, 'Who shall deliver me?' Ro. vii. 24. Only he was quick at remembering that Christ was his righteousness and price of redemption, and there he relieved himself.

Again; this should drive us to faith in Christ; for therefore are corruptions by Divine permission still left in us; they are not left in us to drive us to unbelief, but to faith—that is, to look to the perfect righteousness of Christ for life. And for further help, consider, that therefore Christ liveth in heaven, making intercession, that thou mightest be saved by his life, not by thine, and by his intercessions, not by thy perfections. Ro. v. 6–9. Col. i. 20. Let not therefore thy weaknesses be thy discouragements; only let them put thee upon the duties required of thee by the gospel—to wit, faith, hope, repentance, humility, watchfulness, diligence, &c. 1 Pe. i. 13; v. 5. 2 Co. vii. 11. Mar. xiii. 37. 2 Pe. i. 10.

Objection 3. But I find, together with these things, weakness and faintness as to my graces; my faith, my hope, my love, and desires to these and all other Christian duties are weak; I am like the man in the dream, that would have run, but could not; that would have fought, but could not; and that would have fled, but could not.

Answer 1. Weak graces are graces, weak graces may grow stronger; but if the iron be blunt, put to the more strength. Ec. x. 10. 2. Christ seems to be most tender of the weak: 'He shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.' Is. xl. 11. And again, 'I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick.' Eze. xxxiv. 16. Only here will thy wisdom be manifested—to wit, that thou grow in grace, and that thou use lawfully and diligently the means to do it. 2 Pe. iii. 18. Phi. iii. 10, 11. 1 Th. iii. 11–13.

Use Sixth, I come, in the next place, to a use of terror, and so I shall conclude. Is it so? is the soul such an excellent thing, and is the loss thereof so unspeakably great? Then this showeth the sad state of those that lose their souls. We use to count those in a deplorable condition, that by one only stroke, are stript of their whole estate; the fire swept away all that he had; or all that he had was in such a ship, and that ship sunk into the bottom of the sea; this is sad news, this is heavy tidings, this is bewailed of all, especially if such were great in the world, and were brought by their loss from a high to a low, to a very low condition; but alas! what is this to the loss about which we have been speaking all this while? The loss of an estate may be repaired, or if not, a man may find friends in his present deplorable condition to his support, though not recovery; but far will this be from him that shall lose his soul. Ah! he has lost his soul, and can never be recovered again, unless hell fire can comfort him; unless he can solace himself in the fiery indignation of God; terrors will be upon him, anguish and sorrow will swallow him up, because of present misery; slighted and set at nought by God and his angels, he will also be in this his miserable state, and this will add to sorrow, sorrow, and to his vexation of spirit, howling.

To present you with emblems of tormented spirits, or to draw before your eyes the picture of hell, are things too light for so ponderous a subject as this; nor can any man frame or invent words, be they never so deep and profound, sufficient to the life to set out the torments of hell.

All those expressions of fire, brimstone, the lake of fire, a fiery furnace, the bottomless pit, and a hundred more to boot, are all too short to set forth the miseries of those that shall be damned souls. 'Who knoweth the power of God's anger?' Ps. xc. 11. None at all; and unless the power of that can be known, it must abide as unspeakable as the love of Christ, which passeth knowledge.

We hear it thunder, we see it lighten; yea, eclipses, comets, and blazing stars are all subject to smite us with terror; the thought of a ghost, of the appearing of a dead wife, a dead husband, or the like, how terrible are these things!* But alas, what are these? mere flea bitings, nay, not so bad, when compared with the torments of hell. Guilt and despair, what are they? Who understands them unto perfection? The ireful looks of an infinite Majesty, what mortal in the land of the living can tell us to the full, how dismal and breaking to the soul of a man it is, when it comes as from 'the power of His anger,' and arises from the utmost indignation? Besides, who knows of all the ways by which the Almighty will inflict his just revenges upon the souls of damned sinners? When Paul was caught up to the third heaven, he heard words that were unspeakable; and he that goes down to hell shall hear groans that are unutterable. Hear, did I say? they shall feel them, they shall feel them burst from their wounded spirits as thunderclaps do from the clouds. Once I dreamed that I saw two (whom I knew) in hell, and methought I saw a continual dropping from heaven, as of great drops of fire lighting upon them, to their sore distress. Oh! words are wanting, thoughts are wanting, imagination and fancy are poor things here; hell is another kind of place and state than any alive can think; and since I am upon this subject, I will here treat a little of hell as the Scriptures will give me leave, and the rather because I am upon a use of terror, and because hell is the place of torment. Lu. xvi.

1. Hell is said to be beneath, as heaven is said to be above; because as above signifieth the utmost joy, triumph, and felicity, so beneath is a term most fit to describe the place of hell by, because of the utmost opposition that is between these two; hell being the place of the utmost sorrow, despair, and misery; there are the underlings ever trampled under the feet of God; they are beneath, below, under! Pr. xv. 24.

2. Hell is said to be darkness, and heaven is said to be light; light, to show the pleasurableness and the desirableness of heaven; and darkness, to show the dolesome and wearisomeness of hell; and how weary, oh! how weary and wearisomely, as I may say, will damned souls turn themselves from side to side, from place to place, in hell, while swallowed up in the thickest darkness, and griped with the burning thoughts of the endlessness of that most unutterable misery! Mat. xxii. 13.

3. Men are said to go up to heaven, but they are said to go down to hell; up, because of exaltation, and because they must abound in beauty and glory that go to heaven; down, because of those sad dejections, that great deformity and vile contempt that sin hath brought them to that go to hell. Isa. xxxii. 18.

4. Heaven is called a hill or mount, He. xii.; hell is called a pit, or hole, Re. ix. 2; heaven, a mount, the mount Zion, Re. xiv.; to show how God has, and will exalt them that loved him in the world; hell, a pit or hole, to show how all the ungodly shall be buried in the yawning paunch and belly of hell, as in a hollow cave.

5. Heaven! It is said of heaven, the height of heaven, Job xxii. 12; and of hell, the bottomless pit, Re. ix. 2; xx. 3. The height of heaven, to show that the exaltation of them that do ascend up thither is both perfect and unsearchable; and hell, the bottomless pit, to show that the downfall of them that descend in thither will never be at an end—down, down, down they go, and nothing but down, down still!

6. Heaven! It is called the paradise of God, Re. ii. 7; but hell, the burning lake. Re. xx. 15. A paradise, to show how quiet, harmless, sweet, and beautiful heaven shall be to them that possess it, as the garden was at the beginning of the creation; hell, the burning lake, to allude to Sodom, that since its destruction is turned into a stinking lake, and to show that as their distress was unutterable, and to the highest amazement, full of confusion and horror, when that tempestuous storm of fire and brimstone was rained from the Lord out of heaven upon them, so, to the utmost degree, shall it be with the souls that are lost and cast into hell.

7. It is said that there are dwelling houses, or places in the kingdom of heaven. Jn. xiv. 1–3. Zec. iii. 7. Is. lvii. 1, 2. And also that there are the cells or the chambers of death in hell. Pr. vii. 27. There are mansions or dwelling places in heaven, to show that every one of them that go thither might have his reward, according to his work; and that there is hell, and the lowest hell. De. xxxii. 22. Ps. lxxxvi. 13. And the chambers of death in hell, to show there are places and states in hell too, for sinners to be imprisoned in, according to their faults; hence it is said of some, These shall receive greater damnation, Lu. xx. 47; and of others, That it shall be more tolerable for Sodom and Gomorrah in the judgment than for them, &c. Lu. x. 12, 14.

The lowest hell. How many hells there are

* Great allowance must be made for the times in which Bunyan lived. Baxter, and all the great divines, Sir M. Hale, and the judges, believed in witches, ghosts, and other chimeras; in fact, any one professing unbelief in these wild fancies, would have been counted among infidels and atheists.—Ed.

above that, or more tolerable tormenting places than the most exquisite torments there, God, and they that are there, know best; but degrees without doubt there are; and the term 'lowest' shows the utmost and most exquisite distress; so the chambers of death, the second death in hell, for so I think the words should be understood—'Her house *is* the way to hell, going down to the chambers of death.' Pr. vii. 27. These are the chambers that the chambers in the temple, or that the dwelling places in the house in heaven, are opposed to; and this opposition shows, that as there will be degrees of glory in heaven, so there will of torments in hell; and there is all reason for it, since the punishment must be inflicted by God, the infinitely just. Why should a poor, silly, ignorant man, though damned, be punished with the same degree of torment that he that has lived a thousand times worse shall be punished with? It cannot be; justice will not admit it; guilt, and the quality of the transgression, will not admit it; yea, the tormenting fire of hell itself will not admit it; for if hell fire can kindle upon nothing but sin, and the sinner for the sake of it, and if sin be as oil to that fire, as the Holy Ghost seems to intimate, saying, 'Let it come into his bowels like water, and like oil into his bones.' Ps. cix. 18. Then as the quantity of the oil is, so will the fire burn, and so will the flaming flame ascend, and the smoke of their torment, for ever and ever. Suppose a piece of timber a little bedaubed with oil, and another that has been soaking in it many a year, which of these two, think you, would burn fiercest? and from whence would the flaming flame ascend highest, and make the most roaring noise? Suppose two vessels filled with oil, one containing the quantity of a pint, the other containing the quantity of a hogshead, and suppose that in one place they were both set on fire, yet so that they might not intermix flames; nay, though they did, yet all would conclude that the most amazing roaring flame would be upon the biggest vessel, and would be the effect of the greatest quantity of oil; so it will be with the wicked in hell. The lowest hell is for the biggest sinners, and theirs will be the greater damnation, and the more intolerable torment, though he that has least of this oil of sin in his bones, and of the kindlings of hell fire upon him, will find he has hell enough, and will be weary enough thereof, for still he must struggle with flames that are everlasting; for sin is such a thing, that it can never be burned out of the soul and body of a damned sinner.

But again; having treated thus of hell, we will now speak a word or two of sin, for that is it upon which hell fire seizes, and so on the soul by that. Sin! it is the sting of hell—the sting of death is sin. 1 Co. xv. 56. By 'death' in this place we must not understand that which is natural, but that which is in hell, the second death, even everlasting damnation; for natural death the saints die, yea, and also many sinners, without the least touch of a sting from that; but here is a death that has a sting to hurt, to twinge, and wound the sinner with, even then when it has the utmost mastery of him. And this is the death that the saved are delivered from; not that which is natural, for that is the end of them as of others. 1 Co. xv. 55. Ec. ii. 15, 16. But the second death, the death in hell, for that is the portion of the damned, and it is from that that the saints have a promise of deliverance—'He that overcometh shall not be hurt of the second death.' Re. ii. 11. And again, 'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.' Re. xx. 6. It is this death, then, that hath the chambers to hold each damned soul in; and sin is the twining, winding, biting, poisoning sting of this death, or of these chambers of hell, for sinners to be stricken, stung, and pierced with. 'The sting of death is sin.' Sin, in the general of it,* is the sting of hell, for there would be no such thing as torment even there, were it not that sin is there with sinners; for, as I have hinted already, the fire of hell, the indignation and wrath of God, can fasten and kindle upon nothing but for or because of sin; sin, then, as sin, is the sting and the hell of hells, of the lowest and upmost hells. Sin, I say, in the nature of it, simply as it is concluded both by God and the damned to be a breach of his holy law, so it is the sting of the second death, which is the worm of hell. But then, as sin is such a sting in itself, so it is heightened, sharpened, and made more keen and sharp by those circumstances that as concomitants attend it in every act; for there is not a sin at any time committed by man, but there is some circumstance or other attends it, that makes it, when charged home by God's law, bigger and sharper, and more venom and poisonous to the soul than if it could be committed without them; and this is the sting of the hornet, the great sting. I sinned without a cause to please a base lust, to gratify the devil; here is the sting! Again; I preferred sin before holiness, death before life, hell before heaven, the devil before God, and damnation before a Saviour; here is the sting! Again, I preferred moments before everlastings, temporals before eternals, to be racked and always slaying before the life that is blessed and endless; here is the sting! Also, this I did against light, against convictions, against conscience, against persuasion of friends, ministers, and the godly lives which I beheld in others; here is the sting! Also, this I

* Sin 'in the general of it,' or sin wherever it may be found.

did against warnings, forewarnings, yea, though I saw others fall before my face by the mighty hand of God for committing of the same; here is the sting!

Sinners, would I could persuade you to hear me out! A man cannot commit a sin, but, by the commission of it, he doth, by some circumstance or other, sharpen the sting of hell, and that to pierce himself through and through, and through, with many sorrows. 1 Ti. vi. 10. Also, the sting of hell to some will be, that the damnation of others stand upon their score, for that by imitating of them, by being deluded by them, persuaded by them, drawn in by them, they perish in hell for ever; and hence it is that these principal sinners must die all these deaths in themselves, that those damned ones that they have drawn into hell are also to bear in their own souls for ever. And this God threatened to the prince of Tyrus, that capital sinner, because by his pride, power, practice, and policy, he cast down others into the pit; therefore saith God to him, 'They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.' And again; 'Thou shalt die the deaths of the uncircumcised by the hand of strangers; for I have spoken *it*, saith the Lord God.' Eze. xxviii. 8, 10. Ah! this will be the sting of them, of those that are principal, chief, and, as I may call them, the captain and ringleading sinners. Vipers will come out of other men's fire and flames, and settle upon, seize upon, and for ever abide upon their consciences; and this will be the sting of hell, the great sting of hell to them.

I will yet add to all this; how will the fairness of some for heaven, even the thoughts of that, sting them when they come to hell! It will not be so much their fall into the pit, as from *whence* they fell into it, that will be to them the buzzing noise and sharpened sting of the great and terrible hornet. 'How art thou fallen from heaven, O Lucifer!' there is the sting. Is. xiv. 12. Thou that art exalted up to heaven shalt be thrust down to hell, though thou hast made "thy nest among the stars,' from thence will I fetch thee down; there is a sting. Mat. xi. 23. Ob. 4. To be pulled, for and through love to some vain lust, from the everlasting gates of glory, and caused to be swallowed up for it in the belly of hell, and made to lodge for ever in the darksome chambers of death, there is the piercing sting!

But again, as there is the sting of hell, so there is the strength of that sting; for a sting, though never so sharp, or venom, yet if it wanteth strength to force it to the designed execution, it doth but little hurt. But this sting has strength to cause it to pierce into the soul; 'the sting of death *is* sin; and the strength of sin *is* the law.' 1 Co. xv. 56. Here then is the strength of the sting of hell; it is the law in the perfect penalty of it; 'for without the law, sin is dead.' Ro. vii. 8. Yea, again he saith, 'where no law is, *there is* no transgression.' Ro. iv. 15. The law then followeth, in the executive part of it, the soul into hell, and there strengtheneth sin, that sting of hell, to pierce by its unutterable charging of it on the conscience, the soul for ever and ever; nor can the soul justly murmur or repine at God or at his law, for that then the sharply apprehensive soul will well discern the justness, righteousness, reasonableness, and goodness of the law, and that nothing is done by the law unto it, but that which is just and equal.*

This, therefore, will put great strength and force into sin to sting the soul, and to strike it with the lashes of a scorpion. Add yet to these the abiding life of God, the Judge and God of this law, will never die. When princes die, the law may be altered by the which at present transgressors are bound in chains; but oh! here is also that which will make this sting so sharp and keen, the God that executes it will never die. '*It is* a fearful thing to fall into the hands of the living God.' He. x. 30, 31.

* The law is a transcript of the mind of God; it is holy, just, and good—so that he that offendeth in one point is guilty of all. The law convicts and shows the sinner that God is all eye to see, and all fire to consume, every unclean thing. Thus the law gives sin its strength, and death its warrant, to arrest and execute the sinner.—*Mason.*

THE WORK OF JESUS CHRIST AS AN ADVOCATE,

CLEARLY EXPLAINED, AND LARGELY IMPROVED,

FOR THE BENEFIT OF ALL BELIEVERS.

From 1 John ii. 1—'*And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.*'

By JOHN BUNYAN, Author of 'The Pilgrim's Progress.'

London: Printed for Dorman Newman, at the King's Arms, in the Poultry, 1688.

ADVERTISEMENT BY THE EDITOR.

This is one of the most interesting of Bunyan's treatises, to edit which required the Bible at my right hand, and a law dictionary on my left. It was very frequently republished; but in an edition by John Marshall, 1725, it became most seriously mutilated, many passages were omitted, and numerous errors were made. In this state, it was copied into Mr. Whitefield's edition of his works, and it has been since republished with all those errors. It is now restored to its original state; and we hope that it will prove a most acceptable addition to our theological literature. Although Bunyan was shut up for more than twelve years a prisoner for the truth, and his time was so fully occupied in preaching, writing, and labouring to provide for the pressing wants of his family; still he managed to get acquainted, in a very remarkable manner, with all those law terms which are connected with the duties of a counsel, or advocate. He uses the words replevin, supersedeas, term, demur, nonsuit, reference, title, *in forma pauperis*, king's bench, common pleas, as properly and familiarly as if he had been brought up to the bar. How extraordinary must have been his mental powers, and how retentive his memory! I examined this work with apprehension, lest he had misapplied those hard words; but my surprise was great, to find that he had used every one of them with as much propriety as a Lord Chief-Justice could have done.

We are indebted for this treatise to Bunyan's having heard a sermon which excited his attention to a common, a dangerous, and a fatal heresy, more frequently preached to crowned heads, mitred prelates, members of parliament, and convocations, than it is to the poor, to whom *the gospel* is preached. In this sermon, the preacher said to his hearers, 'see that your cause be good, else Christ will not undertake it.' p. 159. Bunyan heard, as all Christians ought to hear, with careful jealousy, and at once detected the error. He exposes the fallacy, and uses his scriptural knowledge to confute it, by showing that Christ pleads for the wicked, the lost; for those who feel themselves so involved in a bad cause, that no advocate but Christ can bring them through. He manifests great anxiety that every inquirer should clearly ascertain definite truths and not be contented with general notions. See p. 189–199, and 201. This is very important advice, and by following which, we shall be saved from many painful doubts and fears. Our need of an advocate is proved by the fact, that Christ has undertaken the office. Some rely on their tears and sighs, as advocates for them with God; others on imperfect good works—from all these the soul must be shaken, until it finds that there is no prevailing Advocate but the Saviour; and that he alone, with his mystical body, the church, is entitled to the inheritance. Then sincere repentance, sighs, and tears, evidence our faith in him, and our godly sorrow for having occasioned him such inconceivable sufferings; tears of joy that we have such a Saviour and an Advocate, equally omnipotent to plead for, as to save us. The inheritance being Christ's, the members of his body cannot be cheated of it, or alienate it. p. 187. Bunyan, with his fertile imagination, and profound scriptural knowledge, spiritualizes the day of jubilee as a type of the safety of the inheritance of the saints. By our folly and sin we may lose sight for a time of our title deeds; but the inheritance is safe.

The whole work is a rich treat to those who love experimental divinity, and are safe in Christ as Noah was in the ark; but, Oh! how woeful must those be, who are without an interest in the Saviour; and that have none to plead their cause. 'They are left to be ground to powder between the justice of God and the sins which they have committed. It is sad to consider their plight. This is the man that is pursued by the law, and by sin, and by death, and has none to plead his cause. Terrors take hold on him as waters; a stone hurleth him out of his place.' Job xxvii. p. 200. Reader, this is a soul-searching subject—may it lead us to a solemn trial of our state, and to the happy conclusion, that the Saviour is our Advocate, and that our eternal inheritance is safe in heaven.

Hackney, *May* 1850. George Offor.

THE EPISTLE TO THE READER.

COURTEOUS READER,

OF all the excellent offices which God the Father has conferred upon Jesus Christ our Lord, this of his being an Advocate with him for us is not the least, though, to the shame of saints it may be spoken, the blessed benefits thereof have not with that diligence and fervent desire been inquired after as they ought.

Christ, as sacrifice, priest, and king, with the glories in, and that flow from, him as such, has, God be thanked, in this our day, been much discovered by our seers, and as much rejoiced in by those who have believed their words; but as he is an Advocate with the Father, an Advocate for us, I fear the excellency of that doth still too much lie hid; though I am verily of opinion that the people of God in this age have as much need of the knowledge thereof, if not more need, than had their brethren that are gone before them.

These words, 'if not more need,' perhaps may seem to some to be somewhat out of joint; but let the godly wise consider the decays that are among us as to the power of godliness, and what abundance of foul miscarriages the generality of professors now stand guilty of, as also how diligent their great enemy is to accuse them at the bar of God for them, and I think they will conclude, that, in so saying, I indeed have said some truth. Wherefore, when I thought on this, and had somewhat considered also the transcendent excellency of the advocateship of this our Lord; and again, that but little of the glory thereof has by writing been, in our day, communicated to the church, I adventured to write what I have seen thereof, and do, by what doth follow, present it unto her for good.

I count not myself sufficient for this, or for any other truth as it is in Jesus; but yet, I say, I have told you somewhat of it, according to the proportion of faith. And I believe that some will thank God for what I here have said about it; but it will be chiefly those, whose right and title to the kingdom of heaven and glory, doth seem to themselves to be called in question by their enemy, at the bar of the Judge of all.

These, I say, will read, and be glad to hear, that they have an Advocate at court that will stand up to plead for them, and that will yet secure to them a right to the heavenly kingdom. Wherefore, it is more particularly for those that at present, or that hereafter, may be in this dreadful plight, that this my book is now made public; because it is, as I have showed, for such that Jesus Christ is Advocate with the Father.

Of the many and singular advantages, therefore, that such have by this their Advocate in his advocating for them, this book gives some account; as, where he pleads, how he pleads, what he pleads, when he pleads, with whom he pleads, for whom he pleads, and how the enemy is put to shame and silence before their God and all the holy angels.

Here is also showed to those herein concerned, how they indeed may know that Jesus is their Advocate; yea, and how their matters go before their God, the Judge; and particularly that they shall well come off at last, yea, though their cause, as it is theirs, is such, in justification of which, themselves do not dare to show their heads.

Nor have I left the dejected souls without directions how to entertain this Advocate to plead their cause; yea, I have also shown that he will be with ease prevailed with, to stand up to plead for such, as one would think, the very heavens would blush to hear them named by him. Their comfort also is, that he never lost a cause, nor a soul, for whom he undertook to be an Advocate with God.

But, reader, I will no longer detain thee from the perusal of the discourse. Read and think; read, and compare what thou readest with the Word of God. If thou findest any benefit by what thou readest, give the Father and his Son the glory; and also pray for me. If thou findest me short in this, or to exceed in that, impute all such things to my weakness, of which I am always full. Farewell. I am thine to serve thee what I may,

JOHN BUNYAN.

THE CONTENTS OF THIS TREATISE.

PAGE

The apostle's Divine policy, to beget a due regard to his Divine doctrine of eternal life.—The apostle's explication of this expression, viz., The blood of Jesus Christ cleanseth from all sin.—The apostle's exhortation to separation from sin, as a good effect of a good cause, viz., Forgiveness.—The apostle's addition, to prevent misunderstanding, viz., We have an advocate with the Father . . . 154

This brings to the text, in which are two great truths contained: I. A supposition, viz., That men in Christ may sin. II. An expression, by way of consolation, in case of sin, viz., We have an Advocate with the Father . . . 155

Two things for inquiry in these truths: *First*, An inquiry into what our apostle means by sin; in which is considered, A difference in the person and in the sin. And, *Second*, An inquiry into what it is for Christ to be an Advocate, viz., To plead for another in a court of judicature . . . 155

Seven things supposed in the office of an advocate: 1. That God, as judge, is on the throne of judgment. 2. That saints

PAGE

are concerned at that bar. 3. That Christians have an accuser. 4. That sinning saints dare not appear at this bar to plead their own cause. 5. That Christians are apt to forget their Advocate, and remember their Judge. 6. To remember our Advocate is the way to support faith and hope. —7. That if our advocate plead our cause (though that be never so black) he is able to bring us off . . 155—157
The apostle's triumph in Christ on this account.—An exhortation to the difficult task of believing.—Christ's advocateship declares us to be sorry creatures 157

THE METHOD OBSERVED IN THE DISCOURSE.

FIRST, TO SPEAK OF THIS ADVOCATE'S OFFICE . . 158

First, By touching on the nature of this office . . 158
Second, By treating of the order or place of this office 158
Third, The occasion of this office, viz., some great sin.—Christ, as Advocate, pleads a bad cause.—A good cause will plead for itself.—A bad man may have a good cause, and a good man may have a bad cause.—Christ, the righteous, pleading a bad cause, is a mystery.—The best saints are most sensible of their sins.—A pestilent passage of a preacher 159, 160

SECOND, TO SHOW HOW CHRIST DOES MANAGE HIS OFFICE 160

First, How he manages his office of Advocate with the Father.—1. ALONE, not by any proxy or deputy.—2. Christ pleads at God's bar; the cause cannot be removed into another court.—If removed from heaven, we have no advocate on earth.—3. In pleading, Christ observes these rules: (1.) He granteth what is charged on us.—(2.) He pleads his own goodness for us.—He payeth all our debts down.—All mouths stopped, who would not have the sinner delivered.—(3.) Christ requires a verdict in order to our deliverance.—The sinner is delivered, God contented, Satan confounded, and Christ applauded . . . . 160—162
Second, How Christ manages his office of an Advocate against the adversary by argument.—1. He pleads the pleasure of his Father in his merits.—Satan rebuked for finding fault therewith.—2. He pleads God's interest in his people.—Haman's mishap in being engaged against the king's queen.—N.B. It seems a weak plea, because of man's unworthiness; but it is a strong plea, because of God's worthiness.—The elect are bound to God by a sevenfold cord.—The weight of the plea weighed . . . 162—164
Third, Christ pleads his own interest in them.—A parallel between cattle in a pound and Christ's own sheep.—Six weighty reasons in this plea.—1. They are Christ's own.—2. They cost him dear.—3. He hath made them near to himself.—(*a.*) They are his spouse, his love, his dove; they are members of his body.—(*b.*) A man cannot spare a hand, a foot, a finger.—Nor can Christ spare any member.—4. Christ pleads his right in heaven to give it to whom he will.—Christ will; Satan will not; Christ's will stands.—5. Christ pleads Satan's enmity against the godly.—Satan is the cause of the crimes he accuses us of.—A simile of a weak-witted child.—6. Christ can plead those sins of saints for them for which Satan would have them damned.—Eight considerations to clear that.—Seven more considerations to the same end.—Men care most for children that are infirm.—A father offended hath been appeased by a brother turning advocate . . . . . 164—169

THIRD HEAD.—TO SHOW WHO HAVE CHRIST FOR AN ADVOCATE; WHEREIN ARE THREE THINGS CONTAINED 169

First, This office of advocate differs from that of a priest.—1. They differ in name.—2. They differ in nature.—3. They differ as to their extent.—4. They differ as to the persons with whom they have to do.—5. They differ as to the matter about which they are employed.—6. Christ, as Priest, precedes; Christ, as Advocate, succeeds 169
Second, How far this office of an advocate is extended; in five particulars 169
Third, Who have Christ for their Advocate.—1. In general, all adopted children.—*Object.* The text saith, 'If any man sin.'—*Answ.* 'Any man,' is not any of the world; but any of the children of God.—A difference in children; some bigger than some.—Christ an Advocate for strong men.—2. In particular, to show if Christ be our Advocate.—(1.) If one have entertained Christ to plead a cause.—*Quest.* How shall I know that?—*Answ.* By being sensible of an action commenced against thee in the high court of justice.—(2.) If one have revealed a cause to Christ.—An example of one revealing his cause to Christ, in a closet.—In order to this, one must know Christ, (*a.*) To be a friend.—(*b.*) To be faithful.—(3.) If one have committed a cause to Christ.—In order to this, one must be convinced, (*a.*) Of Christ's ability to defend him.—(*b.*) Of Christ's courage to plead a cause.—(*c.*) Of Christ's will for this work.—(*d.*) Of Christ's tenderness in case of his client's dulness.—(*e.*) Of Christ's unweariedness.—(4.) If one wait till things come to a legal issue.—*Quest.* What is it thus to wait?—*Answ.* (*a.*) To be of good courage; look for deliverance.—(*b.*) To keep his way in waiting.—(*c.*) To observe his directions.—(*d.*) To hearken to further directions which may come from the advocate.—(*e.*) To come to no ill conclusion in waiting, viz., that the cause is lost; because one hears not from court.—(*f.*) To wait waking, not sleeping.—Ordinances and ministers compared to a post house and carriers of letters.—The client's comfortable conclusion about his advocate and cause.—But yet doubting and desponding.—The author's reply to, and compliance with, the client's conclusion; and his counsel in the case . . . . . 169—176

FOURTH HEAD.—TO SHOW THE CLIENT'S PRIVILEGES, BY THE BENEFIT OF THIS OFFICE OF ADVOCATE . 176

First Privilege.—The Advocate pleads a price paid.—Of a rich brother and his poor brethren.—Of the ill-conditioned man, their enemy.—Further cleared by three considerations 176
Second Privilege.—The client's Advocate pleads for himself also; both concerned in one bottom.—1. He pleads the price of his own blood.—2. He pleads it for his own.—A simile of a lame horse.—Of men going to law for a thing of little worth.—*Object.* I am but one.—*Answ.* Christ cannot lose one 177
Third Privilege.—The plea of Satan is groundless.—Satan must be cast over the bar.—A simile of a widow owing a sum of money.—Of an old law nulled* by a new law.—Satan pleads by the old law; Christ by the new . . . 177, 178
Fourth Privilege.—Is consequential; the client's accuser must needs be overthrown.—The client's solemn appeal to the Almighty.—In case the accused have no advocate, Satan prevails 179
Fifth Privilege.—The Advocate hath pity for his client, and indignation against the accuser.—Men choose an advocate who hath a quarrel against their adversary . . 179
Sixth Privilege.—The judge counts the accuser his enemy.—To procure the judge's son to plead, is desirable 179, 180
Seventh Privilege.—The client's Advocate hath good courage; he will set his face like a flint.—He pleads before the God, and all the host, of heaven.—He is the old friend of publicans and sinners.—He pleads a cause bad enough to make angels blush.—Love will do, and bear, and suffer much 180
Eighth Privilege.—The Advocate is always ready in court.—He appears NOW in the presence of God . . . 180, 181
Ninth Privilege.—The Advocate will not be blinded with bribes 181
Tenth Privilege.—The Advocate is judge in the client's cause.—Joseph's exaltation was Israel's advantage.—God's care of his people's welfare 182
Eleventh Privilege.—The Advocate hath all that is requisite for an advocate to have 182

FIFTH.—LAST HEAD.—TO SHOW THE NECESSITY OF CHRIST FOR OUR ADVOCATE 182

First.—To vindicate the justice of God against the cavils of the devil.—Satan charges God with unjust words and actions.—God is pleased with his design to save sinners 183
Second.—There is law to be objected against us.—Christ appeals to the law itself.—Christ is not ashamed to own the way of salvation 183, 184
Third.—Many things give our accuser advantage.—1. Many things relating to the promises.—2. Many things relating to our lives.—3. The threats annexed to the gospel 184, 185
Fourth.—To plead about our afflictions for sins.—A simile of a man indicted at the assizes, and his malicious adversary.—An allusion to Abishai and Shimei, who cursed David 186
Fifth.—To plead the efficacy of our old titles to our inheritance, if questionable because of new sins.—Saints do not sell their inheritance by sin 186, 187
Sixth.—Our evidences are oft out of our hand, and we recover them by our Advocate 188

SIXTH.—OBJECTIONS REMOVED 188

First Object.—What need all these offices or nice distinctions.—*Answ.* The wisdom of God is not to be charged with folly.—God's people are baffled with the devil for want of a distinct knowledge of Christ in all his offices 188, 189
Second Object.—My cause being bad, Christ will desert me.—*Answ.* Sin is deadly destruction to faith.—A five-fold order observed in the exercise of faith . . . 189, 190
Third Object.—But who shall pay the Advocate his fee?

* 'Nulled;' repealed or annulled.—ED.

PAGE

—*Answ.* There is law, and lawyers too, without money.—Christ pleads for the poor.—David's strange gift to God 190

Fourth Object.—If Christ be my Advocate once, he will always be troubled with me.—*Answ.* He is an Advocate to the utmost 191

SEVENTH.—USE AND APPLICATION 191

Use First.—To consider the dignity God hath put upon Christ, by offices, places of trust, and titles of honour, in general 191, 192

Use Second.—To consider this office of an Advocate in particular; by which consideration these advantages come:—1. To see one is not forsaken for sin.—2. To take courage to contend with the devil.—3. It affords relief for discouraged faith.—4. It helps to put off the vizor Satan puts on Christ.—A simile of a vizor on the face of a father.—Study this peculiar treasure of an advocate.—(1.) With reference to its peculiarity.—(2.) Study the nature of this office.—(3.) Study its efficacy and prevalency.—(4.) Study Christ's faithfulness in his office.—(5.) Study the need of a share therein . . . . . 192—194

Use Third.—To wonder at Christ's condescension, in being an Advocate for the base and unworthy.—Christ acts in open court, 1. With a holy and just God.—2. Before all the heavenly host.—3. The client is unconcerned for whom the Advocate is engaged.—4. The majesty of the man that is an Advocate . . . . . 194—196

PAGE

Use Fourth.—Improve this doctrine to strengthen grace. 1. To strengthen faith.—2. To encourage to prayer.—3. To keep humble.—4. To encourage to perseverance.—*Object.* I cannot pray; my mouth is stopped.—*Answ.* Satan cannot silence Christ.—5. Improve this doctrine, to drive difficulties down 196, 197

Use Fifth.—If Christ pleads for us before God, we should plead for him before men.—Nine considerations to that end.—The last reserve for a dead lift 198

Use Sixth.—To be wary of sin against God.—Christianity teaches ingenuity.*—Christ is our Advocate, on free cost.—A comely conclusion of a brute.—Three considerations added 198, 199

Use Seventh.—The strong are to tell the weak of an Advocate to plead their cause.—A word in season is good 199, 200

Use Eighth.—All is nothing to them that have none to plead their cause.—An instance of God's terrible judgment.—*Object.* There is grace, the promise, the blood of Christ; cannot these save, except Christ be Advocate?—*Answ.* These, and Advocate, and all, little enough.—Christ no Advocate for such as have no sense of, and shame for sin.—*Object.* Is not Christ an Advocate for his elect uncalled?—*Answ.* He died, and prayeth, for all his elect, as Priest; as Advocate, pleads for the called only . . . 200, 201

* 'Ingenuity;' ingenuousness, frankness, *sincerity*.—ED.

THE WORK OF JESUS CHRIST AS AN ADVOCATE.

'AND IF ANY MAN SIN, WE HAVE AN ADVOCATE WITH THE FATHER, JESUS CHRIST THE RIGHTEOUS.'—1 JOHN II. 1.

THAT the apostle might obtain due regard from those to whom he wrote, touching the things about which he wrote, he tells them that he received not his message to them at second or third hand, but was himself an eye and ear witness thereof—'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life, (for the life was manifested, and we have seen *it*, and bear witness and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard, declare we unto you.* Having thus told them of his ground for what he said, he proceeds to tell them also the matter contained in his errand—to wit, that he brought them news of eternal life, as freely offered in the word of the gospel to them; or rather, that that gospel which they had received would certainly usher them in at the gates of the kingdom of heaven, were their reception of it sincere and in truth—for, saith he, then 'the blood of Jesus Christ the Son of God cleanseth you from all sin.'

Having thus far told them what was his errand, he sets upon an explication of what he had said, especially touching our being cleansed from all sin—'Not,' saith he, 'from a being of sin; for should we say so, we should deceive ourselves,' and should prove that we have no truth of God in us, but by cleansing, I mean a being delivered from all sin, so as that none at all shall have the dominion over you, to bring you down to hell; for that, for the sake of the blood of Christ, all trespasses are forgiven you.

This done, he exhorts them to shun or fly sin, and not to consent to the motions, workings, enticings, or allurements thereof, saying, 'I write unto you that ye sin not.' Let not forgiveness have so bad an effect upon you as to cause you to be remiss in Christian duties, or as to tempt you to give way to evil. Shall we sin because we are forgiven? or shall we not much matter what manner of lives we live, because we are set free from the law of sin and death? God forbid. Let grace teach us another lesson, and lay other obligations upon our spirits. 'My little children,' saith he, 'these things write I unto you, that ye sin not.' What things? Why, tidings of pardon and salvation, and of that nearness to God, to which you are brought by the precious blood of Christ. Now, lest also by this last exhortation he should yet be misunderstood, he adds, 'And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.' I say, he addeth this to prevent desponding in those weak and sensible Christians that are so quick of feeling and of discerning the corruptions of their natures; for these cry out continually that there is nothing that they do but it is attended with sinful weaknesses.

* How deeply important is this essential doctrine of Christianity—a personal investigation. We must hear and see for ourselves, handle the word of life, and not trust to others, however holy and capable they may appear to be; we must search the Scriptures, and pray for ourselves, or we have not the slightest claim to the name of Christian.—ED.

Wherefore, in the words we are presented with two great truths—I. With a supposition, that men in Christ, while in this world, may sin—'If any man sin;' any man; none are excluded; for all, or any one of the all of them that Christ hath redeemed and forgiven, are incident to sin. By 'may' I mean, not a toleration, but a possibility; 'For *there* is not a man, not a just man upon earth, that doeth good, and sinneth not.' Ec. vii. 20. 1 Ki. viii. 46. II. The other thing with which we are presented is, an Advocate—'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.'

Now there lieth in these two truths two things to be inquired into, as—*First*, What the apostle should here mean by sin. *Second*, And also, what he here doth mean by an advocate—'If any man sin, we have an Advocate.' There is ground to inquire after the first of these, because, though here he saith, they that sin have an advocate, yet in the very next chapter he saith, 'Such are of the devil, have not seen God, neither know him, nor are of him.' There is ground also to inquire after the second, because an advocate is supposed in the text to be of use to them that sin—'If any man sin, we have an Advocate.'

First, For the first of these—to wit, what the apostle should here mean by sin—'If any man sin.'

I answer, since there is a difference in the persons, there must be a difference in the sin. That there is a difference in the persons is showed before; one is called a child of God, the other is said to be of the wicked one. Their sins differ also, in their degree at least; for no child of God sins to that degree as to make himself incapable of forgiveness; for 'he that is begotten of God keepeth himself, and that wicked one toucheth him not.' 1 Jn. v. 18. Hence, the apostle says, 'There is a sin unto death.' v. 16. See also Mat. xii. 32. Which is the sin from which he that is born of God is kept. The sins therefore are thus distinguished: The sins of the people of God are said to be sins that men commit, the others are counted those which are the sins of devils.

1. The sins of God's people are said to be sins which men commit, and for which they have an Advocate, though they who sin after the example of the wicked one have none. 'When a man or woman,' saith Moses, 'shall commit any sin that men commit - they shall confess their sin - and an atonement shall be made for him.' Nu. v. 5–7. Mark, it is when they commit a sin which men commit; or, as Hosea has it, When they transgress the commandment like Adam. Ho. vi. 7. Now, these are the sins under consideration by the apostle, and to deliver us from which, 'we have an Advocate with the Father.'

2. But for the sins mentioned in the third chapter, since the persons sinning go here under another character, they also must be of another stamp—to wit, a making head against the person, merits, and grace of Jesus Christ. These are the sins of devils in the world, and for these there is no remission. These, they also that are of the wicked one commit, and therefore sin after the similitude of Satan, and so fall into the condemnation of the devil.

Second, But what is it for Jesus to be an Advocate for these? 'If any man sin, we have an Advocate.'

An advocate is one who pleadeth for another at any bar, or before any court of judicature; but of this more in its place. So, then, we have in the text a Christian, as supposed, committing sin, and a declaration of an Advocate prepared to plead for him—'If any man sin, we have an Advocate with the Father.'

And this leads me first to inquire into what, by these words the apostle must, of necessity, presuppose? For making use here of the similitude or office of an advocate, thereby to show the preservation of the sinning Christian, he must,

1. Suppose that God, as judge, is now upon the throne of his judgment; for an advocate is to plead at a bar, before a court of judicature. Thus it is among men; and forasmuch as our Lord Jesus is said to be an 'Advocate with the Father,' it is clear that there is a throne of judgment also. This the prophet Micaiah affirms, saying, 'I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.' 1 Ki. xxii. 19. Sitting upon a throne for judgment; for from the Lord, as then sitting upon that throne, proceeded that sentence against king Ahab, that he should go and fall at Ramoth-gilead; and he did go, and did fall there, as the award or fruit of that judgment. That is the first.

2. The text also supposeth that the saints as well as sinners are concerned at that bar; for the apostle saith plainly that there 'we have an Advocate.' And the saints are concerned at that bar; because they transgress as well as others, and because the law is against the sin of saints as well as against the sins of other men. If the saints were not capable of committing of sin, what need would they have of an advocate? 1 Ch. xxi. 3–6. 1 Sa. xii. 13, 14.* Yea, though they did sin, yet if they were by Christ so set free from the law as that it could by no means take cognizance of their sins, what need would they have of an advocate? None at all. If there be twenty places where there are assizes kept in this land, yet if I have offended no law, what need have I of an advocate? especially

* The sin here referred to was numbering the people of Israel; see 1 Chron. xxi. 1.—Ed.

if the judge be just, and knows me altogether, as the God of heaven does? But here is a Judge that is just; and here is an Advocate also, an Advocate for the children, an Advocate to plead; for an advocate as such is not of use but before a bar to plead; therefore, here is an offence, and so a law broken by the saints as well as others. That is the second thing.

3. As the text supposes that there is a judge, and crimes of saints, so it supposeth that there is an accuser, one that will carefully gather up the faults of good men, and that will plead them at this bar against them. Hence we read of 'the accuser of our brethren, that accused them before our God day and night.' Re. xii. 10—12. For Satan doth not only tempt the godly man to sin, but, having prevailed with him, and made him guilty, he packs away to the court, to God the judge of all; and there addresses himself to accuse that man, and to lay to his charge the heinousness of his offence, pleading against him the law that he has broken, the light against which he did it, and the like. But now, for the relief and support of such poor people, the apostle, by the text, presents them with an advocate; that is, with one to plead for them, while Satan pleads against them; with one that pleads for pardon, while Satan, by accusing, seeks to pull judgment and vengeance upon our heads. 'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.' That is the third thing.

4. As the apostle supposeth a judge, crimes, and an accuser, so he also supposeth that those herein concerned—to wit, the sinning children—neither can nor dare attempt to appear at this bar themselves to plead their own cause before this Judge and against this accuser; for if they could or durst do this, what need they have an advocate? for an advocate is of use to them whose cause themselves neither can nor dare appear to plead. Thus Job prayed for an advocate to plead his cause with God, Job xvi. 21; and David cries out, 'Enter not into judgment with thy servant,' O God, 'for in thy sight shall no man living be justified.' Ps. cxliii. 2. Wherefore, it is evident that saints neither can nor dare adventure to plead their cause. Alas! the Judge is the almighty and eternal God; the law broken is the holy and perfect rule of God, in itself a consuming fire. The sin is so odious, and a thing so abominable, that it is enough to make all the angels blush to hear it but so much as once mentioned in so holy a place as that is where this great God doth sit to judge. This sin now hangs about the neck of him that hath committed it; yea, it covereth him as doth a mantle. The adversary is bold, cunning, and audacious, and can word a thousand of us into an utter silence in less than half a quarter of an hour. What, then, should the sinner, if he could come there, do at this bar to plead? Nothing; nothing for his own advantage. But now comes in his mercy—he has an Advocate to plead his cause—'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.' That is the fourth thing. But again,

5. The apostle also supposeth by the text there is an aptness in Christians when they have sinned, to forget that they 'have an Advocate with the Father;' wherefore this is written to put them in remembrance—'If any man sin, (let him remember) we have an Advocate.' We can think of all other things well enough—namely, that God is a just judge, that the law is perfectly holy, that my sin is a horrible and an abominable thing, and that I am certainly thereof accused before God by Satan.

These things, I say, we readily think of, and forget them not. Our conscience puts us in mind of these, our guilt puts us in mind of these, the devil puts us in mind of these, and our reason and sense hold the knowledge and remembrance of these close to us. All that we forget is, that we have an Advocate, 'an Advocate with the Father'—that is, one that is appointed to take in hand in open court, before all the angels of heaven, my cause, and to plead it by such law and arguments as will certainly fetch me off, though I am clothed with filthy garments; but this, I say, we are apt to forget, as Job when he said, 'O that one might plead for a man with God, as a man *pleadeth* for his neighbour!' Job xvi. 21. Such an one Job had, but he had almost at this time forgot it; as he seems to intimate also where he wisheth for a daysman that might lay his hand upon them both. Job ix. 33. But our mercy is, we have one to plead our cause, 'an Advocate with the Father, Jesus Christ the righteous,' who will not suffer our soul to be spilt and spoiled before the throne, but will surely plead our cause.

6. Another thing that the apostle would have us learn from the words is this, that to remember and to believe that Jesus Christ is an Advocate for us when we have sinned, is the next way to support and strengthen our faith and hope. Faith and hope are very apt to faint when our sins in their guilt do return upon us; nor is there any more proper way to relieve our souls than to understand that the Son of God is our Advocate in heaven. True, Christ died for our sins as a sacrifice, and as a priest he sprinkleth with his blood the mercy-seat; ay, but here is one that has sinned after profession of faith, that has sinned grievously, so grievously that his sins are come up before God; yea, are at his bar pleaded against him by the accuser of the brethren, by the enemy of the godly. What shall he do now? Why, let him believe in Christ. Believe, that is true; but how now must

he conceive in his mind of Christ for the encouraging of him so to do? Why, let him call to mind that Jesus Christ is an Advocate with the Father, and as such he meeteth the accuser at the bar of God, pleads for this man that has sinned against this accuser, and prevaileth for ever against him. Here now, though Satan be turned lawyer, though he accuseth, yea, though his charge against us is true, (for suppose that we have sinned,) 'yet our Advocate is with the Father, Jesus Christ the righteous.' Thus is faith encouraged, thus is hope strengthened, thus is the spirit of the sinking Christian revived, and made to wait for a good deliverance from a bad cause and a cunning adversary; especially if you consider,

7. That the apostle doth also further suppose by the text that Jesus Christ, as Advocate, if he will but plead our cause, let that be never so black, is able to bring us off, even before God's judgment-seat, to our joy, and the confounding of our adversary; for when he saith, 'We have an Advocate,' he speaks nothing if he means not thus. But he doth mean thus, he must mean thus, because he seeketh here to comfort and support the fallen. 'Has any man sinned? We have an Advocate.' But what of that, if yet he be unable to fetch us off when charged for sin at the bar, and before the face of a righteous judge?

But he is able to do this. The apostle says so, in that he supposes a man has sinned, as any man among the godly ever did; for so we may understand it; and if he giveth us not leave to understand it so, he saith nothing to the purpose neither, for it will be objected by some—But can he fetch me off, though I have done as David, as Solomon, as Peter, or the like? It must be answered, Yes. The openness of the terms ANY MAN, the indefiniteness of the word SIN, doth naturally allow us to take him in the largest sense; besides, he brings in this saying as the chief, most apt, and fittest to relieve one crushed down to death and hell by the guilt of sin and a wounded conscience.

Further, methinks by these words the apostle seems to triumph in his Christ, saying, My brethren, I would have you study to be holy; but if your adversary the devil should get the advantage of you, and besmear you with the filth of sin, you have yet, besides all that you have heard already, 'an Advocate with the Father, Jesus Christ the righteous,' who is as to his person, in interest with God, his wisdom and worth, able to bring you off, to the comforting of your souls.

Let me, therefore, for a conclusion as to this, give you an exhortation to believe, to hope, and expect, that though you have sinned, (for now I speak to the fallen saint) that Jesus Christ will make a good end with thee—'Trust,' I say, 'in him, and he shall bring it to pass.' I know I put thee upon a hard and difficult task for believing and expecting good, when my guilty conscience doth nothing but clog, burden, and terrify me with the justice of God, the greatness of thy sins, and the burning torments is hard and sweating work. But it must be; the text calls for it, thy case calls for it, and thou must do it, if thou wouldst glorify Christ; and this is the way to hasten the issue of thy cause in hand, for believing daunts the devil, pleaseth Christ, and will help thee beforehand to sing that song of the church, saying, 'O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.' La. iii. 58. Yea, believe, and hear thy pleading Lord say to thee, 'Thus saith thy Lord the Lord, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again.' Is. li. 22. I am not here discoursing of the sweetness of Christ's nature, but of the excellency of his offices, and of his office of advocateship in particular, which, as a lawyer for his client, he is to execute in the presence of God for us. Love may be where there is no office, and so where no power is to do us good; but now, when love and office shall meet, they will surely both combine in Christ to do the fallen Christian good. But of his love we have treated elsewhere; we will here discourse of the office of this loving one. And for thy further information, let me tell thee that God thy Father counteth that thou wilt be, when compared with his law, but a poor one all thy days; yea, the apostle tells thee so, in that he saith there is an Advocate provided for thee. When a father provides crutches for his child, he doth as good as say, I count that my child will be yet infirm; and when God shall provide an Advocate, he doth as good as say, My people are subject to infirmities. Do not, therefore, think of thyself above what, by plain texts, and fair inferences drawn from Christ's offices, thou are bound to think. What doth it bespeak concerning thee that Christ is always a priest in heaven, and there ever lives to make intercession for thee (He. vii. 24), but this, that thou art at the best in thyself, yea, and in thy best exercising of all thy graces too, but a poor, pitiful, sorry, sinful man; a man that would, when yet most holy, be certainly cast away, did not thy high priest take away for thee the iniquity of thy holy things. The age we live in is a wanton age; the godly are not so humble, and low, and base in their own eyes as they should, though their daily experience calls for it, and the priesthood of Jesus Christ too.

But above all, the advocateship of Jesus Christ declares us to be sorry creatures; for that office does, as it were, predict that some time or other we shall basely fall, and by falling be undone, if

the Lord Jesus stand not up to plead. And as it shows this concerning us, so it shows concerning God that he will not lightly or easily lose his people. He has provided well for us—blood to wash us in; a priest to pray for us, that we may be made to persevere; and, in case we foully fall, an advocate to plead our cause, and to recover us from under, and out of all that danger, that by sin and Satan, we at any time may be brought into.

But having thus briefly passed through that in the text which I think the apostle must necessarily presuppose, I shall now endeavour to enter into the bowels of it, and see what, in a more particular manner, shall be found therein. And, for my more profitable doing of this work, I shall choose to observe this method in my discourse—

[METHOD OF THE DISCOURSE.]

FIRST, I shall show you more particularly of this Advocate's office, or what and wherein Christ's office as Advocate doth lie. SECOND, After that, I shall also show you how Jesus Christ doth manage this office of an Advocate. THIRD, I shall also then show you who they are that have Jesus Christ for their Advocate. FOURTH, I shall also show you what excellent privileges they have, who have Jesus Christ for their Advocate. FIFTH, And to silence cavillers, I shall also show the necessity of this office of Jesus Christ. SIXTH, I shall come to answer some objections; and, LASTLY, To the use and application.

[WHEREIN CHRIST'S OFFICE AS ADVOCATE DOTH LIE.]

FIRST, To begin with the first of these—namely, *to show you more particularly of Christ's office as an Advocate, and wherein it lieth;* the which I shall do these three ways—*First*, Touch again upon the nature of this office; and then, *Second*, Treat of the order and place that it hath among the rest of his offices; and, *Third*, Treat of the occasion of the execution of this office.

First, To touch upon the nature of this office. It is that which empowereth a man to plead for a man, or one man to plead for another; not in common discourses, and upon common occasions, as any man may do, but at a bar, or before a court of judicature, where a man is accused or impleaded by his enemy; I say, this Advocate's office is such, both here, and in the kingdom of heaven. An advocate is as one of our attorneys, at least in the general, who pleads according to law and justice for one or other that is in trouble by reason of some miscarriage, or of the naughty temper of some that are about him, who trouble and vex, and labour to bring him into danger of the law. This is the nature of this office, as I said, on earth; and this is the office that Christ executeth in heaven, Wherefore he saith, 'If any man sin, we have an Advocate;' one to stand up for him, and to plead for his deliverance before the bar of God. Joel iii. 2. Is. lxvi. 16. Ezek. xxxviii. 22. Ja. ii.

For though in some places of Scripture Christ is said to plead for his with men, and that by terrible arguments, as by fire, and sword, and famine, and pestilence, yet this is not that which is intended by this text; for the apostle here saith, he is an Advocate with the Father, or before the Father, to plead for those that there, or that to the Father's face, shall be accused for their transgressions: 'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.' So, then, this is the employ of Jesus Christ as he is for us, an Advocate. He has undertaken to stand up for his people at God's bar, and before that great court, there to plead, by the law and justice of heaven, for their deliverance; when, for their faults, they are accused, indicted, or impleaded by their adversary.

Second. And now to treat of the order or place that this office of Christ hath among the rest of his offices, which he doth execute for us while we are here in a state of imperfection; and I think it is an office that is to come behind as a reserve, or for a help at last, when all other means shall seem to fail. Men do not use to go to law upon every occasion; or if they do, the wisdom of the judge, the jury, and the court will not admit that every brangle and foolish quarrel shall come before them; but an Advocate doth then come into place, and then to the exercise of his office, when a cause is counted worthy to be taken notice of by the judge and by the court. Wherefore he, I say, comes in the last place, as a reserve, or help at last, to plead; and, by pleading, to set that right by law which would otherwise have caused an increase to more doubts, and to further dangers.

Christ, as priest, doth always works of service for us, because in our most spiritual things there may faults and spots be found, and these he taketh away of course, by the exercise of that office; for he always wears that plate of gold upon his forehead before the Father, whereon is written, 'Holiness to the Lord.' But now, besides these common infirmities, there are faults that are highly gross and foul, that oft are found in the skirts of the children of God. Now, these are they that Satan taketh hold on; these are they that Satan draweth up a charge against us for; and to save us from these, it is, that the Lord Jesus is made an Advocate. When Joshua was clothed with filthy garments, then Satan stood at his right hand to resist him; then the angel of the covenant, the Lord Jesus, pleaded for his help. Zech. iii. By all which it appears, that this office comes behind, is provided as a reserve, that we may have help at a

pinch, and then be lifted out, when we sink in mire, where there is no standing.

This is yet further hinted at by the several postures that Christ is said to be in, as he exerciseth his priestly and advocate's office. As a Priest, he sits; as an Advocate, he stands. Is. iii. 13. The Lord stands up when he pleads; his sitting is more constant and of course (Sit thou, Ps. cx. 1, 4), but his standing is occasional, when Joshua is indicted, or when hell and earth are broken loose against his servant Stephen. For as Joshua was accused by the devil, and as then the angel of the Lord stood by, so when Stephen was accused by men on earth, and that charge seconded by the fallen angels before the face of God, it is said, 'the Lord Jesus stood on the right hand of God,' Ac. vii. 55—to wit, to plead; for so I take it, because standing is his posture as an Advocate, not as a Priest; for, as a Priest, he must sit down; but he standeth as an Advocate, as has been showed afore. He. x. 12. Wherefore,

Third. The occasion of his exercising of this office of advocate is, as hath been hinted already, when a child of God shall be found guilty before God of some heinous sin, of some grievous thing in his life and conversation. For as for those infirmities that attend the best, in their most spiritual acrifices; if a child of God were guilty of ten thousand of them, they are of course purged, through the much incense that is always mixed with those sacrifices in the golden censer that is in the hand of Christ; and so he is kept clean, and counted upright, notwithstanding those infirmities; and, therefore, you shall find that, notwithstanding those common faults, the children of God are counted good and upright in conversation, and not charged as offenders. 'David,' saith the text, 'did *that which was* right in the eyes of the Lord, and turned not aside from any *thing* that he commanded him, all the days of his life, save only in the matter of Uriah the Hitite.' 1 Ki. xv. 5. But was David, in a strict sense, without fault in all things else? No, verily; but that was foul in a higher degree than the rest, and therefore there God sets a blot; ay, and doubtless for that he was accused by Satan before the throne of God; for here is adultery, and murder, and hypocrisy, in David's doings; here is notorious matter, a great sin, and so a great ground for Satan to draw up an indictment against the king; and a thundering one, to be sure, shall be preferred against him. This is the time, then, for Christ to stand up to plead; for now there is room for such a question—Can David's sin stand with grace? or, Is it possible that a man that has done as he has, should yet be found a saint, and so in a saved state? or, Can God repute him so, and yet be holy and just? or, Can the merits of the Lord Jesus reach, according to the law of heaven, a man in this condition? Here is a case dubious; here is a man whose salvation, by his foul offences, is made doubtful; now we must to law and judgment, wherefore now let Christ stand up to plead! I say, now was David's case dubious; he was afraid that God would cast him away, and the devil hoped he would, and to that end charged him before God's face, if, perhaps, he might get sentence of damnation to pass upon his soul. Ps. li. But this was David's mercy, he had an Advocate to plead his cause, by whose wisdom and skill in matters of law and judgment he was brought off of those heavy charges, from those gross sins, and delivered from that eternal condemnation, that by the law of sin and death, was due thereto.

This is then the occasion that Christ taketh to plead, as Advocate, for the salvation of his people—to wit, the cause: He 'pleadeth the cause of his people.' Is. li. 22. Not every cause, but such and such a cause; the cause that is very bad, and by the which they are involved, not only in guilt and shame, but also in danger of death and hell. I say, the cause is bad, if the text be true, if sin can make it bad, yea, if sin itself be bad—'If any man sin, we have an Advocate;' an Advocate to plead for him; for him as considered guilty, and so, consequently, as considered in a bad condition. It is true, we must distinguish between the person and the sin; and Christ pleads for the person, not the sin; but yet He cannot be concerned with the person, but he must be with the sin; for though the person and the sin may be distinguished, yet they cannot be separated. He must plead, then, not for a person only, but for a guilty person, for a person under the worst of circumstances—'If any man sin, we have an Advocate' for him as so considered.

When a man's cause is good, it will sufficiently plead for itself, yea, and for its master too, especially when it is made appear so to be, before a just and righteous judge. Here, therefore, needs no advocate; the judge himself will pronounce him righteous. This is evidently seen in Job—'Thou movedst me against him (this said God to Satan), to destroy him without cause.' Job ii. 3. Thus far Job's cause was good, wherefore he did not need an advocate; his cause pleaded for itself, and for its owner also. But if it was to plead good causes for which Christ is appointed Advocate, then the apostle should have written thus: If any man be righteous, we have an Advocate with the Father. Indeed, I never heard but one in all my life preach from this text, and he, when he came to handle the cause for which he was to plead, pretended it must be good, and therefore said to the people, See that your cause be good, else Christ will not undertake it. But when I heard it, Lord, thought I, if this

be true, what shall I do, and what will become of all this people, yea, and of this preacher too? Besides, I saw by the text, the apostle supposeth another cause, a cause bad, exceeding bad, if sin can make it so. And this was one cause why I undertook this work.

When we speak of a cause, we speak not of a person simply as so considered; for, as I said before, person and cause must be distinguished; nor can the person make the cause good but as he regulates his action by the Word of God. If, then, a good, a righteous, man doth what the law condemns, that thing is bad; and if he be indicted for so doing, he is indicted for a bad cause; and he that will be his advocate, must be concerned in and about a bad matter; and how he will bring his client off, therein doth lie the mystery.

I know that a bad man may have a good cause depending before the judge, and so also good men have. Job xxxi. But then they are bold in their own cause, and fear not to make mention of it, and in Christ to plead their innocency before the God of heaven, as well as before men. Ps. lxxi. 3–6. 2 Co. i. 23. Ga. i. 10. Phi. i. 8. But we have in the text a cause that all men are afraid of—a cause that the apostle concludes so bad that none but Jesus Christ himself can save a Christian from it. It is not only sinful, but sin itself—'If any man sin, we have an Advocate with the Father.'

Wherefore there is in this place handled by the apostle, one of the greatest mysteries under heaven—to wit, that an innocent and holy Jesus should take in hand to plead for one before a just and righteous God, that has defiled himself with sin; yea, that he should take in hand to plead for such an one against the fallen angels, and that he should also by his plea effectually rescue, and bring them off from the crimes and curse whereof they were verily guilty by the verdict of the law, and approbation of the Judge.

This, I say, is a great mystery, and deserves to be pried into by all the godly, both because much of the wisdom of heaven is discovered in it, and because the best saint is, or may be, concerned with it. Nor must we by any means let this truth be lost, because it is the truth; the text has declared it so, and to say otherwise is to belie the Word of God, to thwart the apostle, to soothe up hypocrites, to rob Christians of their privilege, and to take the glory from the head of Jesus Christ. La. xviii. 11, 12.

The best saints are most sensible of their sins, and most apt to make mountains of their mole hills. Satan also, as has been already hinted, doth labour greatly to prevail with them to sin, and to provoke their God against them, by pleading what is true, or by surmising evilly of them, to the end they may be accused by him. Job ii. 9. Great is his malice towards them, great is his diligence in seeking their destruction; wherefore greatly doth he desire to sift, to try, and winnow them, if perhaps he may work in their flesh to answer his design—that is, to break out in sinful acts, that he may have by law to accuse them to their God and Father. Wherefore, for their sakes this text abides, that they may see that, when they have sinned, 'they have an Advocate with the Father, Jesus Christ the righteous.' And thus have I showed you the nature, the order, and occasion of this office of our blessed Lord Jesus.

[HOW CHRIST MANAGES THE OFFICE OF AN ADVOCATE.]

II. I come now *to show you how Jesus Christ doth manage this his office of an Advocate for us.* And that I may do this to your edification, I shall choose this method for the opening of it—*First.* Show you how he manages this office with his Father. *Second.* I shall show you how he manages it before him against our adversary.

First. How he manages this his office of Advocate with his Father.

1. He doth it by himself, by no other as deputy under him, no angel, no saint; no work has place here but Jesus, and Jesus only. This the text implies: 'We have an Advocate;' speaking of one, but one, one alone; without an equal or an inferior. We have but one, and he is Jesus Christ. Nor is it for Christ's honour, nor for the honour of the law, or of the justice of God, that any but Jesus Christ should be an Advocate for a sinning saint. Besides, to assert the contrary, what doth it but lessen sin, and make the advocateship of Jesus Christ superfluous? It would lessen sin should it be removed by a saint or angel; it would make the advocateship of Jesus Christ superfluous, yea, needless, should it be possible that sin could be removed from us by either saint or angel.

Again; if God should admit of more advocates than one, and yet make mention of never an one but Jesus Christ; or if John should allow another, and yet speak nothing but of Jesus only; yea, that an advocate under that title should be mentioned but once, but once only in all the book of God, and yet that divers should be admitted, stands neither with the wisdom or love of God, nor with the faithfulness of the apostle. But saints have but one Advocate, if they will use him, or improve their faith in that office for their help, so; if not, they must take what follows. This I thought good to hint at, because the times are corrupt, and because ignorance and superstition always wait for a countenance with us, and these things have a natural tendency to darken all truth, so especially this, which bringeth to Jesus Christ so much glory, and yieldeth to the godly so much help and relief.

2. As Jesus Christ alone is Advocate, so God's bar, and that alone, is that before which he pleads,

for God is judge himself. De. xxxii. 35. He. xii. 23. Nor can the cause which now he is to plead be removed into any other court, either by appeals or otherwise.

Could Satan remove us from heaven, to another court, he would certainly be too hard for us, because there we should want our Jesus, our Advocate, to plead our cause. Indeed, sometimes he impleads us before men, and they are glad of the occasion, for they and he are often one; but then we have leave to remove our cause, and to pray for a trial in the highest court, saying, 'Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.' Ps. xvii. 2. This wicked world doth sentence us for our good deeds, but how then would they sentence us for our bad ones? But we will never appeal from heaven to earth for right, for here we have no Advocate; 'our Advocate is with the Father, Jesus Christ the righteous.'

3. As he pleadeth by himself alone, and nowhere else but in the court of heaven with the Father, so as he pleadeth with the Father for us, he observeth this rule—

(1.) He granteth and confesseth whatever can rightly be charged upon us; yet so as that he taketh the whole charge upon himself, acknowledging the crimes to be his own. 'O God,' says he, 'thou knowest my foolishness, and my sins;' my guiltiness 'is not hid from thee.' Ps. lxix. 5. And this he must do, or else he can do nothing. If he hides the sin, or lesseneth it, he is faulty; if he leaves it still upon us, we die. He must, then, take our iniquity to himself, make it his own, and so deliver us; for having thus taken the sin upon himself, as lawfully he may, and lovingly doth, 'for we are members of his body' ('tis his hand, 'tis his foot, 'tis his ear hath sinned), it followeth that we live if he lives; and who can desire more?* This, then, must be thoroughly considered, if ever we will have comfort in a day of trouble and distress for sin.

And thus far there is, in some kind, a harmony betwixt his being a sacrifice, a priest, and an Advocate. As a sacrifice, our sins were laid upon him. Is. liii. As a priest, he beareth them. Ex. xxviii. 38. And as an Advocate, he acknowledges them to be his own. Ps. lxix. 5. Now, having acknowledged them to be his own, the quarrel is no more betwixt *us* and Satan, for the Lord Jesus has espoused our quarrel, and made it his. All, then, that we in this matter have to do, is to stand at the bar by faith among the angels, and see how the business goes. O blessed God! what a lover of mankind art thou! and how gracious is our Lord Jesus, in his thus managing matters for us.

(2.) The Lord Jesus having thus taken our sins upon himself, next pleads his own goodness to God on our behalf, saying, 'Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel: because for thy sake I have borne reproach; shame hath covered my face.' Ps. lxix. 6, 7. Mark, let them not be ashamed for my sake, let them not be confounded for my sake. Shame and confusion are the fruits of guilt, or of a charge for sin, Je. iii. 25, and are but an entrance into condemnation. Da. xii. 2. Jn. v. 29. But behold how Christ pleads, saying, Let not that be for my sake, for the merit of my blood, for the perfection of my righteousness, for the prevalency of my intercession. Let them not be ashamed for my sake, O Lord God of hosts. And let no man object, because this text is in the Psalms, as if it were not spoken by the prophet of Christ; for both John and Paul, yea, and Christ himself, do make this psalm a prophecy of him. Compare ver. 9 with Jn. ii. 17, and with Ro. xv. 3; and ver. 21 with Mat. xxvii. 48, and Mar. xv. 25. But is not this a wonderful thing, that Christ should first take our sins, and account them his own, and then plead the value and worth of his whole self for our deliverance? For by these words, 'for my sake,' he pleads his ownself, his whole self, and all that he is and has; and thus he put us in good estate again, though our cause was very bad.

To bring this down to weak capacities. Suppose a man should be indebted twenty thousand pounds, but has not twenty thousand farthings wherewith to pay; and suppose also that this man be arrested for this debt, and that the law also, by which he is sued, will not admit of a penny bate; this man may yet come well enough off, if his advocate or attorney will make the debt his own, and will, in the presence of the judges, out with his bags, and pay down every farthing. Why, this is the way of our Advocate. Our sins are called debts. Mat. vi. 12. We are sued for them at the law. Lu. xii. 59. And the devil is our accuser; but behold the Lord Jesus comes out with his worthiness, pleads it at the bar, making the debt his own. Mar. x. 45. 2 Co. iii. 5. And saith, Now let them not be ashamed for my sake, O Lord God of hosts: let them not be confounded for my sake, O God of Israel. And hence, as he is said to be an Advocate, so he is said to be a propitiation, or amends-maker, or one that appeaseth the justice of God for our sins—'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.'

And who can now object against the deliverance of the child of God? God cannot; for he, for Christ's sake, according as he pleaded, hath for-

* This is the great mystery of godliness—God manifest in the flesh, making sinful creatures the members of his own body, and becoming a sin-offering for them. It is a holy, a heavenly, a soul-comforting mystery, which should influence the Christian to an intense hatred to sin, as the cause of his Saviour's sufferings; and a still more intense love to him, who redeemed us at such a sacrifice.—Ed.

given us all trespasses. Col. ii. 13. Ep. iv. 32. The devil cannot; his mouth is stopped, as is plain in the case of Joshua. Zec. iii. The law cannot; for that approveth of what Christ has done. This, then, is the way of Christ's pleading. You must know, that when Christ pleads with God, he pleads with a just and righteous God, and therefore he must plead law, and nothing but law; and this he pleaded in both these pleas—*First*, in confessing of the sin he justified the sentence of the law in pronouncing of it evil; and then in his laying of himself, his whole self, before God for that sin, he vindicated the sanction and perfection of the law. Thus, therefore, he magnifies the law, and makes it honourable, and yet brings off his client safe and sound in the view of all the angels of God.

(3.) The Lord Jesus having thus taken our sins upon himself, and presented God with all the worthiness that is in his whole self for them, in the next place he calleth for justice, or a just verdict upon the satisfaction he hath made to God and to his law. Then proclamation is made in open court, saying, 'Take away the filthy garments from him,' from him that hath offended, and clothe him with change of raiment. Zec. iii.

Thus the soul is preserved that hath sinned; thus the God of heaven is content that he should be saved; thus Satan is put to confusion, and Jesus applauded and cried up by the angels of heaven, and by the saints on earth. Thus have I showed you how Christ doth advocate it with God and his Father for us; and I have been the more particular in this, because the glory of Christ, and the comfort of the dejected, are greatly concerned and wrapt up in it. Look, then, to Jesus, if thou hast sinned; to Jesus, as an Advocate pleading with the Father for thee. Look to nothing else; for he can tell how, and that by himself, to deliver thee; yea, and will do it in a way of justice, which is a wonder; and to the shame of Satan, which will be his glory; and also to thy complete deliverance, which will be thy comfort and salvation.

Second, But to pass this and come to the second thing, which is, to show you how the Lord Jesus manages this his office of an Advocate before his Father against the adversary; for he pleadeth with the Father, but pleadeth against the devil; he pleadeth with the Father law and justice, but against the adversary he letteth out himself.

I say, as he pleads against the adversary, so he enlargeth himself with arguments over and besides those which he pleadeth with God his Father.

Nor is it meet or needful that our advocate, when he pleads against Satan, should so limit himself to matter of law, as when he pleadeth with his Father. The saint, by sinning, oweth Satan nothing; no law of his is broken thereby; why, then, should he plead for the saving of his people, justifying righteousness to him?

Christ, when he died, died not to satisfy Satan, but his Father; not to appease the devil, but to answer the demands of the justice of God; nor did he design, when he hanged on the tree, to triumph over his Father, but over Satan; 'He redeemed us,' therefore, 'from the curse of the law,' by his blood. Ga. iii. 13. And from the power of Satan, by his resurrection. He. ii. 14. He delivered us from righteous judgment by price and purchase; but from the rage of hell by fight and conquest.

And as he acted thus diversely in the work of our redemption, even so he also doth in the execution of his Advocate's office. When he pleadeth with God, he pleadeth so; and when he pleadeth against Satan, he pleadeth so; and how he pleadeth with God when he dealeth with law and justice I have showed you. And now I will show you how he pleadeth before him against the 'accuser of the brethren.'

1. He pleads against him the well-pleasedness that his Father has in his merits, saying, This shall please the Lord, or this doth or will please the Lord, better than anything that can be propounded. Ps. lxix. 31. Now this plea being true, as it is, being established upon the liking of God Almighty; whatever Satan can say to obtain our everlasting destruction is without ground, and so unreasonable. 'I am well pleased,' saith God, Mat. iii. 17; and again, 'The Lord is well pleased for his (Christ's) righteousness' sake.' Is. xlii. 21. All that enter actions against others, pretend that wrong is done, either against themselves or against the king. Now Satan will never enter an action against us in the court above, for that wrong by us has been done to himself; he must pretend, then, that he sues us, for that wrong has, by us, been done to our king. But, behold, 'We have an Advocate with the Father,' and he has made compensation for our offences. He gave himself for our offences. But still Satan maintains his suit; and our God, saith Christ, is well pleased with us for this compensation-sake, yet he will not leave off his clamour. Come, then, says the Lord Jesus, the contention is not now against my people, but myself, and about the sufficiency of the amends that I have made for the transgressions of my people; but he is near that justifieth me, that approveth and accepteth of my doings, therefore shall I not be confounded. Who is mine adversary? let him come near me! Behold, 'the Lord God will help me.' Is. l. 7–9. Who is he that condemneth me? Lo, they all shall, were there ten thousand times as many more of them, wax old as a garment; the moth shall eat them up. Wherefore, if the Father saith Amen to all this, as I have showed already that he hath and doth, the

which also further appeareth, because the Lord God has called him the Saviour, the Deliverer, and the Amen; what follows, but that a rebuke should proceed from the throne against him? And this, indeed, our Advocate calls for from the hand of his Father, saying, O enemy, 'the Lord rebuke thee;' yea, he doubles this request to the judge, to intimate his earnestness for such a conclusion, or to show that the enemy shall surely have it, both from our Advocate, and from him before whom Satan has so grievously accused us. Zec. iii.

For what can be expected to follow from such an issue in law as this is, but sound and severe snibs from the judge upon him that hath thus troubled his neighbour, and that hath, in the face of the country, cast contempt upon the highest act of mercy, justice, and righteousness, that ever the heavens beheld?* And all this is true with reference to the case in hand, wherefore, 'The Lord rebuke thee,' is that which, in conclusion, Satan must have for the reward of his works of malice against the children, and for his contemning of the works of the Son of God. Now, our Advocate having thus established, by the law of heaven, his plea with God for us against our accuser, there is way made for him to proceed upon a foundation that cannot be shaken; wherefore, he proceedeth in his plea, and further urges against this accuser of the brethren.

2. God's interest in this people; and prayeth that God would remember that: 'The Lord rebuke thee, O Satan; the Lord that hath chosen Jerusalem, rebuke thee.' True, the church, the saints, are despicable in the world; wherefore men do think to tread them down; the saints are, also, weak in grace, but have corruptions that are strong, and, therefore, Satan, the god of this world, doth think to tread them down; but the saints have a God, the living, the eternal God, and, therefore, they shall not be trodden down; yea, they 'shall be holden up, for God is able to make them stand.' Ro. xiv. 4.

It was Haman's mishap to be engaged against the queen, and the kindred of the queen; it was that that made him he could not prosper; that brought him to contempt and the gallows. Had he sought to ruin another people, probably he might have brought his design to a desired conclusion; but his compassing the death of the queen spoiled all. Satan, also, when he fighteth against the church, must be sure to come to the worst, for God has a concern in that; therefore, it is said, 'The gates of hell shall not prevail against it;' but this hindereth not but that he is permitted to make almost what spoils he will of those that belong not to God. Oh, how many doth he accuse, and soon get out from God, against them, a licence to destroy them! as he served Ahab, and many more. But this, I say, is a very great block in his way when he meddles with the children; God has an interest in them—'Hath God cast away his people? God forbid!' Ro. xi. 1, 2. The text intimates that they for sin had deserved it, and that Satan would fain have had it been so; but God's interest in them preserved them—'God hath not cast away his people, which he foreknew.' Wherefore, when Satan accuseth them before God, Christ, as he pleadeth his own worth and merit, pleadeth also against him, that interest that God has in them.

And though this, to some, may seem but an indifferent plea; for what engagement lieth, may they say, upon God to be so much concerned with them, for they sin against him, and often provoke him most bitterly? Besides, in their best state, they are altogether vanity, and a very thing of nought—'What is man (sorry man), that thou art mindful of him,' or that thou shouldest be so?

I answer, Though there lieth no engagement upon God for any worthiness that is in man, yet there lieth a great deal upon God for the worthiness that is in himself. God has engaged himself with his having chosen them to be a people to himself; and by this means they are so secured from all that all can do against them, that the apostle is bold, upon this very account, to challenge all despite to do its worst against them, saying, 'Who shall lay anything to the charge of God's elect?' Ro. viii. 33. Who? saith Satan; why, that will I. Ay, saith he, but who can do it, and prevail? '*It is* God that justifieth, who *is* he that condemneth?' ver. 34. By which words the apostle clearly declareth that charges against the elect, though they may be brought against them, must needs prove ineffectual as to their condemnation; because their Lord God still will justify, for that Christ has died for them. Besides, a little to enlarge, the elect are bound to God by a sevenfold cord, and a threefold one is not quickly broken.

(1.) Election is eternal as God himself, and so without variableness or shadow of change, and hence it is called 'an eternal purpose,' and a 'purpose of God' that must stand. Ep. iii. 11. Ro. ix. 11. (2.) Election is absolute, not conditional; and, therefore, cannot be overthrown by the sin of the man that is wrapt up therein. No works foreseen to be in us was the cause of God's choosing us; no sin in us shall frustrate or make election void—'Who shall lay anything to the charge of God's elect? *It is* God that justifieth.' Ro. viii. 33; ix. 11. (3.) By the act of election the children are involved, wrapped up, and covered in Christ; he hath chosen us in him; not in ourselves, not in our virtues, no,

* Altered, by a typographical error, in editions after the author's death, to 'the heathens beheld.'—Ed.

not for or because of anything, but of his own will. Ep. i. 4–11. (4.) Election includeth in it a permanent resolution of God to glorify his mercy on the vessels of mercy, thus foreordained unto glory. Ro. ix. 15, 18, 23. (5.) By the act of electing love, it is concluded that all things whatsoever shall work together for the good of them whose call to God is the fruit of this purpose, this eternal purpose of God. Ro viii. 28–30. (6.) The eternal inheritance is by a covenant of free and unchangeable grace made over to those thus chosen; and to secure them from the fruits of sin, and from the malice of Satan, it is sealed by this our Advocate's blood, s he is Mediator of this covenant, who also is become surety to God for them; to wit, to see them forthcoming at the great day, and to set them then safe and sound before his Father's face after the judgment is over. Ro. ix. 23. He. vii. 22; ix. 15, 17–24; xiii. 20. Jn. x. 28, 29. (7.) By this choice, purpose, and decree, the elect, the concerned therein, have allotted them by God, and laid up for them, in Christ, a sufficiency of grace to bring them through all difficulties to glory; yea, and they, every one of them, after the first act of faith—the which also they shall certainly attain, because wrapt up in the promise for them—are to receive the earnest and first fruits thereof into their souls. 2 Ti. i. 9. Ac. xiv. 22. Ep. i. 4, 5, 13, 14.

Now, put all these things together, and then feel if there be not weight in this plea of Christ against the devil. He pleads God's choice and interest in his saints against him—an interest that is secured by the wisdom of heaven, by the grace of heaven, by the power, will, and mercy of God, in Christ—an interest in which all the three Persons in the Godhead have engaged themselves, by mutual agreement and operation, to make good when Satan has done his all. I know there are some that object against this doctrine as false; but such, perhaps, are ignorant of some things else as well as of this. However, they object against the wisdom of God, whose truth it is, and against Christ our Advocate, whose argument, as he is such, it is; yea, they labour, what in them lieth, to wrest that weapon out of his hand, with which he so cudgelleth the enemy when, as Advocate, he pleadeth so effectually against him for the rescuing of us from the danger of judgment, saying, 'The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee.'

Third. As Christ, as Advocate, pleads against Satan the interest that his Father hath in his chosen, so also he pleads against him by no less authority—his own interest in them. 'Holy Father,' saith he, 'keep through thine own name those whom thou hast given me.' Jn. xvii. 11. Keep them while in the world from the evil, the soul-damning evil of it. These words are directed to the Father, but they are levelled against the accusations of the enemy, and were spoken here to show what Christ will do for his, against our foe, when he is above. How, I say, he will urge before his Father his own interest in us against Satan, and against all his accusations, when he brings them to the bar of God's tribunal, with design to work our utter ruin. And is there not a great deal in it? As if Christ should say, Father, my people have an adversary who will accuse them for their faults before thee; but I will be their Advocate, and as I have bought them of thee, I will plead my right against him. Jn. x. 28. Our English proverb is, Interest will not lie; interest will make a man do that which otherwise he would not. How many thousands are there for whom Christ doth not so much as once open his mouth, but leaves them to the accusations of Satan, and to Ahab's judgment, nay, a worse, because there is none to plead their cause? And why doth he not concern himself with them? but because he is not interested in them—'I pray not for the world, but for them which thou hast given me, for they are thine; and all mine are thine, and I am glorified in them.' Jn. xvii. 9, 10.

Suppose so many cattle in such a pound, and one goes by whose they are not, doth he concern himself? No; he beholds them, and goes his way. But suppose that at his return he should find his own cattle in that pound, would he now carry it toward them as he did unto the other? No, no; he has interest here, they are his that are in the pound; now he is concerned, now he must know who put them there, and for what cause too they are served as they are; and if he finds them rightfully there, he will fetch them thence by ransom; but if wrongfully, he will replevy* them, and stand a trial at law with him that has thus illegally pounded his cattle. And thus it is betwixt Jesus Christ and his. He is interested in them; the cattle are his own, 'his own sheep,' Jn. x. 3, 4, but pounded by some other, by the law, or by the devil. If pounded by the law, he delivereth them by ransom; if pounded by the devil, he will replevy them, stand a trial at law for them, and will be, against their accuser, their Advocate himself. Nor can Satan withstand his plea, though he should against them join argument with the law; forasmuch, as has been proved before, he can and will, by what he has to produce and plead of his own, save his from all trespasses, charges, and accusations. Besides, all men know that a man's proper goods are not therefore forfeited, because they commit many, and them too great transgressions—'And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.' Now, the strength of this plea thus

* 'Replevy;' a form of law by which goods that are proved to have been wrongfully seized are re-delivered to the owner. —Ed.

grounded upon Christ's interest in his people is great, and hath many weighty reasons on its side; as—

1. They are mine; therefore in reason at my dispose, not at the dispose of an adversary; for while a thing can properly be called mine, no man has therewith to do but myself; nor doth (a man, nor) Christ close his right to what he has by the weakness of that thing which is his proper right. He, therefore, as an Advocate, pleadeth interest, his own interest, in his people, and right must, with the Judge of all the earth, take place—'Shall not the Judge of all the earth do right?' Ge. xviii. 25.

2. They cost him dear; and that which is dear bought is not easily parted with. 1 Co. vi. 20. They were bought with 'his blood.' Ep. i. 7. 1 Pe. 18, 19. They were given him for his blood, and therefore are 'dear children;' Ep. v. 1; for they are his by the highest price; and this price he, as Advocate, pleadeth against the enemy of our salvation; yea, I will add, they are his, because he gave his all for them. 2 Co. viii. 9. When a man shall give his all for this or that, then that which he so hath purchased is become his all. Now Christ has given his all for us; he made himself poor for us, wherefore we are become his all, his fulness; and so the church is called. Ep. i. 23. Nay, further, Christ likes well enough of his purchase, though it hath cost him his all—'The lines,' says he, 'are fallen to me in pleasant places; I have a goodly heritage.' Ps. xvi. Now, put all these things together, and there is a strong plea in them. Interest, such an interest, will not be easily parted with. But this is not all; for,

3. As they cost him dear, so he hath made them near to himself, near by way of relation. Now that which did not only cost dear, but that by way of relation is made so, that a man will plead heartily for. Said David to Abner, 'Thou shalt not see my face except thou first bring Michal, Saul's daughter, when thou comest to see my face.' 2 Sa. iii. 13, 14. Saul's daughter cost me dear; I bought her with the jeopardy of my life; Saul's daughter is near to me; she is my beloved wife. He pleaded hard for her, because she was dear and near to him. Now, I say, the same is true in Christ; his people cost him dear, and he hath made them near unto him; wherefore, to plead interest in them, is to hold by an argument that is strong. (*a.*) They are his spouse, and he hath made them so; they are his love, his dove, his darling, and he accounts them so. Now, should a wretch attempt, in open court, to take a man's wife away from him, how would this cause the man to plead! Yea, and what judge that is just, and knows that the man has this interest in the woman pleaded for, would yield to, or give a verdict for the wretch, against the man whose wife the woman is? Thus Christ, in pleading interest—in pleading 'thou gavest them me'—pleads by a strong argument, an argument that the enemy cannot invalidate. True, were Christ to plead this before a Saul, 1 Sa. xxv. 44, or before Samson's wife's father, the Philistine, Ju. xiv. 20, perhaps such treacherous judges would give it against all right. But, I have told you, the court in which Christ pleads is the highest and the justest, and that from which there can be no appeal; wherefore Christ's cause, and so the cause of the children of God, must be tried before their Father, from whose face, to be sure, just judgment shall proceed. But,

(*b.*) As they are called his spouse, so they are called his flesh, and members of his body. Now, said Paul to the church, 'Ye are the body of Christ, and members in particular.' 1 Co. xii. 27. Ep. v. 30. This relation also makes a man plead hard. Were a man to plead for a limb, or a member of his own, how would he plead? what arguments would he use? and what sympathy and feeling would his arguments flow from? I cannot lose a hand, I cannot lose a foot, cannot lose a finger; why, saints are Christ's members, his members are of himself. With what strength of argument would a man plead the necessariness of his members to him, and the unnaturalness of his adversary in seeking the destruction of his members, and the deformity of his body! Yea, a man would shuck and cringe, and weep, and intreat, and make demurs, and halts, and delays, to a thousand years, if possible, before he would lose his members, or any one of them.

But, I say, how would he plead and advocate it for his members, if judge, and law, and reason, and equity, were all on his side, and if, by the adversary, there could be nothing urged, but that against which the Advocate had long before made provision for the effectual overthrow thereof? And all this is true as to the case that lies before us. Thus we see what strength there lieth in this second argument, that our Advocate bringeth for us against the enemy. They are his flesh and bones, his members; he cannot spare them; he cannot spare this, because, nor that, because, nor any, because, they are his members. As such, they are lovely to him; as such, they are useful to him; as such, they are an ornament to him; yea, though in themselves they are feeble, and through infirmity weak, much disabled from doing as they should. Thus, 'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.' But,

4. As Christ, as Advocate, pleads for us, against Satan, his Father's interest in us and his own; so he pleadeth against him that right and property that he hath in heaven, to give it to whom he will. He has a right to heaven as Priest and King; it is his also by inheritance; and since he will be so good a benefactor as to bestow this house on somebody, but not for their deserts, but not for their goodness, and since, again, he has to that end spilt his

blood for, and taken a generation into covenant relation to him, that it might be bestowed on them; it shall be bestowed on them; and he will plead this, if there be need, if his people sin, and if their accuser seeks, by their sin, their ruin and destruction: 'Father,' saith he, 'I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me.' Jn. xvii. 24. Christ's will is the will of heaven, the will of God. Shall not Christ, then, prevail?

'I will,' saith Christ; 'I will,' saith Satan; but whose will shall stand? It is true, Christ in the text speaks more like an arbitrator than an Advocate; more like a judge than one pleading at a bar. I will have it so; I judge that so it ought to be, and must. But there is also something of plea in the words both before his Father, and against our enemy; and therefore he speaketh like one that can plead and determine also; yea, like one that has power so to do. But shall the will of heaven stoop to the will of hell? Or the will of Christ to the will of Satan? Or the will of righteousness to the will of sin? Shall Satan, who is God's enemy, and whose charge wherewith he chargeth us for sin, and which is grounded, not upon love to righteousness, but upon malice against God's designs of mercy, against the blood of Christ, and the salvation of his people—I say, shall this enemy and this charge prevail with God against the well-grounded plea of Christ, and against the salvation of God's elect, and so keep us out of heaven? No, no; Christ will have it otherwise, he is the great donator,* and his eye is good. True, Satan was turned out of heaven for that he sinned there, and we must be taken into heaven, though we have sinned here; this is the will of Christ, and, as Advocate, he pleads it against the face and accusation of our adversary. Thus, 'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.' But,

5. As Christ, as Advocate, pleadeth for us, against Satan, his Father's interest in us, and his own, and pleadeth also what right he has to dispose of the kingdom of heaven; so he pleadeth against this enemy, that malice and enmity that is in him, and upon which chiefly his charge against us is grounded, to the confusion of his face. This is evident from the title that our Advocate bestows upon him, while he pleads for us against him: 'The Lord rebuke thee, O Satan,' O enemy, saith he; for Satan is an enemy, and this name given him signifies so much. And lawyers, in their pleas, can make a great matter of such a circumstance as this; saying, My lord, we can prove that what is now pleaded against the prisoner at the bar is of mere malice and hatred, that has also a long time lain burning and raging in his enemy's breast against him. This, I say, will greatly weaken the plea and accusation of an enemy. But, says Jesus Christ, 'Father, here is a plea brought in against my Joshua, that clothes him with filthy garments, but it is brought in against him by an enemy, by an enemy in the superlative or highest degree. One that hates goodness worse than he, and that loveth wickedness more than the man against whom at this time he has brought such a heinous charge.' Then leaving with the Father the value of his blood for the accused, he turneth him to the accuser, and pleads against him as an enemy: 'O Satan, thou that accusest my spouse, my love, my members, art SATAN, an enemy.' But it will be objected, that the things charged are true. Grant it; yet what law takes notice of the plea of one who doth professedly act as an enemy? because it is not done of love to truth, and justice, and righteousness, nor intended for the honour of the king, nor for the good of the prosecuted; but to gratify malice and rage, and merely to kill and destroy. There is, therefore, a great deal of force and strength in an Advocate's pleading of such a circumstance against an accuser; especially when the crimes now charged are those, and only those for which the law, in the due execution of it, has been satisfied before; wherefore now a lawyer has double and treble ground or matter to plead for his client against his enemy. And this advantage against him has Jesus Christ.

Besides, it is well known that Satan, as to us, is the original cause of those very crimes for which he accuses us at the bar of God's tribunal. Not to say anything of how he cometh to us, solicits us, tempts us, flatters us, and always, in a manner, lies at us to do those wicked things for which he so hotly pursues us to the bar of the judgment of God. For though it is not meet for us thus to plead,—to wit, laying that fault upon Satan, but rather upon ourselves,—yet our advocate will do it, and make work of it too before God. 'Simon, Simon, behold, Satan hath desired *to have* you, that he might sift you as wheat; but I have prayed for thee, that thy faith fail not.' Lu. xxii. 31, 32. He maketh here mention of Satan's desires, by way of advantage against him; and, doubtless, so he did in his prayer with God for Peter's preservation. And what he did here, while on earth, as a Saviour in general, that he doth now in heaven as a Priest and an Advocate in special.

I will further suppose that which may be supposed, and that which is suitable to our purpose. Suppose, therefore, that a father that has a child whom he loveth, but the child has not half that wit that some of the family hath, and I am sure that we have less wit than angels; and suppose, also, that some bad-minded neighbour, by tampering with, tempting of, and by unwearied solicita-

* 'Donator;' giver, donor; now obsolete.—ED.

tions, should prevail with this child to steal something out of his father's house or grounds, and give it unto him; and this he doth on purpose to set the father against the child; and suppose, again, that it comes to the father's knowledge that the child, through the allurements of such an one, has done so and so against his father; will he therefore disinherit this child? Yea, suppose, again, that he that did tempt this child to steal, should be the first that should come to accuse this child to its father for so doing, would the father take notice of the accusation of such an one?—No, verily, we that are evil can do better than so; how then should we think that the God of heaven should do such a thing, since also we have a brother that is wise, and that will and can plead the very malice of our enemy that doth to us all these things against him for our advantage?—I say, this is the sum of this fifth plea of Christ our Advocate, against Satan. O Satan, says he, thou art an enemy to my people; thou pleadest not out of love to righteousness, not to reform, but to destroy my beloved and inheritance. The charge wherewith thou chargest my people is thine own. Job viii. 4–6. Not only as to a matter of charge, but the things that thou accusest them of are thine, thine in the nature of them. Also, thou hast tempted, allured, flattered, and daily laboured with them, to do that for which now thou so willingly would have them destroyed. Yea, all this hast thou done of envy to my Father, and to godliness; of hatred to me and my people; and that thou mightest destroy others besides. 1 Ch. xxi. 1. And now, what can this accuser say? Can he excuse himself? Can he contradict our Advocate? He cannot; he knows that he is a Satan, an enemy, and as an adversary has he sown his tares among the wheat, that it might be rooted up; but he shall not have his end; his malice has prevented* him, and so has the care and grace of our Advocate. The tares, therefore, he shall have returned unto him again; but the wheat, for all this, shall be gathered into God's barn. Mat. xiii. 25–30.

Thus, therefore, our Advocate makes use, in his plea against Satan, of the rage and malice that is the occasion of the enemy's charge wherewith he accuseth the children of God. Wherefore, when thou readest these words, 'O Satan,' say with thyself, Thus Christ our Advocate accuseth our adversary of malice and envy against God and goodness, while he accuseth us of the sins which we commit, for which we are sorry, and Christ has paid a price of redemption—'And (thus) if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.' But,

6. Christ, when he pleads as an Advocate for his people, in the presence of God against Satan, he can plead those very weaknesses of his people for which Satan would have them damned, for their relief and advantage. '*Is* not this a brand plucked out of the fire?' This is part of the plea of our Advocate against Satan for his servant Joshua, when he said, 'The Lord rebuke thee, O Satan.' Zec. iii. 2. Now, to be a brand plucked out of the fire is to be a saint, impaired, weakened, defiled, and made imperfect by sin; for so also the apostle means when he saith, 'And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.' Jude 23. By fire, in both these places, we are to understand sin; for that it burns and consumes as fire. Ro. i. 27. Wherefore a man is said to burn when his lusts are strong upon him; and to burn in lusts to others, when his wicked heart runs wickedly after them. 1 Co. vii. 9.

Also, when Abraham said, 'I am but dust and ashes,' Ge. xviii. 27, he means, he was but what sin had left; yea, he had something of the smutch and besmearings of sin yet upon him. Wherefore it was a custom with Israel, in days of old, when they set days apart for confession of sin, and humiliation for the same, to sprinkle themselves with, or to wallow in dust and ashes, as a token that they did confess they were but what sin had left, and that they also were defiled, weakened, and polluted by it. Ez. iv. 1, 3. Je. vi. 26. Job xxx. 19; xlii. 6.

This, then, is the next plea of our goodly Advocate for us: O Satan, this is 'a brand plucked out of the fire.' As who should say, Thou objected against my servant Joshua that he is black like a coal, or that the fire of sin at times is still burning in him. And what then? The reason why he is not totally extinct, as tow; is not thy pity, but my Father's mercy to him; I have plucked him out of the fire, yet not so out but that the smell thereof is yet upon him; and my Father and I, we consider his weakness, and pity him; for since he is as a brand pulled out, can it be expected by my Father or me that he should appear before us as clear, and do our biddings as well, as if he had never been there? This is 'a brand plucked out of the fire,' and must be considered as such, and must be borne with as such. Thus, as Mephibosheth pleaded for his excuse, his lameness, 2 Sa. xix. 24–26, so Christ pleads the infirm and indigent condition of his people, against Satan, for their advantage. Wherefore Christ, by such pleas as these for his people, doth yet further show the malice of Satan (for all this burning comes through him), yea, and by it he moveth the heart of God to pity us, and yet to be gentle, and long-suffering, and merciful to us; for pity and compassion are the fruits of the yearning of God's bowels towards us, while he considereth us as infirm and weak, and

* 'Prevented;' gone before, so as to be seen. 'Let thy grace, O Lord, always prevent and follow us.'—*Common Prayer.*—ED.

subject to slips, and stumbles, and falls, because of weakness.

And that Christ our Advocate, by thus pleading, doth turn things to our advantage, consider, (1.) That God is careful, that through our weakness, our spirits do not fail before him when he chides. Is. lvii. 16–18. (2.) 'He stayeth his rough wind in the day of the east wind,' and debates about the measure of affliction, when, for sin, we should be chastened, lest we should sink thereunder. Is. xxvii. 7–9. (3.) He will not strictly mark what is done amiss, because if he should, we cannot stand. Ps. cxxx. 3. (4.) When he threateneth to strike, his bowels are troubled, and his repentings are kindled together. Ho. xi. 8, 9. (5.) He will spin out his patience to the utmost length, because he knows we are such bunglers at doing. Je. ix. 24. (6.) He will accept of the *will* for the *deed*, because he knows that sin will make our best performances imperfect. 2 Co. viii. 12. (7.) He will count our little a very great deal, for that he knows we are so unable to do anything at all. Job i. 21. (8.) He will excuse the *souls* of his people, and lay the fault upon their flesh, which has greatest affinity with Satan, if through weakness and infirmity we do not do as we should. Mat. xxvi. 41. Ro. vii. Now, as I said, all these things happen unto us, both infirmities and pity, because and for that we were once in the fire, and for that the weakness of sin abides upon us to this day. But none of this favour could come to us, nor could we, by any means, cause that our infirmities should work for us thus advantageously; but that Christ our Advocate stands our friend, and pleads for us as he doth.

But again, before I pass this over, I will, for the clearing of this, present you with a few more considerations, which are of another rank—to wit, that Christ our Advocate, as such, makes mention of our weaknesses so, against Satan, and before his Father, as to turn all to our advantage.

(1). We are therefore to be saved by grace, because by reason of sin we are disabled from keeping of the law. De. ix. 5. Is. lxiv. 6. (2.) We have given unto us the Spirit of grace to help, because we can do nothing that is good without it. Ep. ii. 5. Ro. viii. 26. (3.) God has put Christ's righteousness upon us to cover our nakedness with, because we have none of our own to do it withal. Phi. iii. 7, 8. Eze. xvi. 8. (4.) God alloweth us to ride in the bosom of Christ to the grave, and from thence in the bosom of angels to heaven, because our own legs are not able to carry us thither. Is. xl. 11; xlvi. 4. Ps. xlviii. 14. Lu. xvi. 22. (5.) God has made his Son our Head, our Priest, our Advocate, our Saviour, our Captain, that we may be delivered from all the infirmities and all the fiends that attend us, and that plot to do us hurt. Ep. i. 22. Col. i. 18. He. vii. 21. (6.) God has put the fallen angels into chains, 2 Pe. ii. 4. Re. xx. 1, 2, that they might not follow us too fast, and has enlarged us, Ps. iv. 1, and directed our feet in the way of his steps, that we may haste us to the strong tower and city of refuge for succour and safety, and has given good angels a charge to look to us. He. i. 14. Ps. xxxiv. 7. (7.) God has promised that we, at our counting days, shall be spared, 'as a man spareth his own son that serveth him.' Mal. iii. 17.

Now, from all these things, it appears that we have indulgence at God's hand, and that our weaknesses, as our Christ manages the matter for us, are so far off from laying a block or bar in the way to the enjoyment of favour, that they also work for our good; yea, and God's foresight of them has so kindled his bowels and compassion to us, as to put him upon devising of such things for our relief, which by no means could have been, had not sin been with us in the world, and had not the best of saints been 'as a brand plucked out of the burning.'

I have seen men (and yet they are worse than God) take most care of, and, also, best provide for, those of their children that have been most infirm and helpless;* and our Advocate 'shall gather his lambs with his arms, and carry *them* in his bosom;' yea, and I know that there is such an art in showing and making mention of weaknesses as shall make the tears stand in a parent's eyes, and as shall make him search to the bottom of his purse to find out what may do his weakling good. Christ, also, has that excellent art, as he is an Advocate with the Father for us; he can so make mention of us and of our infirmities, while he pleads before God, against the devil, for us, that he can make the bowels of the Almighty yearn towards us, and to wrap us up in their compassions. You read much of the pity, compassion, and of the yearning of the bowels of the mighty God towards his people; all which, I think, is kindled and made burn towards us, by the pleading of our Advocate. I have seen fathers offended with their children; but when a brother had turned a skilful advocate, the anger has been appeased, and the means have been concealed. We read but little of this Advocate's office of Jesus Christ, yet much of the fruit of it is extended to the churches; but as the cause of smiles, after offences committed, is made manifest afterwards, so at the day when God will open all things, we shall see how many times our Lord, as an Advocate, pleaded for us, and redeemed us

* This may refer to Bunyan's own feelings, which are so passionately expressed in his *Grace Abounding*, No. 327, when he was dragged from his home, his wife, and his children, to be shut up in Bedford jail, for obedience to God. He exclaims, 'My poor *blind* child, who lay *nearer* my heart than all I had besides, thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure that the wind should blow upon thee. I thought this would break my heart to pieces.'—Ed.

by his so pleading, into the enjoyments of smiles and embraces, who, for sin, but a while before, were under frowns and chastisements. And thus much for the making out how Christ doth manage his office of being an Advocate for us with the Father—'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.'

[WHO HAVE CHRIST FOR AN ADVOCATE.]

THIRDLY, And I shall come now to the third head; to wit, *to show you more particularly who they are that have Jesus Christ for their Advocate.*

In my handling of this head, I shall show, *First*, That this office of an advocate differeth from that of a priest, and how. *Second*, I shall show you how far Christ extendeth this his office of advocateship—I mean, in matters concerning the people of God. And then, *Third*, I shall come more directly to show who they are that have Christ for their Advocate.

First, For the first of these, That this office of Christ, as an Advocate, differeth from that of a Priest. That he is a Priest, a Priest for ever, I heartily acknowledge; but that his priesthood and advocateship should be one and the self-same office, I cannot believe.

1. Because they differ in name. We may as well say a father, as such, is a son, or that father and son is the self-same relation, as say a priest and an advocate, as to office, are but one and the same thing. They differ in name as much as priest and sacrifice do: a priest is one, and a sacrifice is another; and though Christ is Priest and Sacrifice too, yet, as a Priest, he is not a Sacrifice, nor, as a Sacrifice, a Priest.

2. As they differ in name, so they differ in the nature of office. A priest is to slay a sacrifice; an advocate is to plead a cause; a priest is to offer his sacrifice, to the end that, by the merit thereof, he may appease; an advocate is to plead, to plead according to law; a priest is to make intercession, by virtue of his sacrifice; an advocate is to plead law, because amends is made.

3. As they differ in name and nature, so they also differ as to their extent. The priesthood of Christ extendeth itself to the whole of God's elect, whether called or in their sins; but Christ, as Advocate, pleadeth only for the children.

4. As they differ in name, in nature, and extent, so they differ as to the persons with whom they have to do. We read not anywhere that Christ, as Priest, has to do with the devil as an antagonist, but, as an Advocate, he hath.

5. As they differ in these, so they differ as to the matters about which they are employed. Christ, as Priest, concerns himself with every wry thought, and, also, with the least imperfection or infirmity that attends our most holy things; but Christ, as Advocate, doth not so, as I have already showed.

6. So that Christ, as Priest, goes before, and Christ, as an Advocate, comes after; Christ, as Priest, continually intercedes; Christ, as Advocate, in case of great transgressions, pleads: Christ, as Priest, has need to act always, but Christ, as Advocate, sometimes only. Christ, as Priest, acts in times of peace; but Christ, as Advocate, in times of broils, turmoils, and sharp contentions; wherefore, Christ, as Advocate, is, as I may call him, a reserve, and his time is then to arise, to stand up and plead, when HIS are clothed with some filthy sin that of late they have fallen into, as David, Joshua, or Peter. When some such thing is committed by them, as ministereth to the enemy a show of ground to question the truth of their grace; or when it is a question, and to be debated, whether it can stand with the laws of heaven, with the merits of Christ, and the honour of God, that such a one should be saved. Now let an advocate come forth, now let him have time to plead, for this is a fit occasion for the saints' Advocate to stand up to plead for the salvation of his people. But,

Second, I come next to show you how far this office of an Advocate is extended. I hinted at this before, so now shall be the more brief. 1. By this office he offereth no sacrifice; he only, as to matter of justice, pleads the sacrifice offered. 2. By this office he obtains the conversion of none; he only thereby secureth the converted from the damnation which their adversary, for sins after light and profession, endeavoureth to bring them to. 3. By this office he prevents not temporal punishment, but by it he chiefly preserveth the soul from hell. 4. By this office he brings in no justifying righteousness for us, he only thereby prevaileth to have the dispose of that brought in by himself, as Priest, for the justifying of those, by a new and fresh act, who had made their justification doubtful by new falls into sin. And this is plain in the history of our Joshua, so often mentioned before. Zec. iii. 5. As Priest, he hath obtained eternal redemption for us; and as Advocate, he by law, maintaineth our right thereto, against the devil and his angels

Third, I come now to show you who they are that have Jesus Christ for their Advocate. And this I shall do—first, more generally, and then shall be more particular and distinct about it.

1. More generally. *They are all the truly gracious; those that are the children by adoption;* and this the text affirmeth—'My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.' They are, then, the

children, by adoption, that are the persons concerned in the advocateship of Jesus Christ. The priesthood of Christ extendeth itself to the whole body of the elect, but the advocateship of Christ doth not so. This is further cleared by this apostle; and in this very text, if you consider what immediately follows—'We have an Advocate,' says he, 'and he is the propitiation for our sins.' He is our Advocate, and also our Priest. As an Advocate, ours only; but as a propitiation, not ours only, but also for the sins of the whole world; to be sure, for the elect throughout the world, and they that will extend it further, let them.

And I say again, had he not intended that there should have been a straiter limit put to the Advocateship of Christ than he would have us put to his priestly office, what needed he, when he speaketh of the propitiation which relates to Christ as Priest, have added—'And not for ours only?' As an Advocate, then, he engageth for us that are children; and as a Priest, too, he hath appeased God's wrath for our sins; but as an Advocate his offices are confined to the children only, but as a Priest he is not so. He is the propitiation for our sins, and not for ours only. The sense, therefore, of the apostle should, I think, be this—That Christ, as a Priest, hath offered a propitiatory sacrifice for all; but as an Advocate he pleadeth only for the children. Children, we have an Advocate to ourselves, and he is also our Priest; but as he is a Priest, he is not ours only, but maketh, as such, amends for all that shall be saved. The elect, therefore, have the Lord Jesus for their Advocate then, and then only, when they are by calling put among the children; because, as Advocate, he is peculiarly the children's—'My little children, WE have an Advocate.'

Objection. But he also saith, 'If any man sin, we have an Advocate;' any man that sinneth seems, by the text, notwithstanding what you say, 'to have an Advocate with the Father.'

Answer. By any man, must not be meant any of the world, nor any of the elect, but any man in faith and grace; for he still limits this general term, 'any man,' with this restriction, 'we'—Children, 'if any man sin, we have an Advocate.' WE, any man of us. And this is yet further made appear, since he saith that it is to them he writes, not only here, but further in this chapter—'I write unto YOU, little children; I write unto you, fathers; I write unto you, young men.' ver. 12, 13. These are the persons intended in the text, for under these three heads are comprehended all men; for they are either children, and so men in nature, or young men, and so men in strength; or else they are fathers, and so aged, and of experience. Add to this, by 'any man,' that the apostle intendeth not to enlarge himself beyond the persons that are in grace; but to supply what was wanting by that term 'little children;' for since the strongest saint may have need of an Advocate, as well as the most feeble of the flock, why should the apostle leave it to be so understood as if the children, and the children only, had an interest in that office? Wherefore, after he had said, 'My little children, I write unto you, that ye sin not;' he then adds, with enlargement, 'If any man sin, we have an Advocate with the Father.' Yet the little children may well be mentioned first, since they most want the knowledge of it, are most feeble, and so by sin may be forced most frequently to act faith on Christ, as Advocate. Besides, they are most ready, through temptation, to question whether they have so good a right to Christ in all his offices as have better and more well-grown saints; and, therefore, they, in this the apostle's salutation, are first set down in the catalogue of names—'My little children, I write unto you, that ye sin not. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.' So, then, the children of God are they who have the Lord Jesus, an Advocate for them with the Father. The least and biggest, the oldest and youngest, the feeblest and the strongest; ALL the children have an Advocate with the Father, Jesus Christ the righteous.

(1.) Since, then, the children have Christ for their advocate, art thou a child? Art thou begotten of God by his Word? Ja. i. 18. Hast thou in thee the spirit of adoption? Ga. iv. 6. Canst thou in faith say, Father, Father, to God? Then is Christ thy Advocate, thine Advocate, 'now to appear in the presence of God for thee.' He. ix. 24. To appear there, and to plead there, in the face of the court of heaven, for thee; to plead there against thine adversary, whose accusations are dreadful, whose subtilty is great, whose malice is inconceivable, and whose rage is intolerable; to plead there before a just God, a righteous God, a sin-revenging God: before whose face thou wouldst die if thou wast to show thyself, and at his bar to plead thine own cause. But,

(2.) There is a difference in children; some are bigger than some; there are children and little children—'My little children, I write unto you.' Little children; some of the little children can neither say Father, nor so much as know that they themselves are children.

This is true in nature, and so it is in grace; wherefore, notwithstanding what was said under the first head, it doth not follow, that if I be a child I must certainly know it, and also be able to call God, Father. Let the first, then, serve to poise and balance the confident ones, and let this be for the relief of those more feeble; for they that are children, whether they know it or no, have Jesus Christ for their Advocate, for Christ is

assigned to be our Advocate by the Judge, by the King, by our God and Father, although we have not known it. True, at present, there can come from hence, to them that are thus concerned in the advocateship of Christ, but little comfort; but yet it yields them great security; they have 'an Advocate with the Father, Jesus Christ the righteous.' God knows this, the devil feels this, and the children shall have the comfort of it afterwards. I say, the time is coming when they shall know that even then, when they knew it not, they had an Advocate with the Father; an Advocate who was neither loath, nor afraid, nor ashamed, to plead for their defence against their proudest foe. And will not this, when they know it, yield them comfort? Doubtless it will; yea, more, and of a better kind, than that which flows from the knowledge that one is born to crowns and kingdoms.

Again; as he is an Advocate for the children, so hé is also, as before was hinted, for the strong and experienced; for no strength in this world secureth from the rage of hell; nor can any experience, while we are here, fortify us against his assaults. There is also an incidency in the best to sin; and the bigger man, the bigger fall; for the more hurt, and the greater damage. Wherefore it is of absolute necessity that an advocate be provided for the strong as for the weak. 'Any man;' he that is most holy, most reformed, most refined, and most purified, may as soon be in the dirt as the weakest Christian; and, so far as I can see, Satan's design is against them most. I am sure the greatest sins have been committed by the biggest saints. This wayfaring man came to David's house, and when he stood up against Israel, he provoked David to number the people. 2 Sa. xii. 4, 7. 1 Ch. xxi. 1. Wherefore they have as much need of an advocate as have the youngest and most feeble of the flock. What a mind had he to try a fall with Peter! and how quickly did he break the neck of Judas! The like, without doubt, he had done to Peter, had not Jesus, by stepping in, prevented. As long as sin is in our flesh, there is danger. Indeed, he saith of the young men that they are strong, and that they have overcome the wicked one; but he doth not say they have *killed* him. As long as the devil is alive there is danger; and though a strong Christian may be too hard for, and may overcome him in one thing, he may be too hard for, yea, and may overcome him two for one afterwards. Thus he served David, and thus he served Peter, and thus he, in our day, has served many more. The strongest are weak, the wisest are fools, when suffered to be sifted as wheat in Satan's sieve; yea, and have often been so proved, to the wounding of their great hearts, and the dishonour of religion. To conclude this: God of his mercy hath sufficiently declared the truth of what I say, by preparing for the best, the strongest, and most sanctified, as well as for the least, weakest, and most feeble saint, an Advocate—'My little children, I write unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.'

2. But some may object, that what has been said as to discovering for whom Christ is an Advocate has been too general, and, therefore, would have me come more to particulars, else they can get no comfort. Well, inquiring soul, so I will; and, therefore, hearken to what I say.

(1.) Wouldest thou know whether Christ is thine Advocate or no? I ask, *Hast thou entertained him* so to to be? When men have suits of law depending in any of the king's courts above, they entertain their attorney or advocate to plead their cause, and so he pleads for them. I say, hast thou entertained Jesus Christ for thy lawyer to plead thy cause? 'Plead *my cause*, O Lord,' said David. Ps. xxxv. 1; and again, 'Judge me, O God, and plead my cause.' Ps. xliii. 1. This, therefore, is the first thing that I would propound to thee: Hast thou, with David, entertained him for thy lawyer, or, with good Hezekiah, cried out, 'O Lord, I am oppressed; undertake for me.' Is. xxxviii. 14. What sayest thou, soul? Hast thou been with him, and prayed him to plead thy cause, and cried unto him to undertake for thee? This I call entertaining of him to be thy advocate, and I choose to follow the similitude, both because the Scripture seems to smile upon such a way of discourse, and because thy question doth naturally lead me to it. Wherefore, I ask again, hast thou been with him? Hast thou entertained him? Hast thou desired him to plead thy cause?

Question. Thou wilt say unto me, How should I know that I have done so?

Answer. I answer, Art thou sensible that thou hast an action commenced against thee in that high court of justice that is above? I say, Art thou sensible of this? For the defendants—and all God's people are defendants—do not use to entertain their lawyers, but from knowledge, that an action either is, or may be, commenced against them before the God of heaven. If thou sayest yea, then I ask, Who told thee that thou standest accused for transgression before the judgment-seat of God? I say, Who told thee so? Hath the Holy Ghost, hath the world, or hath thy conscience? For nothing else, as I know of, can bring such tidings to thy soul.

Again; Hast thou found a failure in all others that might have been entertained to plead thy cause? Some make their sighs, their tears, their prayers, and their reformations, their advocates—'Hast thou tried these, and found them wanting?' Hast thou seen thy state to be desperate, if the

Lord Jesus doth not undertake to plead thy cause? for Jesus is not entertained so long as men can make shift without him. But when it comes to this point I perish for ever, notwithstanding the help of all, if the Lord Jesus steps not in. Then Lord Jesus, Lord Jesus, good Lord Jesus! undertake for me. Hast thou therefore been with Jesus Christ as concerned in thy soul, as heartily concerned about the action that thou perceivest to be commenced against thee?

Question. You will say, How should I know that?

Answer. I answer, Hast thou well considered the nature of the crime wherewith thou standest charged at the bar of God? Hast thou also considered the justness of the Judge? Again I ask, Hast thou considered what truth, as to matter of fact, there is in the things whereof thou standest accused? Also, Hast thou considered the cunning, the malice, and diligence of thy adversary, with the greatness of the loss thou art like to sustain, shouldst thou with Ahab, in the book of Kings, 1 Ki. xxii. 17–28, or with the hypocrites in Isaiah, vi. 5–10, have the verdict of the Lord God go out from the throne against thee? I ask thee these questions, because if thou art in the knowledge of these things to seek, or if thou art not deeply concerned about the greatness of the damage that will certainly overtake thee, and that for ever, shouldest thou be indeed accused before God, and have none to plead thy cause, thou hast not, nor canst not, let what will come upon thee, have been with Jesus Christ to plead thy cause; and so, let thy case be never so desperate, thou standest alone, and hast no helper. Job xxx. 13; ix. 13. Or if thou hast, they, not being the advocate of God's appointing, must needs fall with thee, and with thy burden. Wherefore, consider of this seriously, and return thy answer to God, who can tell if truth shall be found in thy answers, better by far than any; for it is he that tries the reins and the heart, and therefore to him I refer thee. But,

(2.) Wouldst thou know whether Jesus Christ is thine advocate? Then I ask again, *Hast thou revealed thy cause unto him?*—I say, Hast thou revealed thy cause unto him? For he that goeth to law for his right, must not only go to a lawyer, and say, Sir, I am in trouble, and am to have a trial at law with mine enemy, pray undertake my cause; but he must also reveal to his lawyer his cause. He must go to him and tell him what is the matter, how things stand, where the shoe pinches, and so. Thus did the church of old, and thus doth every true Christian now; for though nothing can be hid from him, yet he will have things out of thine own mouth; he will have thee to reveal thy matters unto him. Mat. xx. 32. 'O Lord of hosts,' said Jeremiah, 'that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.' Je. xi. 20. And again; 'But, O Lord of of hosts, that triest the righteous, *and* seest the reins and the heart, let me see thy vengeance on them; for unto thee have I opened my cause.' ch. xx. 12. Seest thou here, how saints of old were wont to do? how they did, not only in a general way, entreat Christ to plead their cause, but in a particular way, go to him and reveal, or open their cause unto him?

O! it is excellent to behold how some sinners will do this when they get Christ and themselves in a closet alone; when they, upon their bare knees, are pouring out of their souls before him; or, like the woman in the gospel, telling him all the truth. Mar. v. O! saith the soul, Lord, I am come to thee upon an earnest business; I am arrested by Satan; the bailiff was mine own conscience, and I am like to be accused before the judgment-seat of God. My salvation lies at stake; I am questioned for my interest in heaven; I am afraid of the Judge; my heart condemns me. 1 Jn. iii. 20. Mine enemy is subtle, and wanteth not malice to prosecute me to death, and then to hell. Also, Lord, I am sensible that the law is against me, for indeed I have horribly sinned, and thus and thus have I done. Here I lie open to law, and there I lie open to law; here I have given the adversary advantage, and there he will surely have a hank* against me. Lord, I am distressed, undertake for me! And there are some things that thou must be acquainted with about thine Advocate, before thou wilt venture to go thus far with him. As,

(*a.*) Thou must know him to be a friend, and not an enemy, unto whom thou openest thy heart; and until thou comest to know that Christ is a friend to thee, or to souls in thy condition, thou wilt never reveal thy cause unto him, not thy whole cause unto him. And it is from this that so many that have soul causes hourly depending before the throne of God, and that are in danger every day of eternal damnation, forbear to entertain Jesus Christ for their Advocate, and so wickedly conceal their matters from him; but 'he that hideth his sins shall not prosper.' Pr. xxviii. 13.† This, therefore, must first be believed by thee before thou wilt reveal thy cause unto him.

(*b.*) A man, when his estate is called in question, I mean his right and title thereto, will be very cautious, especially if he also questions his title to it himself, unto whom he reveals that affair; he must know him to be one that is not only friendly, but faithful, to whom he reveals such a secret as this. Why, thus it is with Christ and the soul. If the soul is not somewhat persuaded

* 'A hank;' a check, an influence over; obsolete.—Ed.

† Quoted from the Genevan, or Puritan translation.—Ed.

of the faithfulness of Christ—to wit, that if he can do him no good, he will do him no harm, he will never reveal his cause unto him, but will seek to hide his counsel from the Lord. This, therefore, is another thing by which thou mayest know that thou hast Christ for thine Advocate, if thou hast heartily and in very deed revealed thy cause unto him. Now, they that do honestly reveal their cause to their lawyer, will endeavour to possess him, as I hinted before, with the worst; they will, with words, make it as bad as they may; for, think they, by that means I shall prepare him for the worst that mine enemy can do. And thus souls deal with Jesus Christ; see Ps. li. and xxxviii., with several others that might be named, and see if God's people have not done so. 'I said,' saith David, 'I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.' But,

(3.) Hast thou Jesus Christ for thine Advocate? or wouldst thou know if thou hast? Then I ask again, *Hast thou committed thy cause to him?* When a man entertains* his lawyer to stand for him and to plead his cause, he doth not only reveal, but commit his cause unto him. 'I would seek unto God,' says Eliphaz to Job, 'and unto God would I commit my cause.' Job v. 8. Now there is a difference betwixt revealing my cause and committing of it to a man. To reveal my cause is to open it to one; and to commit it to him is to trust it in his hand. Many a man will reveal his cause to him unto whom he will yet be afraid to commit it; but now, he that entertains a lawyer to plead his cause, doth not only reveal but commit his cause unto him. As, suppose right to his estate be called in question; why, then, he not only reveals his cause to his lawyer, but puts into his hands his evidences, deeds, leases, mortgages, bonds, or what else he hath, to show a title to his estate by. And thus doth Christians deal with Christ; they deliver up all unto him—to wit, all their signs, evidences, promises, and assurances, which they have thought they had for heaven and the salvation of their souls, and have desired him to peruse, to search, and try them every one. 'And see if *there be any* wicked way in me, and lead me in the way everlasting.' Ps. cxxxix. 23. This is committing of thy cause to Christ, and this is the hardest task of all, for the man that doth thus, he trusteth Christ with all; and it implieth, that he will live and die, stand and fall, lose and win, according as Christ will manage his business. Thus did Paul, 2 Ti. i. 12, and thus Peter admonishes us to do. Now he that doth this must be convinced,

(*a.*) Of the ability of Jesus Christ to defend him; for a man will not commit so great a concern as his all is to his friend. No; not to his friend, be he never so faithful, if he perceives not in him ability to save him, and to preserve what he hath, against all the cavils of an enemy. And hence it is that the ability of Jesus Christ, as to the saving of his people, is so much insisted on in the Scripture; as, 'I have laid help upon *one that is* mighty.' Ps. lxxxix. 19. 'I that speak in righteousness, mighty to save.' Is. lxiii. 1. And again, 'He shall send them a Saviour, and a great one.' ch. xix. 20.

(*b.*) As they must be convinced of his ability to help them, so they must of his courage; a man that has parts sufficient may yet fail his friend for want of courage; wherefore, the courage and greatness of Christ's Spirit, as to his undertaking of the cause of his people, is also amply set out in Scripture. 'He shall not fail nor be discouraged, till he have set judgment in the earth,' 'till he send forth judgment unto victory.' Is. xlii. 4. Mat. xii. 20.

(*c.*) They must also be convinced of his willingness to do this for them; for though one be able and of courage sufficient, yet if he is not willing to undertake one's cause, what is it the better? Wherefore, he declareth his willingness also, and how ready he is to stand up to plead the cause of the poor and of them that are in want. 'The Lord will plead their cause, and spoil the soul of those that spoiled them.' Pr. xxii. 23.

(*d.*) They must also be convinced of this—that Christ is tender, and will not be offended at the dulness of his client. Some men can reveal their cause to their lawyers better than some, and are more serviceable and handy in that affair than others. But, saith the Christian, I am dull and stupid that way, will not Christ be shuff† and shy with me because of this? Honest heart! He hath a supply of thy defects‡ in himself, and knoweth what thou wantest, and where the shoe pinches, though thou art not able distinctly to open matters to him. The child is pricked with a pin, and lies crying in the mother's lap, but cannot show its mother where the pin is; but there is pity enough in the mother to supply this defect of the child; wherefore she undresses it, opens it, searches every clout from head to the foot of the child, and so finds where the pin is. Thus will thy lawyer do; he will search and find out thy difficulties, and where Satan seeketh an advantage of thee, accordingly will provide his remedy.

(*e.*) O, but will he not be weary? The prophet complains of some, 'that they weary God.' Is. vii. 13.

* 'Entertains his lawyer;' hires or retains. So Shakspeare—

Sweet lady, entertain him,
To be my fellow-servant to your ladyship.'
Gentlemen of Verona, Scene IV.—Ed

† 'Shuff;' from the old Saxon word *schufan*, to reject, cast away.—Ed.

‡ 'Supply of thy defects;' a sufficiency in himself to supply all thy defects and deficiencies.—Ed.

And mine is a very cross and intricate cause; I have wearied many a good man while I have been telling my tale unto him, and I am afraid that I shall also weary Jesus Christ. *Answer.* Soul, he suffered and did bear with the manners of Israel forty years in the wilderness; and hast thou tried him half so long? Ac. xiii. 18. The good souls that have gone before thee have found him 'a tried stone,' a sure one to be trusted to as to this. Is. xxviii. 16. And the prophet saith positively that 'he fainteth not, neither is weary;' and that 'there is no searching of his understanding.' xl. 28. Let all these things prevail with thee to believe, that if thou hast committed thy cause unto him, he will bring it to pass, to a good pass, to so good a pass as will glorify God, honour Christ, save thee, and shame the devil. But,

(4.) Wouldst thou know whether Jesus Christ is thine Advocate, whether he has taken in hand to plead thy cause? Then, I ask, *dost thou*, together with what has been mentioned before, *wait upon him according to his counsel, until things shall come to a legal issue?* Thus must clients do. There is a great many turnings and windings about suits and trials at law; the enemy, also, with his supersedeas,* cavils, and motions, often defers a speedy issue; wherefore, the man whose is the concern must wait; as the prophet said, 'I will look,' said he, 'unto the Lord; I will wait for the God of my salvation.' But how long, prophet, wilt thou wait? Why, says he, 'until he plead my cause, and execute judgment for me.' Mi. vii. 7–10.

Perhaps when thy cause is tried, things for the present are upon this issue; thy adversary, indeed, is cast, but whether thou shalt have an absolute discharge, as Peter had, or a conditional one, as David, and as the Corinthians had, that is the question. 2 Sa. xii. 10–14. True, thou shalt be completely saved at last; but yet whether it is not best to leave to thee a memento of God's displeasure against thy sin, by awarding that the sword shall never depart from thy house, or that some sore sickness or other distresses shall haunt thee as long as thou livest, or, perhaps, that thou shalt walk without the light of God's countenance for several years and a day. Now, if any of these three things happen unto thee, thou must exercise patience, and wait; thus did David—'I waited patiently;' and again he exercises his soul in this virtue, saying 'My soul, wait thou only upon God; for my expectation *is* from him.' Ps. lxii. 5. For now we are judged of the Lord, that we may not be condemned with the world. And by this judgment, though it sets us free from their damnation, yet we are involved in many troubles, and, perhaps, must wait many a day before we can know that, as to the main, the verdict hath gone on our side. Thus, therefore, in order to thy waiting upon him without fainting, it is meet that thou shouldest know the methods of him that manages thy cause for thee in heaven; and suffer not mistrust to break in and bear sway in thy soul, for 'he will' at length 'bring thee forth to the light, *and* thou shalt behold his righteousness. *She*, also, *that is* thine enemy shall see *it*, and shame shall cover her which said unto thee, Where is the Lord thy God?' Mi. vii. 9.

Question. But what is it to wait upon him according to his counsel?

Answer. (*a.*) To wait is to be of good courage, to live in expectation, and to look for deliverance, though thou hast sinned against thy God. 'Wait on the Lord, be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord.' Ps. xxvii. 14.

(*b.*) To wait upon him is to keep his way, to walk humbly in his appointments. 'Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land.' Ps. xxxvii. 34.

(*c.*) To wait upon him is to observe and keep those directions which he giveth thee; to observe even while he stands up to plead thy cause; for without this, or not doing this, a man may mar his cause in the hand of him that is to plead it; wherefore, keep thee far from an evil matter, have no correspondence with thine enemy, walk humbly for the wickedness thou hast committed, and loathe and abhor thyself for it, in dust and ashes. To these things doth the Scripture everywhere direct us.

(*d.*) To wait, is also to incline, to hearken to those further directions which thou mayest receive from the mouth of thine advocate, as to any fresh matters that may forward and expedite a good issue of thine affair in the court of heaven. The want of this was the reason that the deliverance of Israel did linger so long in former times. 'O,' says he, 'that my people had hearkened unto me, *and* Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him; but their time should have endured for ever.' Ps. lxxxi. 13–15.

(*e.*) Also, if it tarry long, wait for it. Do not conclude that thy cause is lost because at present thou dost not hear from court. Cry, if thou wilt, O, when wilt thou come unto me? But never let such a wicked thought pass through thy heart, saying, 'This evil *is* of the Lord; what should I wait for the Lord any longer?' 2 Ki. vi. 33.

* 'Supersedeas;' a writ to stay proceedings, for reasons expressed in it. 'Cavils and motions;' quibbles or quirks of special pleading, and moving a court of law to occasion delay and weary out an honest suitor; much of this nuisance has been abated, but enough remains to render a lawsuit uncertain, vexatious tedious, and expensive.—ED

(*f.*) But take heed that thou turnest not thy waiting into sleeping. Wait thou must, and wait patiently too; but yet wait with much longing and earnestness of spirit, to see or hear how matters go above. You may observe, that when a man that dwells far down in the country, and has some business at the term, in this or another of the king's courts, though he will wait his lawyer's time and conveniency, yet he will so wait as still to inquire at the post house, or at the carrier's, or if a neighbour comes down from term, at his mouth, for letters, or any other intelligence, if possibly he may arrive to know how his cause speeds, and whether his adversary, or he, has the day. Thus, I say, thou must wait upon thine Advocate. His ordinances are his post house, his ministers are his carriers, where tidings from heaven are to be had, and where those that are sued in that court by the devil may, at one time or another, hear from their lawyer, their advocate, how things are like to go. Wherefore, I say, wait at the posts of wisdom's house, go to ordinances with expectation to hear from thy Advocate there; for he will send in due time; 'though it tarry, wait for it; because it will surely come, it will not tarry.' Hab. ii. 1–3. And now, soul, I have answered thy request, and let me hear what thou sayest unto me.

Soul.—Truly, says the soul, methinks that by what you have said, I may have this blessed Jesus to be mine Advocate; for I think, verily, I have entertained him to be mine Advocate. I have also revealed my cause unto him, yea, committed both it and myself unto him; and, as you say, I wait; oh! I wait! and my eyes fail with looking upward. Fain would I hear how my soul standeth in the sight of God, and whether my sins, which I have committed since light and grace were given unto me, be by mine Advocate, taken out of the hand of the devil, and by mine Advocate removed as far from me as the ends of the earth are asunder; whether the verdict has gone on my side, and what a shout there was among the angels when they saw it went well with me! But alas! I have waited, and that a long time, and have, as you advise, ran from ordinance to minister, and from minister to ordinance, or, as you phrase it, from the post to the carrier, and from the carrier to the post house, to see if I could hear aught from heaven how matters went about my soul there. I have also asked those that pass by the way, 'if they saw him whom my soul loveth,' and if they had anything to communicate to me? But nothing can I get or find but *generals*; as, that I have an Advocate there, and that he pleadeth the cause of his people, and that he will thoroughly plead their cause. But what he has done for ME, of that as yet I am ignorant. I doubt if my soul shall by him be effectually secured, that yet a conditional verdict will be awarded concerning me, and that much bitter will be mixed with my sweet, and that I must drink gall and wormwood for my folly; for if David, and Asa, and Hezekiah and such good men, were so served for their sins, 2 Ch. xvi. 7, 12, why should I look for other dealing at the hand of God? But as to this, I will endeavour to 'bear the indignation of the Lord, because I have sinned against him,' Mi. vii. 9, and shall count it an infinite mercy, if this judgment comes to me from him, that I may 'not be condemned with the world.' 1 Co. xi. 32. I know it is dreadful walking in darkness; but if that also shall be the Lord's lot upon me; I pray God I may have faith enough to stay upon him till death, and then will the clouds blow over, and I shall see him in the light of the living.

Mine enemy, the devil, as you see, is of an inveigling temper; and though he has accused me before the judgment-seat of God, yet when he comes to me at any time, he glavers * and flatters as if he never did mean me harm; but I think it is that he might get further advantage against me. But I carry it now at a greater distance than formerly; and O that I was at the remotest distance, not only from him, but also from that self of mine, that laboureth with him for my undoing!

But although I say these things now, and to you, yet I have my solitary hours, and in them I have other strange thoughts; for thus I think, my cause is bad, I have sinned, and I have been vile. I am ashamed myself of mine own doings, and have given mine enemy the best end of the staff. The law, and reason, and my conscience, plead for him against me, and all is true; he puts into his charge against me, that I have sinned more times than there be hairs on my head. I know not anything that ever I did in my life but it had flaw, or wrinkle, or spot, or some such thing in it. Mine eyes have seen vileness in the best of my doings; what, then, think you, must God needs see in them? Nor can I do anything yet, for all I know that I am accused by my enemy before the judgment seat of God, better than what already is imperfect. 'I lie down in my shame, and my confusion covers my face.' 'I have sinned, what shall I do unto thee, O thou preserver of men.' Je. iii. 25. Job vii. 20.

Reply.—Well, soul, I have heard what thou hast said, and if all be true which thou hast said, it is good, and gives me ground of hope that Jesus Christ is become thine Advocate; and if that be so, no doubt but thy trial will come to a good conclusion. And be not afraid because of the holiness of God; for thine Advocate has this for his advantage, that he pleads before a judge that is just, and against an enemy that is unholy and rejected. Nor

* 'Glaver;' to wheedle, flatter, or fawn upon; now obsolete.—ED.

let the thoughts of the badness of thy cause terrify thee overmuch. Cause thou hast indeed to be humble, and thou dost well to cover thy face with shame; and it is no matter how base and vile thou art in thine own eyes, provided that it comes not by renewed acts of rebellion, but through a spiritual sight of thine imperfections. Only let me advise thee here to stop. Let not thy shame nor thy self-abasing apprehension of thyself, drive thee from the firm and permanent ground of hope, which is the promise, and the doctrine of an Advocate with the Father. No; let not the apprehension of the badness of thy cause do it, forasmuch as he did never yet take cause in hand that was good, perfectly good of itself; and his excellency is, to make a man stand that has a bad cause; yea, he can make a bad cause good, in a way of justice and righteousness.

[THE PRIVILEGES OF THOSE WHO HAVE CHRIST FOR AN ADVOCATE.]

FOURTHLY, And for thy further encouragement in this matter, I will here bring in the fourth chief head—to wit, *to show what excellent privilege* (I mean over and above what has already been spoken of) *they have that are made partakers of the benefit of this office:*—'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.'

First Privilege. Thy Advocate pleads to a price paid, to a propitiation made; and this is a great advantage; yea, he pleads to a satisfaction made for all wrongs done, or to be done, by his elect—'For by one offering he hath perfected for ever them that are sanctified.' He. x. 10, 14; ix. 26. 'By one offering'—that is, by the offering of himself—by one offering once offered, once offered in the end of the world. This, I say, thine Advocate pleads. When Satan brings in fresh accusations for more transgressions against the law of God, he forces not Christ to shift his first plea. I say, he puts him not to his shifts at all; for the price once paid hath in it sufficient value, would God impute it to that end, to take away the sin of the whole world. There is a man that hath brethren; he is rich, and they are poor (and this is the case betwixt Christ and us), and the rich brother goeth to his father, and saith, Thou art related to my brethren with me, and out of my store, I pray thee, let them have sufficient, and for thy satisfaction I will put into thy hand the whole of what I have, which perhaps is worth an hundred thousand pounds by the year; and this other sum I also give, that they be not disinherited. Now, will not this last his poor brethren to spend upon a great while? But Christ's worth can never be drawn dry.

Now, set the case again, that some ill-conditioned man should take notice that these poor men live all upon the spend (and saints do so), and should come to the good man's house, and complain to him of the spending of his sons, and that while their elder brother stands by, what do you think the elder brother would reply, if he was as good-natured as Christ? Why, he would say, I have yet with my father in store for my brethren, wherefore then seekest thou to stop his hand? As he is just, he must give them for their conveniency; yea, and as for their extravagancies, I have satisfied for them so well, that, however he afflicteth them, he will not disinherit them. I hope you will read and hear this, not like them that say, 'Let us do evil that good may come,' but like those whom the love of Christ constrains to be better. However, this is the children's bread, that which they have need of, and without which they cannot live; and they must have it, though Satan should put pins into it, therewith to choke the dogs.* And for the further clearing of this, I will present you with these few considerations:

1. Those that are most sanctified have yet a body of sin and death in them, and so also it will be, while they continue in this world. Ro. vii. 24. 2. This body of sin strives to break out, and will break out, to the polluting of the conversation, if saints be not the more watchful. vi. 12. Yea, it has broke out in a most sad manner, and that in the strongest saints. Ga. v. 17. 3. Christ offereth no new sacrifice for the salvation of these his people. 'For, being raised from the dead, he dieth no more.' Ro. vi. 9. So then, if saints sin, they must be saved, if saved at all, by virtue of the offering already offered; and if so, then all Christ's pleas, as an Advocate, are grounded upon that one offering which before, as a Priest, he presented God with, for the taking away of sin. So then, Christians live upon this old stock; their transgressions are forgiven for the sake of the worth, that yet God finds in the offering that Christ hath offered. And all Christ's pleadings, as an Advocate, are grounded upon the sufficiency and worth of that one sacrifice; I mean, all his pleadings with his Father, as to the charge which the accuser brings in against them. For though thou art a man of infirmity, and so incident to nothing [so much] as to stumble and fall, if grace doth not prevent, and it doth not always prevent; yet the value and worth of the price that was once paid for thee is not yet worn out; and Christ, as an Advocate, still pleadeth, as occasion is given, that, with success, to thy salvation. And this privilege they have, who indeed have

* This sentence at first sight seems obscure. The children's bread is the superabounding riches of Divine grace. Satan putting pins into it, may refer to those who profanely pervert the grace of God to evil, by saying, 'Let us do evil, that good may come. Whose damnation is just.' These are the dogs who are without, but never were within the fold of Christ. Phil. iii. 2. Rev. xxii. 15.—ED.

Christ for their Advocate; and I put it here, in the first place, because all other do depend upon it.

Second Privilege. Thine Advocate, as he pleadeth a price already paid, so, and therefore, he pleads for himself as for thee. We are all concerned in one bottom; if he sinks, we sink; if we sink, he sinks.* Give me leave to make out my meaning.

1. Christ pleads the value and virtue of the price of his blood and sacrifice for us. And admit of this horrible supposition a little, for argument's sake, that though Christ pleads the worth of what, as Priest, he offereth, yet the soul for whom he so pleads perishes eternally. Now, where lieth the fault? In sin, you say: true; but it is because there was more virtue in sin to damn, than there was in the blood pleaded by Christ to save; for he pleaded his merit, he put it into the balance against sin; but sin hath weighed down the soul of the sinner to hell, notwithstanding the weight of merit that he did put in against it. Now, what is the result, but that the Advocate goes down, as well as we; we to hell, and he in esteem? Wherefore, I say, he is concerned with us; his credit, his honour, his glory and renown, flies all away, if those for whom he pleads as an Advocate perish for want of worth in his sacrifice pleaded. But shall this ever be said of Christ? or will it be found that any, for whom Christ as Advocate pleads, yet perish for want of worth in the price, or of neglect in the Advocate to plead it? No, no; himself is concerned, and that as to his own reputation and honour, and as to the value and virtue of his blood; nor will he lose these for want of pleading for them concerned in this office.

2. I argue again; Christ, as Advocate, must needs be concerned in his plea; for that every one, for whose salvation he advocates, is his own; so, then, if he loses, he loses his own—his substance and inheritance. Thus, if he lose the whole, and if he lose a part, one, any one of his own, he loseth part of his all, and of his fulness; wherefore we may well think, that Christ, as Advocate, is concerned, even concerned with his people, and therefore will thoroughly plead their cause.

Suppose a man should have a horse, though lame, and a piece of ground, though somewhat barren, yet if any should attempt to take these away, he would not sit still, and so lose his own; no, saith he, 'since they are mine own, they shall cost me five times more than they are worth, but I will maintain my right.' I have seen men sometimes strongly engaged in law for that which, when considered by itself, one would think was not worth regarding; but when I have asked them, why so concerned for a thing of so little esteem? they have answered, O, it is some of that by which I hold a title of honour, or my right to a greater income, and therefore I will not lose it. Why, thus is Christ engaged; what he pleads for is his own, his all, his fulness; yea, it is that by which he holds his royalty, for he is 'King of saints.' Re. xv. 3. Jn. vi. 37—39. Ps. xvi. 5, 6. It is part of his estate, and that by which he holds some of his titles of honour. Ep. v. 23. Je. l. 34. Ro. xi. 26. He. ii. 10. Saviour, Redeemer, Deliverer, and Captain, are some of his titles of honour; but if he loseth any of those, upon whose account he weareth those titles of honour, for want of virtue in his plea, or for want of worth in his blood, he loseth his own, and not only so, but part of his royalty, and does also diminish and lay a blot upon his glorious titles of honour; and he is jealous of his honour; his honour he will not give to another.

Wherefore he will not, be not afraid, he never will leave nor forsake those who have given themselves unto him, and for whom he is become an Advocate with the Father, to plead their cause; even because thou art one, one of his own, one by whom he holdeth his glorious titles of honour.

Objection. O, but I am but one, and a very sorry one, too; and what is one, especially such an one as I am? Can there be a miss of the loss of such an one?

Answer. One and one makes two, and so *ad infinitum.* Christ cannot lose one, but as he may lose more, and so, in conclusion, lose all: but of all that God has given him, he will lose nothing. Jn. vi. 38, 39. Besides, to lose one would encourage Satan, disparage his own wisdom, make him incapable of giving in, at the day of account, the whole tale† to God of those that he has given him. Further, this would dishearten sinners, and make them afraid of venturing their cause and their souls in his hand; and would, as I said before, either prove his propitiation in some sense ineffectual, or else himself defective in his pleading on it; but none of these things must be supposed. He will thoroughly plead the cause of his people, execute judgment for them, bring them out to the light, and cause them to behold his righteousness. Mi. vii. 9.

Third Privilege. The plea of Satan is groundless, and that is another privilege: for albeit thou hast sinned, yet since Christ before has paid thy debt, and also paid for more; since thou hast not yet run beyond the price of thy redemption; it must be concluded that Satan wants a good bottom to ground his plea upon, and therefore must, in conclusion, fail of his design. True, there is sin committed, there is a law transgressed, but there is also a satisfaction for this transgression, and that which superabounds; so, though there be sin, yet there wants

* Dr. Watts beautifully illustrates this soul-supporting truth in his hymn (116, verse 2):—

"How can I sink with such a prop,
As my eternal God,
Who bears the earth's huge pillars up,
And spreads the heavens abroad?"—Ed.

† 'The whole tale;' the whole number as reckoned and ascertained; nothing being lost.—Ed.

a foundation for a plea. Joshua was clothed with filthy garments, but Christ had other garments provided for him, change of raiment; wherefore inquity, as to the charge of Satan, vanishes. 'And the angel answered and said, Take away the filthy garments from him' [this intimates that there was no ground, no sufficient ground, for Satan's charge]; 'and unto him he said, Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.'* Zec. iii. 4. Now, if there be no ground, no sound and sufficient ground, to build a charge against the child upon, I mean, as to eternal condemnation; for that is the thing contended for; then, as I said, Satan must fall 'like lightning to the ground,' and be cast over the bar, as a corrupt and illegal pleader. But this is so, as in part is proved already, and will be further made out by that which follows. They that have indeed Christ to be their Advocate, are themselves, by virtue of another law than that against which they have sinned, secured from the charge that Satan brings in against them. I granted before, that the child of God has sinned, and that there is a law that condemneth for this sin; but here is the thing, this child is removed by an act of grace into and under another law: 'For we are not under the law,' and so, consequently, 'there is now no condemnation for them.' Ro. vi. 14; viii. 1. Wherefore, when God speaketh of his dealing with his, he saith, It shall 'not be by their covenant,' that is, not by that of the law, they then being not under the law. Eze. xvi. 61. What if a plea be commenced against them, a plea for sin, and they have committed sin; a plea grounded upon the law, and the law takes cognizance of their sin? Yet, I say, the plea wants a good bottom, for that the person thus accused is put under another law; hence, he says, 'Sin shall not have dominion over you, for ye are not under the law.' If the child was under the law, Satan's charge would be good, because it would have a substantial ground of support; but since the child is dead to the law, Ga. ii. 19, and that also dead to him, for both are true as to condemnation, Ro. vii. 6, how can it be that Satan should have a sufficient ground for his charge, though he should have matter of fact, sufficient matter of fact, that is sin? For by his change of relation, he is put out of the reach of that law. There is a woman, a widow, that oweth a sum of money, and she is threatened to be sued for the debt; now what doth she but marrieth; so, when the action is commenced against her as a widow, the law finds her a married woman; what now can be done? Nothing to her; she is not who she was; she is delivered from that state by her marriage; if anything be done, it must be done to her husband. But if Satan will sue Christ for my debt, he oweth *him* nothing; and as for what the law can claim of me while I was under it, Christ has delivered me by redemption from that curse, 'being made a curse for me.' Ga. iii. 13.

Now the covenant into which I am brought by grace, by which also I am secured from the law, is not a law of sin and death, as that is from under which I am brought, Ro. viii. 2, but a law of grace and life; so that Satan cannot come at me by that law; and by grace, I am by that secured also from the hand, and mouth, and sting of all other; I mean still, as to an eternal concern. Wherefore God saith, 'If we break his law, the law of works, he will visit our sin with a rod, and our iniquity with stripes; but his covenant, his new covenant, will he not break,' but will still keep close to that, and so secure us from eternal condemnation. Ps. lxxix. 30–37.

Christ also is made the mediator of that covenant, and therefore an Advocate by that; for his priestly office and advocateship are included by his mediation; wherefore when Satan pleads by the old, Christ pleads by the new covenant, for the sake of which the old one is removed. 'In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.' He. viii. 13. So, then, the ground of plea is with Jesus Christ, and not with our accuser. Now, what doth Christ plead, and what is the ground of his plea? Why, he pleads for exemption and freedom from condemnation, though by the law of works his children have deserved it; and the ground for this his plea, as to law, is the matter of the covenant itself, for thus it runs: 'For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.' ver. 12. Now here is a foundation—a foundation in law, for our Advocate to build his plea upon; a foundation in a law not to be moved, or removed, or made to give place, as that is forced to do, upon which Satan grounds his plea against us.

Men, when they plead before a judge, use to plead matter of law. Now, suppose there is an old law in the realm, by which men deserve to be condemned to death, and there is a *new* law in this realm that secureth men from that condemnation which belongs to them by the old; and suppose also, that I am completely comprehended by all the provisoes of the new law, and not by any tittle thereof excluded from a share therein; and suppose, again, that I have a brangling adversary that pursues me by the *old* law, which yet cannot in right touch me, because I am interested in the new; my advocate also is one that pleads by the new law, where only there is a ground of plea; shall not now mine adversary feel the power of his plea to the delivering of me, and the putting of him to shame? Yes, verily; especially since the plea is good, the judge just; nor can the enemy find any ground for

* In the first edition of this treatise, this quotation is from Josh. iii. 4, an error which has been continued through every edition to the present one.—Ed.

a demur* to be put in against my present discharge in open court, and that by proclamation; especially since my Advocate has also, by his blood, fully satisfied the old law, that he might establish the new. He. x. 9, 11, 12.

Fourth Privilege. Since that which goeth before is true, it follows, that he that entereth his plea against the children must needs be overthrown; for always before just judges it is the right that taketh place. Judge the right, O Lord, said David; or, 'let my sentence come forth from thy presence,' according to the law of grace. And he that knows what strong ground, or bottom, our Advocate has for his pleadings, and how Satan's accusations are without sound foundation, will not be afraid, he speaking in Christ, to say, I appeal to God Almighty, since Christ is my Advocate by the new law, whether I ought to be condemned to death and hell for what Satan pleads against me by the old. Satan urgeth that we have sinned, but Christ pleads to his propitiatory sacrifice; and so Satan is overthrown. Satan pleads the law of works, but Christ pleads the law of grace. Further, Satan pleads the justice and holiness of God against us; and there the accuser is overthrown again. And to them Christ appeals, and his appeal is good, since the law testifies to the sufficiency of the satisfaction that Christ has made thereto by his obedience. Ro. iii. 22, 23. And also, since by another covenant, God himself has given us to Jesus Christ, and so delivered us from the old. Wherefore you read nothing as an effect of Satan's pleading against us, but that his mouth is stopped, as appears by the 3d of Zechariah; and that he is cast; yea, cast down, as you have it in the 12th of Revelations.

Indeed, when God admits not, when Christ wills not to be an Advocate, and when Satan is bid stand at the right hand of one accused, to enforce, by pleading against him, the things charged on him by the law, then he can prevail—prevail for ever against such a wretched one. Ps. cix. 6, 7. But when Christ stands up to plead, when Christ espouses this or that man's cause, then Satan must retreat, then he must go down. And this necessarily flows from the text, 'We have an Advocate,' a prevailing one, one that never lost cause, one that always puts the children's enemy to the rout before the judgment-seat of God.† This, therefore, is another privilege that they have, who have Jesus Christ for their Advocate; their enemy must needs be overthrown, because both law and justice are on their side.

Fifth Privilege. Thine advocate has pity for thee, and great indignation against thine accuser; and these are two excellent things. When a lawyer hath pity for a man whose cause he pleadeth, it will engage him much; but when he has indignation also against the man's accuser, this will yet engage him more. Now, Christ has both these, and that not of humour, but by grace and justice; grace to us, and justice to our accuser. He came down from heaven that he might be a Priest, and returned thither again to be a Priest and Advocate for his; and in both these offices he levelleth his whole force and power against thine accuser: 'For this purpose the Son of God was manifested, that he might destroy the works of the devil.' 1 Jn. iii. 8.

Cunning men will, if they can, retain such an one to be their Advocate, who has a particular quarrel against their adversary; for thus, think they, he that is such, will not only plead for me, but for himself, and to right his own wrongs also; and since, if it be so, and it is so here, my concerns and my Advocate's are interwoven, I am like to fare much the better for the anger that is conceived in his heart against him. And this, I say, is the children's case; their Advocate counteth their accuser his greatest enemy, and waiteth for a time to take vengeance, and he usually then takes the opportunity when he has aught to do for his people against him. Hence he says, 'The day of vengeance *is* in mine heart, and the year of my redeemed is come.' Is. lxiii. 3, 4.

I do not say that this revenge of Christ is, as ofttimes is a man's, of spite, prejudice, or other irregular lettings out of passions; but it ariseth from righteousness and truth; nor can it be but that Jesus must have a desire to take vengeance on his enemy and ours, since holiness is in him, to the utmost bounds of perfection. And I say again, that in all his pleading as an Advocate, as well as in his offering as a Priest, he has a hot and flaming desire and design to right himself upon his foe and ours; hence he triumphed over him when he died for us upon the cross, and designed the spoiling of his principality, while he poured out his blood for us before God. We then have this advantage more, in that Christ is our Advocate, our enemy is also his, and the Lord Jesus counts him so. Col. ii. 14, 15.

Sixth Privilege. As thine Advocate, so thy judge holdeth thine accuser for his enemy also; for it is not of love to righteousness and justice that Satan accuseth us to God, but that he may destroy the workmanship of God. Wherefore he also fighteth against God when he accuseth the children; and this thy Father knows right well. He must therefore needs distinguish between the charge and the mind that brings it; especially when what is charged upon us is under the gracious promise of a pardon, as I have showed it is. Shall not the Judge then hear his Son—for our Advocate is his Son—in the cause of one that he favours, and that

* 'A demur;' now called a demurrer, is when a defect or legal difficulty is discovered, which must first be settled by the judge before the action or proceedings can be carried on.—Ed.

† How consoling a reflection is this to the distressed soul, 'Christ never lost a cause.' 'Him that cometh to me, I will in no wise cast out.' 'They shall never perish; nor shall any pluck them out of my hand.' Jn. x. 28.—Ed.

he justly can, against an enemy who seeks his dishonour, and the destruction of his eternal designs of grace?

A mention of the judge's *son* goes far with countrymen; and great striving there is with them who have great enemies and bad causes to get the judge's son to plead, promising themselves that the judge is as like to hear him, and to yield a verdict to his plea, as to any other lawyer. But what now shall we say concerning our Judge's Son, who takes part, not only with his children, but with him, and with law and justice, in pleading against our accuser? Yea, what shall we say when both Judge, and Advocate, and law, are all bent to make our persons stand and escape, whatever, and how truly soever, the charge and accusation is by which we are assaulted of the devil. And yet all this is true; wherefore, here is another privilege of them that have Jesus for their Advocate.

Seventh Privilege. Another privilege that they have who have Jesus Christ for their Advocate is, that he is undaunted, and of a good courage, as to the cause that he undertakes; for that is a requisite qualification for a lawyer, to be bold and undaunted in a man's cause. Such an one is coveted, especially by him that knows he has a brazen-faced antagonist. Wherefore, he saith that 'he will set his face like a flint,' when he stands up to plead the cause of his people. Is. l. 5–7. Lawyers, of all men, need this courage, and to be above others, men of hard foreheads, because of the affronts that sometimes they meet with, be their cause never so good, in the face sometimes, of the chief of a kingdom. Now Christ is our lawyer, and stands up to plead, not only sometimes, but always, for his people, before the God of gods, and that not in a corner, but while all the host of heaven stands by, both on the right hand and on the left. Nor is it to be doubted but that our accuser brings many a sore charge against us into the court; but, however, we have an Advocate that is valiant and courageous, one that will not fail nor be discouraged till he has brought judgment unto victory. Hence John asserts his name, saying, 'If any man sin, we have an Advocate with the Father, Jesus Christ.'

Men love to understand a man before they commit their cause unto him—to wit, whether he be fitly qualified for their business. Well, here is an Advocate propounded, an Advocate to plead our cause against our foe. But what is he? What is his name? Is he qualified for my business? The answer is, It is Jesus Christ. How? Jesus Christ, what! that old friend of publicans and sinners? Jesus Christ! he used never to fail, he used to set his face like a flint against Satan when he pleaded the cause of his people. Is it Jesus Christ? says the knowing soul; then he shall be mine Advocate.

For my part, I have often wondered, when I have considered what sad causes Jesus Christ sometimes takes in hand, and for what sad souls he sometimes pleads with God his Father. He had need of a face as hard as flint, else how could he bear up in that work in which for us sometimes he is employed—a work enough to make angels blush. Some, indeed, will lightly put off this, and say, 'It is his office;' but, I say, his office, notwithstanding the work in itself is hard, exceeding hard, when he went to die, had he not despised the shame, he had turned his back upon the cross, and left us in our blood. And now it is his turn to plead, the case would be the same, only he can make argument upon that which to us seems to yield no argument at all, to take courage to plead for a Joshua, for a Joshua clothed, clothed with filthy garments. He, saith he, that 'shall be ashamed of me and of my words in this adulterous and sinful generation: of him shall the Son of man be ashamed,' &c. Mar. viii. 38. Hence it follows that Christ will be ashamed of some; but why not ashamed of others? It is not because their cause is good, but because they are kept from denying of him professedly; wherefore, for such he will force himself, and will set his face like a flint, and will, without shame, own, plead, and improve his interest with God for them, even for them whose cause is so horribly bad and gross that themselves do blush while they think thereof. But what will not love do? what will not love bear with? and what will not love suffer? Of all the offices of Jesus Christ, I think this trieth him as much as any! True, his offering himself in sacrifice tried him greatly, but that was but for awhile; his grappling, as a captain, with the curse, death, and hell, tried him much, but that also was but for a while; but this office of being an Advocate, though it meeteth not with such sudden depths of trouble, yet what it wants in shortness it may meet with in length of time. I know Christ, being raised from the dead, dies no more; yet he has not left off, though in heaven, to do some works of service for his saints on earth; for there he pleads as an Advocate or lawyer for his people. Ha. viii. 1, 2. And let it be that he has no cause of shame when he standeth thus up to plead for so vile a wretch as I, who have so vilely sinned, yet I have cause to think that well he may, and to hold my hands before my face for shame, and to be confounded with shame, while he, to fetch me off from condemnation for my transgressions, sets his face like a flint to plead for me with God, and against my accuser. But thus much for the seventh privilege that they have by Christ who have him for their Advocate.

Eighth Privilege. Another privilege that they have who have Jesus Christ to be their Advocate is this, He is always ready, always in court, always with the judge, then and there to oppose, if our accuser comes, and to plead against him what is pleadable for his children. And this the text implies where

it saith, 'We have an Advocate with the Father,' always with the Father. Some lawyers, though they are otherwise able and shrewd, yet not being always in court and ready, do suffer their poor clients to be baffled and nonsuited* by their adversary; yea, it so comes to pass because of this neglect, that a judgment is got out against them for whom they have undertaken to plead, to their great perplexity and damage: but no such opportunity can Satan have of our Advocate, for he is with the Father, always with the Father; as to be a Priest, so to be an Advocate—'We have an Advocate with the Father.' It is said of the priests, they wait at the altar, and that they give attendance there, 1 Co. ix. 13; also of the magistrate, that as to his office, he should attend 'continually on this very thing.' Ro. xiii. 6. And as these, so Christ, as to his office of an Advocate, attends continually upon that office with his Father. 'We have an Advocate with the Father,' always with the Father. And truly such an Advocate becomes the children of God, because of the vigilancy of their enemy; for it is said of him, that 'he accuseth us day and night,' so unweariedly doth he both seek and pursue our destruction. Re. xii. 10. But behold how we are provided for him—'We have an Advocate with with the Father.' If he come a-days, our Advocate is with the Father; if he come a-nights, our Advocate is with the Father.† Thus, then, is our Advocate ready to put check to Satan, come he when he will or can, to accuse us to the Father. Wherefore these two texts are greatly to be minded, one of them, for that it shows us the restlessness of our enemy, the other, for that it shows us the diligence of our Advocate.

That, also, in the Hebrews shows us the carefulness of our Advocate, where it saith, He is gone 'into heaven itself, now to appear in the presence of God for us.' He. ix. 24. Now, just the time present; NOW, the time always present; NOW, let Satan come when he will! Nor is it to be omitted that this word that thus specifies the time, the present time, doth also conclude it to be that time in which we are imperfect in grace, in which we have many failings, in which we are tempted and accused of the devil to God; this is the time, and in it, and every whit of it, he now appeareth in the presence of God for us. Oh, the diligence of our enemy; oh, the diligence of our friend!—the one against us, the other for us, and that continually—'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.' This, then, that Jesus Christ is always an Advocate with the Father for us, and so continually ready to put a check to every accusation that Satan brings into the presence of God against us, is another of the privileges that they have, who have Jesus Christ for their Advocate.

Ninth Privilege. Another privilege that they have who have Jesus Christ to be their Advocate is this, he is such an one that will not, by bribes, by flattery, nor fair pretences, be turned aside from pursuing of his client's business. This was the fault of lawyers in old time, that they would wrest judgment for a bribe. Hence the Holy One complained, that a bribe did use to blind the eyes of the wise, and pervert the judgment of the righteous. 1 Sa. xii. 3. Am. v. 12. De. xvi. 19.

There are three things in judgment that a lawyer must take heed of—one is the nature of the offence, the other is the meaning and intendment of the law-makers, and a third is to plead for them in danger, without respect to affection or reward; and this is the excellency of our Advocate, he will not, cannot be biased to turn aside from doing judgment. And this the apostle intendeth when he calleth our Advocate 'Jesus Christ the righteous.' 'We have an Advocate with the Father, Jesus Christ the righteous;' or, as another prophet calls him, to wit, 'The just Lord—one that will not do iniquity'—that is, no unrighteousness in judgment. Zep. iii. 5. He will not be provoked to do it, neither by the continual solicitations of thine enemy; nor by thy continual provocations wherewith, by reason of thy infirm condition, thou dost often tempt him to do it. And remember that thy Advocate pleads by the new covenant, and thine adversary accuses by the old; and again, remember that the new covenant is better and more richly provided with grounds of pleading for our pardon and salvation, than the old can be with grounds for a charge to be brought in by the devil against us, suppose our sin be never so heinous. It is a better covenant, established upon better promises.

Now, put these two together—namely, that Jesus Christ is righteous, and will not swerve in judgment; also, that he pleads for us by the new law, with which Satan hath nothing to do, nor, had he, can he by it bring in a plea against us, because that law, in the very body of it, consists in free promises of giving grace unto us, and of an everlasting forgiveness of our sin. Je. xxxi. 31–34. Eze. xxxvi. 25–30. He. viii. 8–12. O children, your Advocate will stick to the law, to the new law, to the new and everlasting covenant, and will not admit that anything should be pleaded by our foe that is inconsistent with the promise of the gift of grace, and of the remission of all sin. This, therefore, is another privilege that they are made partakers of who have Jesus Christ to be their Advocate. He is just, he is righteous, he is 'Jesus Christ the righteous;' he will not be turned aside to judge awry, either of the crime or the law, for favour or affection. Nor is there any

* 'Nonsuit;' the giving up a suit upon the discovery of some fatal error or defect in the cause.—ED.

† There is no night in heaven; it is one eternal day; no need of rest or sleep. Christ *ever* liveth to make intercession for us.—ED.

sin but what is pardonable committed by those that have chosen Jesus Christ to be their Advocate.

Tenth Privilege. Another privilege that they have who have Jesus Christ to be their Advocate, is this, the Father has made him, even him that is thine Advocate, the umpire and judge in all matters that have, do, or shall fall out betwixt him and us. Mark this well; for when the judge himself, before whom I am accused, shall make mine Advocate, the judge of the nature of the crime for which I am accused, and of matter of law by which I am accused—to wit, whether it is in force against me to condemnation, or whether by the law of grace I am set free, especially since my Advocate has espoused my cause, promised me deliverance, and pleaded my right to the state of eternal life—must it not go well with me? Yes, verily. The judge, then, making thine Advocate the judge, for he 'hath committed all judgment unto the Son,' hath done it also for thy sake who hast chosen him to be thine Advocate. Jn. v. 22. It was a great thing that happened to Israel when Joseph was become their advocate, and when Pharaoh had made him a judge. 'Thou,' says he, 'shalt be over my house, and according unto thy word shall all my people be ruled. See, I have set thee over all the land of Egypt - and without thee shall no man lift up his hand or foot in all the land of Egypt - only in the throne will I be greater than thou.' Ge. xli. 40, 44. Joseph in this was a type of Christ, and his government here of the government of Christ for his church. Kings seldom make a man's judge his advocate; they seldom leave the issue of the whole affair to the arbitration of the poor man's lawyer; but when they do, methinks it should even go to the heart's desire of the client whose the advocate is, especially when, as I said before, the cause of the client is become the concern of the advocate, and that they are both wrapt up in the self-same interest; yea, when the judge himself also is therein concerned; and yet thus it is with that soul who has Jesus Christ for his Advocate. What sayest thou, poor heart, to this? The judge—to wit, the God of heaven, has made thy Advocate, arbitrator in thy business; he is to judge; God has referred the matter to him, and he has a concern in thy concern, an interest in thy good speed. Christian man, dost thou hear? Thou hast put thy cause into the hand of Jesus Christ, and hast chosen him to be thine Advocate to plead for thee before God and against thy adversary; and God has referred the judgment of that matter to thy Advocate, so that he has power to determine the matter. I know Satan is not pleased with this. He had rather things should have been referred to himself, and then woe had been to the child of God; but, I say, God has referred the business to Jesus Christ, has made him umpire and judge in thine affair. Art thou also willing that he should decide the matter? Canst thou say unto him as David, 'Judge me, O God, and plead my cause?' Ps. xliii. 1. Oh, the care of God towards his people, and the desire of their welfare! He has provided them an Advocate, and he has referred all causes and things that may by Satan be objected and brought in against us, to the judgment and sentence of Christ our Advocate. But to come to a conclusion for this; and therefore,

Eleventh Privilege. The advantage that he has that has the Lord Jesus for his Advocate is very great. Thy Advocate has the cause, has the law, has the judge, has the purse, and so consequently has all that is requisite for an Advocate to have, since together with these he has heart, he has wisdom, he has courage, and loves to make the best improvement of his advantages for the benefit of his client; and that which adds to all is, he can prove the debt paid, about which Satan makes such ado—a price given for the ransom of my soul and for the pardon of my sins. Lawyers do use to make a great matter of it, when they can prove, that that very debt is paid for which their client is sued at law. Now this Christ Jesus himself is witness to; yea, he himself has paid it, and that out of his own purse, for us, with his own hands, before and upon the mercy-seat, according as the law requireth. Le. xvi. 13–15. He. ix. 11–24. What then can accrue to our enemy? or what advantage can he get by his thus vexing and troubling the children of the Most High? Certainly nothing, but, as has been said already, to be cast down; for the kingdom of our God, which is a kingdom of grace, and the power of his Christ will prevail. Samson's power lay in his hair, but Christ's power, his power to deliver us from the accusation and charge of Satan, lieth in the worth of his undertakings. And hence it is said again, 'And they overcame him by the blood of the Lamb,' and he was cast out and down. Re. xii. 10–12. And thus much for the privileges that those are made partakers of, who have Jesus Christ to be their Advocate.

[THE NECESSITY OF HAVING CHRIST FOR OUR ADVOCATE.]

FIFTHLY, I come now to the fifth thing, which is, *to show you what necessity there is that Christ should be our Advocate.*

That Christ should be a Priest to offer sacrifice, a King to rule, and a Prophet to teach, all seeing men acknowledge is of necessity; but that he should be an Advocate, a pleader for his people, few see the reason of it. But he is an Advocate, and as an Advocate has a work and employ distinct from his priestly, kingly, or prophetical offices. John says, 'He is our Advocate,' and signifieth also the nature of his work as such, in that very place where he asserteth his office; as also I have showed you in that which goes before. But having already showed

you the nature, I will now show you the necessity of this office.

First. It is necessary for the more full and ample vindication of the justice of God against all the cavils of the infernal spirits. Christ died on earth to declare the justice of God to men in his justifying the ungodly. God standeth upon the vindication of his justice, as well as upon the act thereof. Hence the Holy Ghost, by the prophets and apostles, so largely disputeth for the vindication thereof, while it asserteth the reality of the pardon of sin, the justification of the unworthy, and their glorification with God. Ro. iii. 24. Is., Je., Mal. Ro. iii., iv., viii. Ga. iii., iv. I say, while it disputeth the justness of this high act of God against the cavils of implacable sinners. Now the prophets and apostles, in those disputes by which they seek to vindicate the justice of God in the salvation of sinners, are not only ministers of God to us, but advocates for him; since, as Elihu has it, they 'speak on God's behalf,' or, as the margin has it, 'I will show thee that there are yet words for God,' words to be spoken and pleaded against his enemies for the justification of his actions. Job xxxvi. 2. Now, as it is necessary that there should be advocates for God on earth to plead for his justice and holiness, while he saveth sinners, against the cavils of an ungodly people, so it is necessary that there should be an Advocate also in heaven, that may there vindicate the same justice and holiness of God from all those charges that the fallen angels are apt to charge it with, while it consenteth that we, though ungodly, should be saved.

That the fallen angels are bold enough to charge God to his face with unjustness of language, is evident in the 1st and 2nd of Job; and that they should not be as bold to charge him with unjustness of actions, nothing can be showed to the contrary. Further, that God seeks to clear himself of this unjust charge of Satan is as manifest; for all the troubles of his servant Job were chiefly for that purpose. And why he should have one also in heaven to plead for the justness of his doing in the forgiveness and salvation of sinners appears also as necessary, even because there is one, even an Advocate with the Father, or on the Father's side, seeking to vindicate his justice, while he pleadeth with him for us, against the devil and his objections. God is wonderfully pleased with his design in saving of sinners; it pleases him at the heart. And since he also is infinitely just, there is need that an Advocate should be appointed to show how, in a way of justice as well as mercy, a sinner may be saved.

The good angels did not at first see so far into the mysteries of the gospel of the grace of God, but that they needed further light therein for the vindication of their Lord as servants. Wherefore they yet did pry and look narrowly into it further, and also bowed their heads and hearts to learn yet more, by the church, of 'the manifold wisdom of God.' 1 Pe. i. 12. Ep. iii. 9, 10. And if the standing angels were not yet, to the utmost, perfect in the knowledge of this mystery, and yet surely they must know more thereof than those that fell could do, no wonder if those devils, whose enmity could not but animate their ignorance, made, and do make, their cavils against justice, insinuating that it is not impartial and exact, because it, as it is just, justifieth the ungodly.

That Satan will quarrel with God I have showed you, and that he will also dispute against his works with the holy angels, is more than intimated by the apostle Jude, ver. 9, and why not quarrel with, and accuse the justice of God as unrighteous, for consenting to the salvation of sinners, since his best qualifications are most profound and prodigious attempts to dethrone the Lord God of his power and glory.

Nay, all this is evident, since 'we have an Advocate with the Father, Jesus Christ the righteous.' And again, I say, it is evident that one part of his work as an Advocate, is to vindicate the justice of God while he pleadeth for our salvation, because he pleadeth a propitiation; for a propitiation respects God as well as us; the appeasing his wrath, and the reconciling of his justice to us, as well as the redeeming us from death and hell; yea, it therefore doth the one, because it doth the other. Now, if Christ, as an Advocate, pleadeth a propitiation with God, for whose conviction doth he plead it? Not for God's; for he has ordained it, allows it, and gloriously acquiesces therein, because he knows the whole virtue thereof. It is therefore for the conviction of the fallen angels, and for the confounding of all those cavils that can be invented and objected against our salvation by those most subtle and envious ones. But,

Second. There is matter of law to be objected, and that both against God and us; at least, there seems to be so, because of the sanction that God has put upon the law, and also because we have sinned against it.

God has said, 'In the day thou eatest thereof, thou shalt surely die;' and, 'the soul that sinneth, it shall die.' God also standeth still upon the vindication of his justice, he also saveth sinners. Now, in comes our accuser, and chargeth us of sin, of being guilty of sin, because we have transgressed the law. God also will not be put out of his way, or steps of grace, to save us; also he will say, he is just and righteous still. Ay, but these are but say-so's. How shall this be proved? Why, now, here is room for an advocate that can plead to matter of law, that can preserve the sanction of the law in the salvation of the sinner—'He will magnify the law, and make *it* honourable.' Is. xlii. 21. The margin saith, 'and make him honourable'*—

* The marginal readings which are found in our venerable version of the Bible are very interesting, both to the unlearned and to the scholar. They often throw a light upon the Scrip-

that is, he shall save the sinner, and preserve the holiness of the law, and the honour of his God. But who is this that can do this? 'It is the servant of God,' saith the prophet, ver. 1, 13, 'the Lord, a man of war.' But how can this be done by him? The answer is, It shall be done, 'for God is well pleased for his righteousness' sake;' for it is by that he magnifies the law, and makes his Father honourable—that is, he, as a public person, comes into the world under the law, fulfils it, and having so done, he gives that righteousness away, for he, as to his own person, never had need thereof; I say, he gives that righteousness to those that have need, to those that have none of their own, that righteousness might be imputed to them. This righteousness, then, he presenteth to God for us, and God, for this righteousness' sake, is well pleased that we should be saved, and for it can save us, and secure his honour, and preserve the law in its sanction. And this Christ pleadeth against Satan as an Advocate with the Father for us; by which he vindicates his Father's justice, holdeth the child of God, notwithstanding his sins, in a state of justification, and utterly overthroweth and confoundeth the devil.

For Christ, in pleading thus, appeals to the law itself, if he has not done it justice, saying, 'Most mighty law, what command of thine have I not fulfilled? what demand of thine have I not fully answered? where is that jot or tittle of the law that is able to object against my doings for want of satisfaction?' Here the law is mute; it speaketh not one word by way of the least complaint, but rather testifies of this righteousness that it is good and holy. Ro. iii. 22, 23; v. 15–19. Now, then, since Christ did this as a public person, it follows that others must be justified thereby; for that was the end and reason of Christ's taking on him to do the righteousness of the law. Nor can the law object against the equity of this dispensation of heaven; for why might not that God, who gave the law his being and his sanction, dispose as he pleases of the righteousness which it commendeth? Besides, if men be made righteous, they are so; and if by a righteousness which the law commendeth, how can fault be found with them by the law? Nay, it is 'witnessed by the law and the prophets,' who consent that it should be unto all, and upon all them that believe, for their justification. Ro. iii. 20, 21.

And that the mighty God suffereth the prince of the devils to do with the law what he can, against this most wholesome and godly doctrine; it is to show the truth, goodness, and permanency thereof; for this is as who should say, Devil, do thy worst! When the law is in the hand of an easy pleader, though the cause that he pleadeth be good, a crafty opposer may overthrow the right; but here is the salvation of the children in debate, whether it can stand with law and justice; the opposer of this is the devil, his argument against it is the law; he that defends the doctrine is Christ the Advocate, who, in his plea, must justify the justice of God, defend the holiness of the law, and save the sinner from all the arguments, pleas, stops, and demurs that Satan is able to put in against it. And this he must do fairly, righteously, simply, pleading the voice of the self-same law for the justification of what he standeth for, which Satan pleads against it; for though it is by the new law that our salvation comes, yet by the old law is the new law approved of and the way of salvation thereby by it consented to.

This shows, therefore, that Christ is not ashamed to own the way of our justification and salvation, no, not before men and devils. It shows also that he is resolved to dispute and plead for the same, though the devil himself shall oppose it. And since our adversary pretends a plea in law against it, it is meet that there should be an open hearing before the Judge of all about it; but, forasmuch as we neither can nor dare appear to plead for ourselves, our good God has thought fit we should do it by an advocate: 'We have an Advocate with the Father, Jesus Christ the righteous.' This, therefore, is the second thing that shows the need that we have of an Advocate—to wit, our adversary pretends that he has a plea in law against us, and that by law we should be otherwise disposed of than to be made possessors of the heavenly kingdom. But,

Third. There are many things relating to the promise, to our life, and to the threatenings, that minister matter of question and doubt, and give the advantage of objections unto him that so eagerly desireth to be putting in cavils against our salvation, all which it hath pleased God to repel by Jesus Christ our Advocate.

1. There are many things relating to the promises, as to the largeness and straitness of words, as to the freeness and conditionality of them, which we are not able so well to understand; and, therefore, when Satan dealeth with us about them, we quickly fall to the ground before him; we often conclude that the words of the promise are too narrow and strait to comprehend us; we also think, verily, that the conditions of some promises do utterly shut us out from hope of justification and life; but our Advocate, who is for us with the Father, he is better acquainted with, and learned in, this law than to be baffled out with a bold word or two, or with a subtle piece of hellish sophistication. Is. l. 4. He knows the true purport, intent, meaning, and sense of every promise, and piece of promise that is in the whole Bible, and can tell how to plead it for advantage against our accuser, and doth so. And I gather it not only from his contest with Satan for

ture. For 'and make him honourable,' see Bishop Patrick and Dr. Gill's annotations.—Ed.

Joshua, Zec. iii., and from his conflict with him in the wilderness, Mat. iv., and in heaven, Re. xiv., but also from the practice of Satan's emissaries here; for what his angels do, that doth he. Now there is here nothing more apparent than that the instruments of Satan do plead against the church, from the pretended intricacy, ambiguity, and difficulty of the promise; whence I gather, so doth Satan before the tribunal of God; but there we have one to match him; 'we have an Advocate with the Father,' that knows law and judgment better than Satan, and statute and commandment better than all his angels; and by the verdict of our Advocate, all the words, and limits, and extensions of words, with all conditions of the promises, are expounded and applied! And hence it is that it sometimes so falleth out that the very promise we have thought could not reach us, to comfort us by any means, has at another time swallowed us up with joy unspeakable. Christ, the true Prophet, has the right understanding of the Word as an Advocate, has pleaded it before God against Satan, and having overcome him at the common law, he hath sent to let us know it by his good Spirit, to our comfort, and the confusion of our enemy. Again,

2. There are many things relating to our lives that minister to our accuser occasions of many objections against our salvation; for, besides our daily infirmities, there are in our lives gross sins, many horrible backslidings; also we ofttimes suck and drink in many abominable errors and deceitful opinions, of all which Satan accuseth us before the judgment seat of God, and pleadeth hard that we may be damned for ever for them. Besides, some of these things are done after light received, against present convictions and dissuasions to the contrary, against solemn engagements to amendment, when the bonds of love were upon us. Je. ii. 20. These are crying sins; they have a loud voice in themselves against us, and give to Satan great advantage and boldness to sue for our destruction before the bar of God; nor doth he want skill to aggravate and to comment profoundly upon all occasions and circumstances that did attend us in these our miscarriages —to wit, that we did it without a cause, also, when we had, had we had grace to have used them, many things to have helped us against such sins, and to have kept us clean and upright. 'There is also a sin unto death,' 1 Jn. v. 16, and he can tell how to labour, by argument and sleight of speech, to make our transgressions, not only to border upon, but to appear in the hue, shape, and figure of that, and thereto make his objection against our salvation. He often argueth thus with us, and fasteneth the weight of his reasons upon our consciences, to the almost utter destruction of us, and the bringing of us down to the gates of despair and utter destruction; the same sins, with their aggravating circumstances, as I said, he pleadeth against us at the bar of God. But there he meeteth with Jesus Christ, our Lord and Advocate, who entereth his plea against him, unravels all his reasons and arguments against us, and shows the guile and falsehood of them. He also pleadeth as to the nature of sin, as also to all those high aggravations, and proveth that neither the sin in itself, nor yet as joined with all its advantageous circumstances, can be the sin unto death, Col. ii. 19, because we hold the head, and have not 'made shipwreck of faith,' 1 Ti. i. 19, but still, as David and Solomon, we confess, and are sorry for our sins. Thus, though we seem, through our falls, to come short of the promise, with Peter, He. iv. 2, and leave our transgressions as stumbling blocks to the world, with Solomon, and minister occasion of a question of our salvation among the godly, yet our Advocate fetches us off before God, and we shall be found safe and in heaven at last, by them in the next world, who were afraid they had lost us in this.

But all these points must be managed by Christ for us, against Satan, as a lawyer, an advocate, who to that end now appears in the presence of God for us, and wisely handleth the very crisis of the word, and of the failings of his people, together with all those nice and critical juggles by which our adversary laboureth to bring us down, to the confusion of his face.

3. There are also the threatenings that are annexed to the gospel, and they fall now under our consideration. They are of two sorts—such as respect those who altogether neglect and reject the gospel, or those that profess it, yet fall in or from the profession thereof.

The first sort of threatening cannot be pleaded against the professors of the gospel as against those that never professed it; wherefore he betaketh himself to manage those threatenings against us that belong to those that have professed, and that have fallen from it. Ps. cix. 6. Joshua fell in it. Za. iii. 1, 2. Judas fell from it, and the accuser stands at the right hand of them before the judgment of God, to resist them, by pleading the threatenings against them—to wit, that God's soul should have no pleasure in them. 'If *any man* draw back, my soul shall have no pleasure in him.' Here is a plea for Satan, both against the one and the other; they are both apostatized, both drawn back, and he is subtle enough to manage it.

Ay, but Satan, here is also matter sufficient for a plea for our Advocate against thee, forasmuch as the next words distinguish betwixt drawing back, and drawing back 'unto perdition;' every one that draws back, doth not draw back unto perdition. He. x. 38, 39. Some of them draw back from, and some in the profession of, the gospel. Judas drew back *from*, and Peter *in* the profession of his faith; wherefore Judas perishes, but Peter turns again, because Judas drew back unto perdition, but

Peter yet believed to the saving of the soul.* Nor doth Jesus Christ, when he sees it is to no boot, at any time step in to endeavour to save the soul. Wherefore, as for Judas, for his backsliding from the faith, Christ turns him up to Satan, and leaveth him in his hand, saying, 'When he shall be judged, let him be condemned: and let his prayer become sin.' Ps. cix. 7. But he will not serve Peter so—'The Lord will not leave him in his hand, nor condemn him when he is judged.' Ps. xxxvii. 33. He will pray for him before, and plead for him after, he hath been in the temptation, and so secure him, by virtue of his advocation, from the sting and lash of the threatening that is made against final apostacy. But,

Fourth. The necessity of the Advocate's office in Jesus Christ appears plainly in this—to plead about the judgments, distresses, afflictions, and troubles that we meet withal in this life for our sins. For though, by virtue of this office, Christ fully takes us off from the condemnation that the unbelievers go down to for their sins, yet he doth not thereby exempt us from temporal punishments, for we see and feel that they daily overtake us; but for the proportioning of the punishment, or affliction for transgression, seeing that comes under the sentence of the law, it is fit that we should have an Advocate that understands both law and judgment, to plead for equal distribution of chastisement, according, I say, to the law of grace; and this the Lord Jesus doth.

Suppose a man for transgression be indicted at the assizes; his adversary is full of malice, and would have him punished sorely, beyond what by the law is provided for such offence; and he pleads that the judge will so afflict and punish as he in his malicious mind desireth. But the man has an advocate there, and he enters his plea against the cruelty of his client's accuser, saying, My lord, it cannot be as our enemy would have it; the punishment for these transgressions is prescribed by that law that we here ground our plea upon; nor may it be declined to satisfy his envy; we stand here upon matters of law, and appeal to the law. And this is the work of our Advocate in heaven. Punishments for the sin of the children come not headlong, not without measure, as our accuser would have them, nor yet as they fall upon those who have none to plead their cause.† Hath he smote the children according to the stroke wherewith he hath smitten others? No; 'in measure when it shooteth forth,' or seeks to exceed due bounds, 'thou wilt debate with it: he stayeth his rough wind in the day of the east wind.' Is. xxvii. 8. 'Thou wilt debate with it,' inquiring and reasoning by the law, whether the shootings forth of the affliction (now going out for the offence committed) be not too strong, too heavy, too hot, and of too long a time admitted to distress and break the spirit of this Christian; and if it be, he applies himself to the rule to measure it by, he fetches forth his plumb line, and sets it in the midst of his people, Am. vii. 8. Is. xxviii. 7, and lays righteousness to that, and will not suffer it to go further; but according to the quality of the transgression, and according to the terms, bounds, limits, and measures which the law of grace admits, so shall the punishment be. Satan often saith of us when we have sinned, as Abishai said of Shimei after he had cursed David, Shall not this man die for this? 2 Sa. xix. 21. But Jesus, our Advocate, answers as David, What have I to do with thee, O Satan? Thou this day art an enemy to me; thou seekest for a punishment for the transgressions of my people above what is allotted to them by the law of grace, under which they are, and beyond what their relation that they stand in to my Father and myself will admit. Wherefore, as Advocate, he pleadeth against Satan when he brings in against us a charge for sins committed, for the regulating of punishments, both as to the nature, degree, and continuation of punishment; and this is the reason why, when we are judged, we are not condemned, but chastened, 'that we should not be condemned with the world.' 1 Co. xi. 32. Hence king David says, the Lord hath not given him over to the will of his enemy. Ps. xxvii. 12. And again, 'The Lord hath chastened me sore; but he hath not given me over unto death.' Ps. cxviii. 18. Satan's plea was, that the Lord would give David over to his will, and to the tyranny of death. No, says our Advocate, that must not be; to do so would be an affront to the covenant under which grace has put them; that would be to deal with them by a covenant of works, under which they are not. There is a rod for children; and stripes for those of them that transgress. This rod is in the hand of a Father, and must be used according to the law of that relation, not for the destruction, but correction of the children; not to satisfy the rage of Satan, but to vindicate the holiness of my Father; not to drive them further from, but to bring them nearer to their God. But,

Fifth. The necessity of the advocateship of Jesus Christ is also manifest in this, for that there is need of one to plead the efficacy of old titles to our eternal inheritance, when our interest thereunto seems questionable by reason of new transgressions. That God's people may, by their new and repeated sins, as to reason at least, endanger their interest in the eternal inheritance, is manifest by such groanings of theirs as these—'Why dost

* To draw back *from*, or *in*, our dependence upon Christ for salvation, is a distinction which every despairing backslider should strive to understand. The total abandonment of Christianity is perdition, while he who is overcome of evil may yet repent to the salvation of the soul.—Ed.

† 'Like as a father pitieth his children, so the Lord pitieth them that fear him.' He punishes but to restore them in his own time to the paths of peace.—Ed.

thou cast me off?' Ps. xliii. 2. 'Cast me not away from thy presence.' Ps. li. 11. And, 'O God, why hast thou cast *us* off for ever?' Ps. lxxiv. 1. Yet I find in the book of Leviticus, that though any of the children of Israel should have sold, mortgaged, or made away with their inheritance, they did not thereby utterly make void their title to an interest therein, but it should again return to them, and they again enjoy the possession of it, in the year of jubilee. In the year of jubilee, saith God, you shall return every man to his possession; 'the land shall not be sold for ever,' nor be quite cut off, 'for the land is mine; for *ye are* strangers and sojourners with me. And in all the land of your possession, ye shall grant a redemption for the land.' Le. xxv. 23, 24.

The man in Israel that, by waxing poor, did sell his land in Canaan, was surely a type of the Christian who, by sin and decays in grace, has forfeited his place and inheritance in heaven; but as the ceremonial law provided that the poor man in Canaan should not, by his poverty, lose his portion in Canaan for ever, but that it should return to him in the year of jubilee; so the law of grace has provided that the children shall not, for their sin, lose their inheritance in heaven for ever, but that it shall return to them in the world to come. 1 Co. xi. 32.* All therefore that happeneth in this case is, they may live without the comfort of it here, as he that had sold his house in Canaan might live without the enjoyment of it till the jubilee. They may also seem to come short of it when they die, as he in Canaan did that deceased before the year of jubilee; but as certainly as he that died in Canaan before the jubilee did yet receive again his inheritance by the hand of his relative survivor when the jubilee came, so certainly shall he that dieth, and that seemeth in his dying to come short of the celestial inheritance now, be yet admitted, at his rising again, to the repossession of his old inheritance at the day of judgment. But now here is room for a caviller to object, and to plead against the children, saying, They have forfeited their part of paradise by their sin; what right, then, shall they have to the kingdom of heaven? Now let the Lord stand up to plead, for he is Advocate for the children; yea, let them plead the sufficiency of their first title to the kingdom, and that it is not their doings can sell the land for ever. The reason why the children of Israel could not sell the land for ever was, because the Lord, their head, reserved to himself a right therein—'The land shall not be sold for ever, for the land is mine.' Suppose two or three children have a lawful title to such an estate, but they are all profuse and prodigal, and there is a brother also that has by law a chief right to the same estate: this brother may hinder the estate from being sold for ever, because it is his inheritance, and he may, when the limited time that his brethren had sold their share therein is out, if he will, restore it to them again. And in the meantime, if any that are unjust should go about utterly and for ever to deprive his brethren, he may stand up and plead for them; That in law the land cannot be sold for ever, for that it is his as well as theirs, he being resolved not to part with his right. O my brethren! Christ will not part with his right of the inheritance unto which you are also born; your profuseness and prodigality shall not make him let go his hold that he hath for you of heaven; nor can you, according to law, sell the land for ever, since it is his, and he hath the principal and chief title thereto. This also gives him ground to stand up to plead for you against all those that would hold the kingdom from you for ever; for let Satan say what he can against you, yet Christ can say, 'The land is mine,' and consequently that his brethren could not sell it.

Yes, says Satan, if the inheritance be divided.

O but, says Christ, the land is undivided; no man has his part set out and turned over to himself; besides, my brethren yet are under age, and I am made their guardian; they have not power to sell the land for ever; the land is mine; also my Father has made me feoffee in trust for my brethren, that they may have what is allotted them when they are all come to a perfect man, 'unto the measure of the stature of the fulness of Christ.' Ep. iv. 13. And not before, and I will reserve it for them till then; and thus to do is the will of my Father, the law of the Judge, and also my unchangeable resolution. And what can Satan say against this plea? Can he prove that Christ has no interest in the saints' inheritance? Can he prove that we are at age, or that our several parts of the heavenly house are already delivered into our own power? And if he goes about to do this, is not the law of the land against him? Doth it not say that our Advocate is 'Lord of all,' Ac. x. 36, that the kingdom is Christ's, that it is laid up in heaven for us, Ep. v. 5. Col. i. 5; yea, that the 'inheritance which is incorruptible, undefiled, and that fadeth not away, is reserved in heaven for us, who are kept by the power of God, through faith unto salvation.' 1 Pe. i. 4, 5. Thus therefore is our heavenly inheritance made good by our Advocate against the thwartings and branglings† of the devil; nor can our new sins make it invalid, but it abideth safe to us at last, notwithstanding our weaknesses; though, if we sin, we may have but little comfort of it, or but little of its present profits, while we live in this present world.

* How full of sweet consolation is this spiritual exposition of the Levitical law. It was a type or shadow of good things which were to come. Bunyan possessed a heavenly store of these apt illustrations.—Ed.

† 'Branglings;' noisy quarrels or squabbles. 'The payment of tithes is subject to many *brangles*.'—*Swift*. It is now obsolete, and is substituted by *wranglings*.—Ed.

A spendthrift, though he loses not his title, may yet lose the present benefit, but the principal will come again at last; for 'we have an Advocate with the Father, Jesus Christ the righteous.'

Sixth. The necessity of the advocateship of Jesus Christ for us further appears in this—to wit, for that our evidences, which declare that we have a right to the eternal inheritance, are often out of our own hand, yea, and also sometimes kept long from us, the which we come not at the sight or comfort of again but by our Advocate, especially when our evidences are taken from us, because of a present forfeiture of this inheritance to God by this or that most foul offence. Evidences, when they are thus taken away, as in David's case they were, Ps. li. 12, why then they are in our God's hand, laid up, I say, from the sight of them to whom they belong, till they even forget the contents thereof. 2 Pe. i. 5–9.*

Now when writings and evidences are out of the hand of the owners, and laid up in the court, where in justice they ought to be kept, they are not ordinarily got thence again but by the help of a lawyer —an Advocate. Thus it is with the children of God. We do often forfeit our interest in eternal life, but the mercy is, the forfeit falls into the hand of God, not of the law nor of Satan, wherefore he taketh away also our evidences, if not all, yet some of them, as he saith—'I have taken away my peace from this people, *even* loving-kindness and mercies.' Je. xvi. 5. This he took from David, and he entreats for the restoration of it, saying, 'Restore unto me the joy of thy salvation, and uphold me *with thy* free Spirit.' 1 Ch. xvii. 13. Ps. li. 12. And, 'Lord, turn us again, cause thy face to shine, and we shall be saved.' Ps. lxxx. 3, 7, 19.

Satan now also hath an opportunity to plead against us, and to help forward the affliction, as his servants did of old, when God was but a little angry, Zec. i. 15; but Jesus Christ our Advocate is ready to appear against him, and to send us from heaven our old evidences again, or to signify to us that they are yet good and authentic, and cannot be gainsaid. 'Gabriel,' saith he, 'make this *man* to understand the vision.' Da. viii. 16. And again, saith he to another, 'Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls.' Zec. ii. 4. Jerusalem had been in captivity, had lost many evidences of God's favour and love by reason of her sin, and her enemy stepped in to augment her sin and sorrow; but there was a man [the angel of the Lord] 'among the myrtle trees' that were in the bottom that did prevail with God to say, I am returned to Jerusalem with mercies; and then commands it to be proclaimed that his 'cities through prosperity shall yet be spread abroad.' Zec. i. 11–17. Thus, by virtue of our Advocate, we are either made to receive our old evidences for heaven again, or else are made to understand that they yet are good, and stand valid in the court of heaven; nor can they be made ineffectual, but shall abide the test at last, because our Advocate is also concerned in the inheritance of the saints in light. Christians know what it is to lose their evidences for heaven, and to receive them again, or to hear that they hold their title by them; but perhaps they know not how they come at this privilege; therefore the apostle tells them 'they have an Advocate;' and that by him, as Advocate, they enjoy all these advantages is manifest, because his Advocate's office is appointed for our help when we sin—that is, commit sins that are great and heinous—'If any man sin, we have an Advocate.'†

By him the justice of God is vindicated, the law answered, the threatenings taken off, the measure of affliction that for sin we undergo determined, our titles to eternal life preserved, and our comfort of them restored, notwithstanding the wit, and rage, and envy of hell. So, then, Christ gave himself for us as a priest, died for us as a sacrifice, but pleadeth justice and righteousness in a way of justice and righteousness; for such is his sacrifice, for our salvation from the death that is due to our foul or high transgressions—as an Advocate. Thus have I given you thus far, an account of the nature, end, and necessity of the Advocateship of Jesus Christ, and should now come to the use and application, only I must first remove an objection or two.

[OBJECTIONS REMOVED.]

SIXTHLY, [I now come to answer some objections.]

First Objection. But what need all these offices of Jesus Christ? or, what need you trouble us with these nice distinctions? It is enough for us to believe in Christ in the general, without considering him under this and that office.

Answer. The wisdom of God is not to be charged with needless doing when it giveth to Jesus Christ such variety of offices, and calleth him to so many sundry employments for us; they are all thought necessary by heaven, and therefore should not be counted superfluous by earth. And to put a question upon thy objection—What is a sacrifice without a priest, and what is a priest without a sacrifice? And the same I say of his Advocate's office—What is an advocate without the exercise of his office? and what need of an Advocate's office to be exercised, if Christ, as sacrifice and Priest, was thought sufficient by God? Each of these offices is sufficient for the perfecting the work for which it is designed; but they are not all designed for the

* The poor backslider 'is blind and cannot see afar off;' this does not affect his title, but is fatal to any present prospect of the enjoyment of his inheritance.—ED.

† Every sin, however comparatively small, drives us to the mediation of Christ, but it is under a sense of great sins that we feel how precious he is as an Advocate.—ED.

self-same particular thing. Christ as sacrifice offereth not himself; it is Christ as Priest does that. Christ as Priest dieth not for our sins; it is Christ as sacrifice does so. Again, Christ as a sacrifice and a Priest limits himself to those two employs, but as an Advocate he launches out into a third. And since these are not confounded in heaven, nor by the Scriptures, they should not be confounded in our apprehension, nor accounted useless.

It is not, therefore, enough for us that we exercise our thoughts upon Christ in an indistinct and general way, but we must learn to know him in all his offices, and to know the nature of his offices also; our condition requires this, it requireth it, I say, as we are guilty of sin, as we have to do with God, and with our enemy the devil. As we are guilty of sin, so we need a sacrifice; and as we are also sinners, we need one perfect to present our sacrifice to God for us. We have need also of him as priest to present our persons and services to God. And since God is just, and upon the judgment seat, and since also we are subject to sin grievously, and again, since we have an accuser who will by law plead at this bar of God our sins against us, to the end we might be condemned, we have need of, and also 'have an Advocate with the Father, Jesus Christ the righteous.'

Alas! how many of God's precious people, for want of a distinct knowledge of Christ in all his offices, are at this day sadly baffled with the sophistications of the devil? To instance no more than this one thing—when they have committed some heinous sin after light received, how are they, I say, tossed and tumbled and distressed with many perplexities! They cannot come to any anchor in this their troubled sea; they go from promise to promise, from providence to providence, from this to that office of Jesus Christ, but forget that he is, or else understand not what it is for this Lord Jesus to be an Advocate for them. Hence they so oft sink under the fears that their sin is unpardonable, and that therefore their condition is desperate; whereas, if they could but consider that Christ is their Advocate, and that he is therefore made an Advocate to save them from those high transgressions that are committed by them, and that he waits upon this office continually before the judgment seat of God, they would conceive relief, and be made to hold up their head, and would more strongly twist themselves from under that guilt and burden, those ropes and cords wherewith by their folly they have so strongly bound themselves, than commonly they have done, or do.

Second Objection. But notwithstanding what you have said, this sin is a deadly stick in my way; it will not out of my mind, my cause being bad, but Christ will desert me.

Answer. It is true, sin is, and will be, a deadly stick and stop to faith, attempt to exercise it on Christ as considered under which of his offices or relations you will; and, above all, the sin of unbelief is 'the sin that doth so,' or most 'easily beset us.' He. xii. 1, 2. And no marvel, for it never acteth alone, but is backed, not only with guilt and ignorance, but also with carnal sense and reason. He that is ignorant of this knows but little of himself, or what believing is. He that undertakes to believe, sets upon the hardest task that ever was proposed to man; not because the things imposed upon us are unreasonable or unaccountable, but because the heart of man, the more true anything is, the more it sticks and stumbles thereat; and, says Christ, 'Because I tell *you* the truth, ye believe me not.' Jn. viii. 45. Hence believing is called labouring, He. iv. 11; and it is the sorest labour, at times that any man can take in hand, because assaulted with the greatest oppositions; but believe thou must, be the labour never so hard, and that not only in Christ in a general way, but in him as to his several offices, and to this of his being an Advocate in particular, else some sins and some temptations will not, in their guilt or vexatious trouble, easily depart from thy conscience; no, not by promise, nor by thy attempts to apply the same by faith. And this the text insinuateth by its setting forth of Christ as Advocate, as the only or best and most speedy way of relief to the soul in certain cases.

There is, then, an order that thou must observe in exercising of thy soul in a way of believing.

1. Thou must believe unto justification in general; and for this thou must direct thy soul to the Lord Christ as he is a sacrifice for sin; and as a Priest offering that sacrifice, so as a sacrifice thou shalt see him appeasing Divine displeasure for thy sin, and as a Priest spreading the skirt of his garment over thee, for the covering of thy nakedness; thus being clothed, thou shalt not be found naked.

2. This, when thou hast done as well as thou canst, thou must, in the next place, keep thine eye upon the Lord Christ as improving, as Priest in heaven, the sacrifice which he offered on earth for the continuing thee in a state of justification in thy lifetime, notwithstanding those common infirmities that attend thee, and to which thou art incident in all thy holy services or best performances. Ro. v. 10. Ex. xxviii. 31–38. For therefore is he a Priest in heaven, and by his sacrifices interceding for thee.

3. But if thy foot slippeth, if it slippeth greatly, then know thou it will not be long before a bill be in heaven preferred against thee by the accuser of the brethren; wherefore then thou must have recourse to Christ as Advocate, to plead before God thy judge against the devil thine adversary for thee.

4. And as to the badness of thy cause, let nothing move thee, save to humility and self-abase-

ment, for Christ is glorified by being concerned for thee; yea, the angels will shout aloud to see him bring thee off. For what greater glory can we conceive Christ to obtain as Advocate, than to bring off his people when they have sinned, notwithstanding Satan so charging of them for it as he doth?

He gloried when he was going to the cross to die; he went up with a shout and the sound of a trumpet, to make intercession for us; and shall we think that by his being an Advocate he receives no additional glory? It is glory to him, doubtless, to bear the title of an Advocate, and much more to plead and prosper for us against our adversary, as he doth.

5. And, I say again, for thee to think that Christ will reject thee for that thy cause is bad, is a kind of thinking blasphemy against this his office and his Word; for what doth such a man but side with Satan, while Christ is pleading against him? I say, it is as the devil would have it, for it puts strength into his plea against us, by increasing our sin and wickedness. But shall Christ take our cause in hand, and shall we doubt of good success? This is to count Satan stronger than Christ; and that he can longer abide to oppose, than Christ can to plead for us. Wherefore, away with it, not only as to the notion, but also as to the heart and root thereof. Oh! when shall Jesus Christ our Lord be honoured by us as he ought? This dastardly heart of ours, when shall it be more subdued and trodden under foot of faith? When shall Christ ride Lord, and King, and Advocate, upon the faith of his people, as he should? He is exalted before God, before angels, and above all the power of the enemy; there is nothing comes behind but the faith of his people.

Third Objection. But since you follow the metaphor so close, I will suppose, if an advocate be entertained, some recompence must be given him. His fee—who shall pay him his fee? I have nothing. Could I do anything to make this advocate part of amends, I could think I might have benefit from him; but I have nothing. What say you to this?*

Answer. Similitudes must not be strained too far; but yet I have an answer for this objection. There is, in some cases, law for them that have no money; ay, law and lawyers too; and this is called a suing *in forma pauperis;*† and such lawyers are appointed by authority for that purpose. Indeed, I know not that it is thus in every nation, but it is sometimes so with us in England; and this is the way altogether in the kingdom of heaven before the bar of God. All is done there for us *in forma pauperis,*† on free cost; for our Advocate or lawyer is thereto designed and appointed of his Father.

Hence Christ is said to plead the cause, not of the rich and wealthy, but of the poor and needy; not of those that have many friends, but of the fatherless and widow; not of them that are fat and strong, but of those under sore afflictions. Pr. xxii. 22, 23; xxiii. 10, 11; xxxi. 9. 'He shall stand at the right hand of the poor, to save *him* from those that condemn his soul,' or, as it is in the margin, 'from the judges of his soul.' Ps. cix. 31. This, then, is the manner of Jesus Christ with men; he doth freely what he doth, not for price nor reward. Spoke of Cyrus, a type of Christ. 'I have raised him up,' says God, 'and I will direct all his ways; he shall build my city, and he shall let go my captives, not for a price nor reward.' Is. xlv. 13.

This, I say, is the manner of Jesus Christ with men; he pleads, he sues *in forma pauperis,*† gratis, and of mere compassion; and hence it is that you have his clients give him thanks; for that is all the poor can give. 'I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude. For he shall stand at the right hand of the poor, to save him from those that condemn his soul.' Ps. cix. 30, 31.

They know but little that talk of giving to Christ, except they mean they would give him blessing and praise. He bids us come freely, take freely, and tells us that he will give and do freely. Ra. xxii. 17; xxi. 6. Let him have that which is his own—to wit, thyself; for thou art the price of his blood. David speaks very strangely of giving to God for mercy bestowed on him; I call it strangely, because indeed it is so to reason. 'What,' says he, 'shall I render to the Lord for all his benefits? I will take the cup of salvation, and call upon the name of the Lord' for more. Ps. cxvi. 12, 13. God has no need of thy gift, nor Christ of thy bribe, to plead thy cause; take thankfully what is offered, and call for more; that is the best giving to God. God is rich enough; talk not then of giving, but of receiving, for thou art poor. Be not too high, nor think thyself too good to live by the alms of heaven; and since the Lord Jesus is willing to serve thee freely, and to maintain thy right to heaven against thy foe, to the saving of thy soul, without price or reward, 'let the peace of God rule in your hearts, to the which also ye are called,' as is the rest of 'the body, and be ye thankful.' Col. iii. 15. This, then, is the privilege of a Christian—'We have an Advocate with the Father, Jesus Christ the righteous;' one that pleadeth the cause of his people against those that rise up against them, of his love, pity,

* What can we render to the Lord? is an inquiry perpetually fostered by the pride that clings to every believer. The world, and all things in it, are his already. We must, as poor trembling beggars, 'take the cup of salvation and call upon the name of the Lord,'—rely upon his free gift of a full salvation. All must be done for us gratis, or we must perish. Yes, proud sinner, you must sue as a pauper, or you can never succeed. —Ed.

† In the form of a pauper, one who has nothing to pay with, but is living upon alms.—Ed.

and mere good-will. Lord, open the eyes of dark readers, of disconsolate saints, that they may see who is for them, and on what terms!

Fourth Objection. But if Christ doth once begin to plead for me, and shall become mine Advocate, he will always be troubled with me, unless I should, of myself, forsake him; for I am ever in broils and suits of law, action after action is laid upon me, and I am sometimes ten times in a day summoned to answer my doings before God.

Answer. Christ is not an Advocate to plead a cause or two; nor to deliver the godly from an accusation or two. 'He delivereth Israel out of all his troubles,' Ps. xxv. 22. 2 Sa. xxii. 28; and chooses to be an Advocate for such; therefore, the godly of old did use to make, from the greatness of their troubles, and the abundance of their troublers, an argument to the Lord Christ to send and lend them help—'Have mercy upon me,' saith David; 'consider my trouble *which I suffer* of them that hate me.' Ps. ix. 13. And again, 'Many *are* they that rise up against me; many *there be* which say of my soul, *There is* no help for him in God.' Ps. iii. 1, 2. Yea the troubles of this man were so many and great, that his enemies began to triumph over him, saying, '*There is* no help for him in God.' But could he not deliver him, or did the Lord forsake him? No, no; 'Thou hast smitten,' saith he, 'all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.' And as he delivereth them from their troublers, so also he pleadeth all their causes; 'O Lord,' saith the church, 'thou hast pleaded the causes of my soul; thou hast redeemed my life.' La. iii. 58. Mark, troubled Christian, thou sayest thou hast been arrested ofttimes in a day, and as often summoned to appear at God's bar, there to answer to what shall be laid to thy charge. And here, for thy encouragement, thou readest that the church hath an Advocate that pleadeth the causes of her soul; that is, all her causes, to deliver her. He knows that, so long as we are in this world, we are subject to temptation and weakness, and through them made guilty of many bad things; wherefore, he hath prepared himself to our service, and to abide with the Father, an Advocate for us. As Solomon saith of a man of great wrath, so it may be said of a man of great weakness, and the best of saints are such—he must be delivered again and again, Pr. xix. 19; yea, 'many a time,' saith David, 'did he deliver them,' Ps. cvi. 43; to wit, more than once or twice; and he will do so for thee, if thou entertain him to be thine Advocate. Thou talkest of leaving him, but then whither wilt thou go? all else are vain things, things that cannot profit; and he will not forsake his people, 1 Sa. xii. 20–23, 'though their land be filled with sin against the Holy One of Israel.' Je. li. 5. I know the modest saint is apt to be abashed to think what a troublesome one he is, and what a make-work he has been in God's house all his days; and let him be filled with holy blushing; but let him not forsake his Advocate.

[THE USE AND APPLICATION.]

SEVENTHLY, Having thus spoken to these objections, *let us now come to make some use of the whole.* And,

Use First. I would exhort the children to consider the dignity that God hath put upon Jesus Christ their Saviour; for by how much God hath called his Son to offices and places of trust, by so much he hath heaped dignities upon him. It is said of Mordecai, that he was next to the king Ahasuerus. And what then? Why, then the greatness of Mordecai, and his high advance, must be written in the book of the Chronicles of the kings of Media and Persia, to the end his fame might not be buried nor forgotten, but remembered and talked of in generations to come. Est. x. Why, my brethren, God exalted Jesus of Nazareth, hath made him the only great one, having given him a name above every name—a name, did I say?—a name and glory beyond all names, and above all names, as doth witness both his being set above all, and the many offices which he executeth for God on behalf of his people. It is counted no little addition to honour when men are not only made near to the king, but also intrusted with most, if not almost with all the most weighty affairs of the kingdom. Why, this is the dignity of Christ; he is, it is true, the natural Son of God, and so high, and one that abounds with honour. But this is not all; God has conferred upon him, as man, all the most mighty honours of heaven; he hath made him Lord Mediator betwixt him and the world. This in general. And particularly, he hath called him to be his High Priest for ever, and hath sworn he shall not be changed for another. He. vii. 21–24. He hath accepted of his offering once for ever, counting that there is wholly enough in what he did once 'to perfect for ever them that are sanctified;' to wit, set apart to glory. He. x. 11–14.

He is Captain-general of all the forces that God hath in heaven and earth, the King and Commander of his people. ch. ix. 25, 28. He is Lord of all, and made 'head over all *things* to the church,' and is our Advocate with the Father. Ep. i. 22. O, the exaltation of Jesus Christ! Let Christians, therefore, in the first place, consider this. Nor can it be but profitable to them, if withal they consider that all this trust and honour is put and conferred upon him in relation to the advantage and advancement of Christians. If Christians do but consider the nearness that is betwixt Christ and them, and, withal, consider how he is exalted, it must needs be matter of comfort to them. He is

my flesh and my bone that is exalted; he is my friend and brother that is thus set up and preferred. It was something to the Jews when Mordecai was exalted to honour; they had, thereby, ground to rejoice and be glad, for that one of themselves was made lord-chief by the king, and the great governor of the land, for the good of his kindred. True, when a man thinks of Christ as severed from him, he sees but little to his comfort in Christ's exaltation; but when he looks upon Christ, and can say, My Saviour, my Priest, or the chief Bishop of my soul, then he will see much in his being thus promoted to honour. Consider, then, of the glories to which God has exalted our Saviour, in that he hath made him so high. It is comely, also, when thou speakest of him, that thou name his name with some additional title, thereby to call thy mind to the remembrance, and so to the greater reverence of the person of thy Jesus; as, our Lord Jesus, our Lord and Saviour Jesus Christ, 'the Apostle and High Priest of our profession, Christ Jesus.' 2 Pe. ii. 20. He. iii. 1, &c. Men write themselves by their titles; as, John, earl of such a place, Anthony, earl of such a place, Thomas, lord, &c. It is common, also, to call men in great places by their titles rather than by their names; yea, it also pleaseth such great ones well; as, My lord high chancellor of England, My lord privy seal, My lord high admiral, &c. And thus should Christians make mention of Jesus Christ our Lord, adding to his name some of his titles of honour; especially since all places of trust and titles of honour conferred on him are of special favour to us. I did use to be much taken with one sect of Christians; for that it was usually their way, when they made mention of the name of Jesus, to call him 'The blessed King of Glory.' Christians should do thus; it would do them good; for why doth the Holy Ghost, think you, give him all these titles but that we should call him by them, and so make mention of him one to another; for the very calling of him by this or that title, or name, belonging to this or that office of his, giveth us occasion, not only to think of him as exercising that office, but to inquire, by the Word, by meditation, and one of another, what there is in that office, and what, by his exercising of that, the Lord Jesus profiteth his church.

How will men stand for that honour that, by superiors, is given to them, expecting and using all things; to wit, actions and carriages, so as that thereby their grandeur may be maintained; and saith Christ, 'Ye call me Master and Lord: and ye say well; for *so* I am.' Jn. xiii. 13. Christ Jesus our Lord would have us exercise ourselves in the knowledge of his glorious offices and relative titles, because of the advantage that we get by the knowledge of them, and the reverence of, and love to, him that they beget in our hearts. 'That disciple,' saith the text, 'whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him* (for he was naked), and did cast himself into the sea. And the other disciples came in a little ship:' to wit, to shore, to wait upon their Lord. Jn. xxi. The very naming of him under the title of Lord, bowed their hearts forthwith to come with joint readiness to wait upon him. Let this also learn us to distinguish Christ's offices and titles, not to confound them, for he exerciseth those offices, and beareth those titles, for great reason, and to our commodity.

Every circumstance relating both to Christ's humiliation and exaltation ought to be duly weighed by us, because of that mystery of God, and of man's redemption that is wrapped therein; for as there was not a pin, nor a loop, nor a tack in the tabernacle but had in it use of instruction to the children of Israel, so there is not any part, whether more near or more remote to Christ's suffering and exaltation, but is, could we get into it, full of spiritual advantage to us.

To instance the water that came out of Christ's side, a thing little taken notice of either by preachers or hearers, and yet John makes it one of the witnesses of the truth of our redemption, and a confirmation of the certainty of that record that God, to the world, hath given of the sufficiency that is in his Son to save. Jn. xix. 34. 1 Jn. iii. 5–9. Ro. iv. 9–12.

When I have considered that the very timing of Scripture expressions, and the season of administering ordinances, have been argumentative to the promoting of the faith and way of justification by Christ, it has made me think that both myself and most of the people of God look over the Scriptures too slightly, and take too little notice of that or of those many honours that God, for our good, has conferred upon Christ. Shall he be called a King, a Priest, a Prophet, a Sacrifice, an Altar, a Captain, a Head, a Husband, a Father, a Fountain, a Door, a Rock, a Lion, a Saviour, &c., and shall we not consider these things? And shall God to all these add, moreover, that he is an Advocate, and shall we take no notice thereof, or jumble things so together, that we lose some of his titles and offices; or so be concerned with one as not to think we have need of the benefit of the rest? Let us be ashamed thus to do or think, and let us give to him that is thus exalted the glory due unto his name.

Use Second. As we should consider the titles and offices of Christ in general, so we should consider this of his being an Advocate in particular; for this is one of the reasons which induced the apostle to present him here under that very notion to us—namely, that we should have faith about it, and consider of it to our comfort—'If any man sin, we have an Ad-

vocate with the Father, Jesus Christ the righteous.' 'An advocate'—an advocate, as I said, is one that hath power to plead for another in this, or that, or any court of judicature. Be much therefore in the meditation of Christ, as executing of this his office for thee, for many advantages will come to thee thereby. As,

1. This will give thee to see that thou art not forsaken when thou hast sinned; and this has not in it a little relief only, but yieldeth consolation in time of need. There is nothing that we are more prone unto than to think we are forsaken when we have sinned, when for this very thing—to wit, to keep us from thinking so, is the Lord Jesus become our Advocate—'If any man sin, we have an Advocate.' Christian, thou that hast sinned, and that with the guilt of thy sin art driven to the brink of hell, I bring thee news from God—thou shalt not die, but live, for thou hast 'an Advocate with the Father.' Let this therefore be considered by thee, because it yieldeth this fruit.

2. The study of this truth will give thee ground to take courage to contend with the devil concerning the largeness of grace by faith, since thy Advocate is contending for thee against him at the bar of God. It is a great encouragement for a man to hold up his head in the country, when he knows he has a special friend at court. Why, our Advocate is a friend at court, a friend there ready to give the onset to Satan, come he when he will. 'We have an Advocate with the Father;' an Advocate, or one to plead against Satan for us.

3. This consideration will yield relief, when, by Satan's abuse of some other of the offices of Christ, thy faith is discouraged and made afraid. Christ as a prophet pronounces many a dreadful sentence against sin; and Christ as a king is of power to execute them; and Satan as an enemy has subtilty enough to abuse both these, to the almost utter overthrow of the faith of the children of God. But what will he do with him as he is an Advocate? Will he urge that he will plead against us? He cannot; he has no such office. 'Will he plead against me with his great power? no, but he would put strength into me.' Job xxiii. 6. Wherefore Satan doth all he may to keep thee ignorant of this office; for he knows that as Advocate, when he is so apprehended, the saints are greatly relieved by him, even by a believing thought of that office.

4. This consideration, or the consideration of Christ as exercising of this office, will help thee to put by that vizor wherewith Christ by Satan is misrepresented to thee, to the weakening and affrighting of thee. There is nothing more common among saints than thus to be wronged by Satan; for as he will labour to fetch fire out of the offices of Christ to burn us, so to present him to us with so dreadful and so ireful a countenance, that a man in temptation, and under guilt, shall hardly be able to lift up his face to God. But now, to think really that he is my Advocate, this heals all! Put a vizor upon the face of a father, and it may perhaps for a while fright the child; but let the father speak, let him speak in his own fatherly dialect to the child, and the vizor is gone, if not from the father's face, yet from the child's mind; yea, the child, notwithstanding that vizor, will adventure to creep into its father's bosom. Why, thus it is with the saints when Satan deludes and abuses them by disfiguring the countenance of Christ to their view. Let them but hear their Lord speak in his own natural dialect (and then he doth so indeed when we hear him speak as an Advocate), and their minds are calmed, their thoughts settled, their guilt made to vanish, and their faith to revive.

Indeed, the advocateship of Jesus Christ is not much mentioned in the Word, and because it is no oftener made mention of, therefore perhaps it is that some Christians do so lightly pass it over; when, on the contrary, the rarity of the thing should make it the more admirable; and perhaps it is therefore so little made mention of in the Bible, because it should not by the common sort be abused, but is as it were privately dropped in a corner, to be found by them that are for finding relief for their soul by a diligent search of the Scriptures; for Christ in this office of advocateship is only designed for the child of God, the world hath nothing therewith to do.* Methinks that which alone is proper to saints, and that which by God is peculiarly designed for them, they should be mightily taken withal; the peculiar treasure of kings, the peculiar privilege of saints, oh, this should be affecting to us!—why, Christ, as an Advocate, is such. 'Remember me, O Lord,' said the Psalmist, 'with the favour *that thou bearest unto* thy people: O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.' Ps. cvi. 4, 5. The Psalmist, you see here, is crying out for a share in, and the knowledge of, the peculiar treasure of saints; and this of Christ as Advocate is such; wherefore study it, and prize it so much the more, this Advocate is ours.

(1.) Study it with reference to its peculiarity. It is for the children, and nobody else; for the children, little and great. This is children's bread; this is a mess for Benjamin; this is to be eaten in the holy place. Children use to make much of that which, by way of speciality, is by their rela-

* This Greek word is only once translated 'advocate' in the New Testament; but it is used in the Gospel by John (xiv., xv., xvi.), and translated Comforter, and applied to the Holy Spirit. Thus, the Holy Ghost is to the Christian the παράκλητος, a monitor or comforter; and our ascended Lord is the παράκλητος, or advocate before his Father's throne. Both are our counsel—the Spirit to guide, the Saviour to defend, the saints.—ED.

tions bestowed on them—'And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers to thee.' 1 Ki. xxi. 3. No, truly will I not. Why so? Because it was my father's gift, not in common to all, but to me in special.

(2.) Study this office in the nature of it; for therein lies the excellency of anything, even in the nature of it. Wrong thoughts of this or that abuses it, and takes its natural glory from it. Take heed, therefore, of misapprehending, while thou art seeking to apprehend Christ as thy Advocate. Men judge of Christ's offices while they are at too great a distance from them; but 'let them come near,' says God, 'then let them speak,' Is. xli. 1; or as Elihu said to his friends, when he had seen them judge amiss, 'Let us choose to us judgment, let us know among ourselves what *is* good.' Job xxxiv. 4. So say I; study to know, rightly to know, the Advocate-office of Jesus Christ. It is one of the easiest things in the world to miss of the nature, while we speak of the name and offices of Jesus Christ; wherefore look to it, that thou study the nature of the office of his advocateship, of his advocateship for, for so you ought to consider it. There is an Advocate for, not against, the children of God—'Jesus Christ the righteous.'

(3.) Study this office with reference to its efficacy and prevalency. Job says, 'After my words, they spake not again.' Job xxix. 22. And when Christ stands up to plead, all must keep silence before him. True, Satan had the first word, but Christ the last, in the business of Joshua, and such a last as brought the poor man off well, though 'clothed with filthy garments.' Zec. iii. Satan must be speechless after a plea of our Advocate, how rampant soever he is afore; or as Elihu has it, 'They were amazed; they answered no more; they left off speaking.' Shall he that speaks in righteousness give place, and he who has nothing but envy and deceit be admitted to stand his ground? Behold, the angels cover their faces when they speak of his glory, how then shall not Satan bend before him? In the days of his humiliation, he made him cringe and creep, how much more, then, now he is exalted to glory, to glory to be an Advocate, an Advocate for his people! 'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.'

(4.) Study the faithfulness of Christ in his execution of this office, for he will not fail nor forsake them that have entertained him for their Advocate: 'He will thoroughly plead their cause.' Je. l. 34. Faithful and true, is one of his titles; and you shall be faithfully served by him; you may boldly commit your cause unto him, nor shall the badness of it make him fail, or discourage him in his work; for it is not the badness of a cause that can hinder him from prevailing, because he hath wherewith to answer for all thy sins, and a new law to plead by, through which he will make thee a conqueror. He is also for sticking to a man to the end, if he once engages for him. Ja. xiii. 1, 2. He will threaten and love, he will chastise and love, he will kill and love, and thou shalt find it so. And he will make this appear at the last; and Satan knows it is so now, for he finds the power of his repulses while he pleadeth for him at the bar against him. And all this is in very faithfulness.

(5.) Study also the need that thou hast of a share in the execution of the advocateship of Jesus Christ. Christians find that they have need of washing in the blood of Christ, and that they have need of being clothed with the righteousness of Christ; they also find that they have need that Christ should make intercession for them, and that by him, of necessity, they must approach God, and present their prayers and services to him; but they do not so well see that they need that Christ should also be their Advocate. And the reason thereof is this: they forget that their adversary makes it his business to accuse them before the throne of God; they consider not the long scrolls and many crimes wherewith he chargeth them in the presence of the angels of God. I say, this is the cause that the advocateship of Christ is so little considered in the churches; yea, many that have been relieved by that office of his, have not understood what he has thereby done for them.

But perhaps this is to be kept from many till they come to behold his face, and till all things shall be revealed, that Christ might have glory given him in the next world for doing of that for them which they so little thought of in this. But do not thou be content with this ignorance, because the knowledge of his advocating it for thee will yield thee present relief. Study, therefore, thine own weakness, the holiness of the judge, the badness of thy cause, the subtilty, malice, and rage, of thine enemy; and be assured that whenever thou sinnest, by and by thou art for it accused before God at his judgment seat. These things will, as it were, by way of necessity, instil into thy heart the need that thou hast of an advocate, and will make thee look as to the blood and righteousness of Jesus Christ to justify thee, so to Christ as an Advocate to plead thy cause, as did holy Job in his distresses. Job xvi. 21.

Use Third. Is Christ Jesus not only a priest of, and a King over, but an Advocate for his people? Let this make us stand and wonder, and be amazed at his humiliation and condescension. We read of his humiliation on earth when he put himself into our flesh, took upon him our sins, and made them as his own unto condemnation and death. And to be an advocate is an office reproachful to the malicious, if any man be such an one, for those that are base and unworthy. Yea, and the higher

and more honourable the person is that pleads for such, the more he humbles himself. The word doth often in effect account him now in heaven as a servant for us, and acts of service are acts of condescension; and I am sure some acts of service have more of that in them than some; and I think when all things are considered, that Christ neither doth nor can do anything for us there, of a more condescending nature, than to become our Advocate. True, he glories in it; but that doth not show that the work is excellent in itself. It is also one of his titles of honour; but that is to show how highly God esteems of, and dignifies all his acts; and though this shall tend at last to the greatening of his honour and glory in his kingdom, yet the work itself is amazingly mean.

I speak after the manner of men. It is accounted so in this world. How ignoble and unrespectful doth a man make himself, especially to his enemy, when he undertakes to plead a bad cause, if it happeneth to be the cause of the base and unworthy! And I am sure we are, every one, so in ourselves, for whom he is become an Advocate with the Father. True, we are made worthy in him, but that is no thanks to us; as to ourselves and our cause, both are bad enough. And let us now leave off disputing, and stand amazed at his condescension; 'Who *humbleth* himself to behold *the things that are* in heaven.' Ps. cxiii. 6. And men of old did use to wonder to think that God should so much stoop, as to open his eyes to look upon man, or once so much as to mind him. Job vii. 17; xiv. 1–3. Ps. viii. 4; cxliv. 3, 4. And if these be acts that speak a condescension, what will you count of Christ's standing up as an Advocate to plead the cause of his people? Must not that be much more so accounted? O, the condescension of Christ in heaven! While cavillers quarrel at such kind of language, let the saints stay themselves and wonder at it, and be so much the more affected with his grace. The persons are base, the crimes are base, with which the persons are charged; wherefore one would think that has but the reason to think, that it is a great condescension of Christ, now in heaven, to take upon him to be an Advocate for such a people, especially if you consider the openness of this work of Christ; for this thing is not done in a corner. This is done in open court.

1. With a holy and just God; for he is the judge of all, and his eyes are purer than to behold iniquity; yea, his very essence and presence is a consuming fire; yet, before and with this God, and that for such a people, Jesus Christ, the King, will be an Advocate. For one mean man to be an Advocate for the base, with one that is not considerable, is not so much; but for Christ to be an Advocate for the base, and for the base, too, under the basest consideration, this is to be wondered at. When Bathsheba, the queen, became an advocate for Adonijah unto king Solomon, you see how he flounced at her, for that his cause was bad. 'And why,' saith he, 'dost thou ask Abishag for Adonijah? ask for him the kingdom also.' 1 Ki. ii. 16–23. I told you before, that to be an advocate did run one upon hazards of reproach; and it may easily be thought that the queen did blush, when, from the king, her son, she received such a repulse; nor do we hear any more of her being an advocate; I believe she had enough of this. But oh! this Christ of God, who himself is greater than Solomon, he is become an Advocate, 'an Advocate with the Father,' who is the eternally just, and holy, and righteous God; and that for a people, with respect to him, far worse than could be Adonijah in the eyes of his brother Solomon. Majesty and justice are dreadful in themselves, and much more so when approached by any, especially when the cause, as to matter of fact, is bad, that the man is guilty of who is concerned in the advocateship of his friend; and yet Jesus Christ is still an Advocate for us, 'an Advocate with the Father.'

2. Consider, also, before whom Jesus Christ doth plead as an Advocate, and that is before, or in the presence and observation of, all the heavenly host; for whilst Christ pleadeth with God for his people, all the host of heaven stand by on the right hand and on the left. Mat. x. 32. And though as yet there may seem to be but little in this consideration, yet Christ would have us know, and account it an infinite kindness of his to us that he will confess, and not be ashamed of us before the angels of his Father. Mar. viii. 38. Angels are holy and glorious creatures, and, in some respect, may have a greater knowledge of the nature and baseness of sin than we while here are capable of; and so may be made to stand and wonder while the Advocate pleads with God for a people, from head to foot, clothed therewith. But Christ will not be ashamed to stand up for us before them, though they know how bad we are, and what vile things we have done. Let this, therefore, make us wonder.

3. Add to these, how unconcerned ofttimes those are with themselves, and their own desolate condition, for whom Christ, as an Advocate, laboureth in heaven with God. Alas! the soul is as far off of knowing what the devil is doing against it at God's bar as David was when Saul was threatening to have his blood, while he was hid in the field. 1 Sa. xx. 26–34. But, O true Jonathan! how didst thou plead for David! Only here thou hadst the advantage of our Advocate, thou hadst a good cause to plead; for when Saul, thy father, said, 'David shall surely die,' thy reply was, 'Wherefore shall he be slain? What [evil] hath he done?' But Christ cannot say thus when he pleadeth for us at God's bar; nor is our present senselessness and unconcernedness about his pleading but an aggravation to our sin. Perhaps David was pray-

ing while Jonathan was playing the advocate for him before the king his father; but perhaps the saint is sleeping, yea, sinning more, whilst Christ is pleading for him in heaven. Oh! this should greatly affect us; this should make us wonder; this should be so considered by us, as to heighten our souls to admiration of the grace and kindness of Christ.

4. Join to these the greatness and gravity, the highness and glorious majesty of the Man that is become our Advocate. Says the text, it is Jesus Christ—'We have an Advocate with the Father, Jesus Christ.' Now, that he should become an Advocate, that he should embrace such an employ as this of his advocateship, let this be a wonderment, and so be accounted. But let us come to the fourth use.

Use Fourth. Is it so? Is Jesus Christ the Saviour also become our Advocate? Then let us labour to make that improvement of this doctrine as tendeth to strengthen our graces, and us, in the management of them. Indeed, this should be the use that we should make of all the offices of Christ; but let us, at this time, concern ourselves about this; let, I say, the poor Christian thus expostulate with himself—

1. Is Christ Jesus the Lord mine Advocate with the Father? Then awake, my faith, and shake thyself like a giant; stir up thyself, and be not faint; Christ is the Advocate of his people, and pleadeth the cause of the poor and needy. And as for sin, which is one great stumble to thy actings, O my faith, Christ has not only died for that as a sacrifice, nor only carried his sacrifice unto the Father, into the holiest of all, but is there to manage that offering as an Advocate, pleading the efficacy and worth thereof before God, against the devil, for us. Thus, I say, we should strengthen our faith; for faith has to do not only with the Word, but also with the offices of Christ. Besides, considering how many the assaults are that are made upon our faith, we find all little enough to support it against all the wiles of the devil.

Christians too little concern themselves, as I have said, with the offices of Jesus Christ; and therefore their knowledge of him is so little, and their faith in him so weak. We are bid to have our conversation in heaven, and then a man so hath, when he is there, in his spirit, by faith, observing how the Lord Jesus doth exercise his offices there for him. Let us often, by faith, go to the bar of God, there to hear our Advocate plead our cause; we should often have our faith to God's judgment seat, because we are concerned there; there we are accused of the devil, there we have our crimes laid open, and there we have our Advocate to plead; and this is suggested in the text, for it saith, 'We have an Advocate with the Father;' therefore, thither our faith should go for help and relief in the day of our straits. I say, we should have our faith to God's judgment seat, and show it there, by the glass of our text,* what Satan is doing against, and the Lord Jesus for, our souls. We should also show it how the Lord Jesus carries away every cause from the devil, and from before the judgment seat, to the comfort of the children, the joy of angels, and the shame of the enemy. This would strengthen and support our faith indeed, and would make us more able than, for the most part, we are to apply the grace of God to ourselves, and hereafter to give more strong repulses to Satan. It is easy with a man, when he knows that his advocate has overthrown his enemy at the King's Bench bar or Court of Common Pleas, less to fear him the next time he sees him, and more boldly to answer him when he reneweth his threats on him. Let faith, then, be strengthened, from its being exercised about the advocateship of Jesus Christ.

2. As we should make use of Christ's advocateship for the strengthening of our faith, so we should also make use thereof to the encouraging us to prayer. As our faith is, so is our prayer; to wit, cold, weak, and doubtful, if our faith be so. When faith cannot apprehend that we have access to the Father by Christ, or that we have an Advocate, when charged before God for our sins by the devil, then we flag and faint in our prayer; but when we begin to take courage to believe—and then we do so when most clearly we apprehend Christ—then we get up in prayer. And according as a man apprehends Christ in his undertakings and offices, so he will wrestle with and supplicate God. As, suppose a man believes that Christ died for his sins; why, then, he will plead that in prayer with God. Suppose, also, that a man understands that Christ rose again for his justification; why, then, he will also plead that in prayer; but if he knows no more, no further will he go. But when he shall know that there is also for him an Advocate with the Father, and that that Advocate is Jesus Christ; and when the glory of this office of Christ shall shine in the face of this man's soul; oh, then, he takes courage to pray with that courage he had not before; yea, then is his faith so supported and made strong, that his prayer is more fervent, and importuning abundance. So that, I say, the knowledge of the advocateship of Christ is very useful to strengthen our graces; and, as of graces in general, so of faith and prayer in particular. Wherefore, our wisdom is, so to improve this doctrine that prayer may be strengthened thereby.

3. As we should make use of this doctrine to strengthen faith and prayer, so we should make use of it to keep us humble; for the more offices

* The Bible is the only perspective glass by which we can know futurity, and see things that, to carnal eyes, are invisible. —Ed.

Christ executeth for us with the Father, the greater sign that we are bad; and the more we see our badness, the more humble should we be. Christ gave for us the price of blood; but that is not all; Christ as a Captain has conquered death and the grave for us, but that is not all: Christ as a Priest intercedes for us in heaven; but that is not all. Sin is still in us, and with us, and mixes itself with whatever we do, whether what we do be religious or civil; for not only our prayers and our sermons, our hearings and preaching, and so; but our houses, our shops, our trades, and our beds, are all polluted with sin. Nor doth the devil, our night and day adversary, forbear to tell our bad deeds to our Father, urging that we might for ever be disinherited for this. But what should we now do, if we had not an Advocate; yea, if we had not one who would plead *in forma pauperis*; yea, if we had not one that could prevail, and that would faithfully execute that office for us? Why, we must die. But since we are rescued by him, let us, as to ourselves, lay our hand upon our mouth, and be silent, and say, 'Not unto us, O Lord, not unto us, but unto thy name give glory.' And, I say again, since the Lord Jesus is fain to run through so many offices for us before he can bring us to glory, oh! how low, how little, how vile and base in our own eyes should we be.

It is a shame for a Christian to think highly of himself, since Christ is fain to do so much for him, and he again not at all able to make him amends; but some, whose riches consist in nothing but scabs and lice, will yet have lofty looks. But are not they much to blame who sit lifting up of lofty eyes in the house, and yet know not how to turn their hand to do anything so, but that another, their betters, must come and mend their work? I say, is it not more meet that those that are such, should look and speak, and act as such that declare their sense of their unhandiness, and their shame, and the like, for their unprofitableness? yea, is it not meet that to every one they should confess what sorry ones they are? I am sure it should be thus with Christians, and God is angry when it is otherwise. Nor doth it become these helpless ones to lift up themselves on high. Let Christ's advocateship therefore teach us to be humble.

4. As we should improve this doctrine to strengthen faith, to encourage prayer, and keep us humble, so we should make use of it to encourage perseverance—that is, to hold on, to hold out to the end; for, for all those causes the apostle setteth Christ before us as an Advocate. There is nothing more discourages the truly godly than the sense of their own infirmities, as has been hinted all along; consequently, nothing can more encourage them to go on than to think that Christ is an Advocate for them. The services, also, that Christ has for us to do in this world are full of difficulty, and so apt to discourage: but when a Christian shall come to understand that—if we do what we can—it is not a failing either in matter or manner that shall render it wholly unserviceable, or give the devil that advantage as to plead thereby to prevail for our condemnation and rejection; but that Christ, by being our Advocate, saves us from falling short, as also from the rage of hell. This will encourage us to hold on, though we do but hobble in all our goings, and fumble in all our doings; for we have Christ for an Advocate in case we sin in the management of any duty—'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.' Let us, therefore, go on in all God's ways as well as we can for our hearts; and when our foot slips, let us tell God of it, and his mercy in Christ shall hold us up. Ps. lxxxiv. 9–12.

Darkness, and to be shut up in prison, is also a great discouragement to us; but our Advocate is for giving us light, and for fetching us out of our prison. True, he that Joseph chose to be his Advocate with Pharaoh remembered not Joseph, but forgat him, Ge. xl. 14, 23; but he that has Jesus Christ to be his Advocate shall be remembered before God, Mi. vii. 8–10.—'He remembered us in our low estate; for his mercy *endureth* for ever.' Ps. cxxxvi. 23. Yea, he will say to the prisoners, Show yourselves; and to them that are in the prison-house, Go forth. Satan sometimes gets the saints into the prison when he has taken them captive by their lusts. Ro. vii. 23. But they shall not be always there; and this should encourage us to go on in godly ways; for 'we must through much tribulation enter into the kingdom of God.'

Objection. But I cannot pray, says one, therefore how should I persevere? When I go to prayer, instead of praying, my mouth is stopped. What would you have me do?

Answer. Well, soul, though Satan may baffle thee, he cannot so serve thine Advocate; if thou must not speak for thyself, Christ thine Advocate can speak for thee. Lemuel was to open his mouth for the dumb—to wit, for the sons of destruction, and to plead the cause of the poor and needy. Pr. xxxi. 8, 9. If we knew the grace of our Lord Jesus Christ, so as the Word reveals it, we would believe, we would hope, and would, notwithstanding all discouragements, wait for the salvation of the Lord. But there are many things that hinder, wherefore faith, prayer, and perseverance, are made difficult things unto us—'But if any man sin, we have an Advocate with the Father, Jesus Christ the righteous;' and, God 'shall fight for you, and you shall hold your peace,' was once a good word to me when I could not pray.

5. As we should improve this doctrine for the improvement and encouragement of these graces,

so we should improve it to the driving of difficulties down before us, to the getting of ground upon the enemy—'Resist the devil,' drive him back; this is it for which thy Lord Jesus is an Advocate with God in heaven; and this is it for the sake of which thou art made a believer on earth. 1 Pe. v. 9; He. xii. 4. Wherefore has God put this sword, WE HAVE AN ADVOCATE, into thy hand, but to fight thy way through the world? 'Fight the good fight of faith, lay hold on eternal life,' and say, 'I will go in the strength of the Lord God.' And since I have an Advocate with the Father, Jesus Christ the righteous, I will not despair, though 'the iniquity of my heels shall compass me about.' Ps. xlix. 5.

Use Fifth. Doth Jesus Christ stand up to plead for us with God, to plead with him for us against the devil? Let this teach us to stand up to plead for him before men, to plead for him against the enemies of his person and gospel. This is but reasonable; for if Christ stands up to plead for us, why should not we stand up to plead for him? He also expects this at our hands, saying, 'Who will rise up for me against the evil doers? Who will stand up for me against the workers of iniquity?' Ps. xciv. 16. The apostle did it, and counted himself engaged to do it, where he saith, he preached 'the gospel of God with much contention.' 1 Th. ii. 2. Nor is this the duty of apostles or preachers only, but every child of God should 'earnestly contend for the faith which was once delivered unto the saints.' Jude 3.

And, as I said, there is reason why we should do this; he standeth for us. And if we, (1.) Consider the disparity of persons to plead, it will seem far more reasonable. He stands up to plead with God, we stand up to plead with men. The dread of God is great, yea, greater than the dread of men. (2.) If we consider the persons pleaded for. He pleads for sinners, for the inconsiderable, vile, and base; we plead for Jesus, for the great, holy, and honourable. It is an honour for the poor to stand up for the great and mighty; but what honour is it for the great to plead for the base? Reason, therefore, requireth that we stand up to plead for him, though there can be but little rendered why he should stand up to plead for us. (3.) He standeth up to plead for us in the most holy place, though we are vile; and why should we not stand up for him in this vile world, since he is holy? (4.) He pleads for us, though our cause is bad; why should not we plead for him, since his cause is good? (5.) He pleads for us, against fallen angels; why should we not plead for him against sinful vanities? (6.) He pleads for us to save our souls; why should not we plead for him to sanctify his name? (7.) He pleads for us before the holy angels; why should not we plead for him before princes? (8.) He is not ashamed of us, though now in heaven; why should we be ashamed of him before this adulterous and sinful generation? (9.) He is unwearied in his pleading for us; why should we faint and be dismayed while we plead for him?

My brethren, is it not reasonable that we should stand up for him in this world? yea, is it not reason that in all things we should study his exaltation here, since he in all things contrives our honour and glory in heaven? A child of God should study in every of his relations to serve the Lord Christ in this world, because Christ, by the execution of every one of his offices, seeks our promotion hereafter. If these be not sufficient arguments to bow us to yield up our members, ourselves, our whole selves to God, that we may be servants of righteousness unto him; yea, if by these and such like we are not made willing to stand up for him before men, it is a sign that there is but little, if any, of the grace of God in our hearts.

Yea, further, that we should have now at last in reserve Christ as authorized to be our Advocate to plead for us; for this is the last of his offices for us while we are here, and is to be put in practice for us when there are more than ordinary occasions. This is to help, as we say, at a dead lift, even then when a Christian is taken for a captive, or when he sinks in the mire where is no standing, or when he is clothed with filthy garments, or when the devil doth desperately plead against us our evil deeds, or when by our lives we have made our salvation questionable, and have forfeited our evidences for heaven. And why then should not we have also in *reserve* for Christ? And when profession and confession will not do, when loss of goods and a prison will not do, when loss of country and of friends will not do, then to bring it in, then to bring it in as the reserve, and as that which will do—to wit, willingly to lay down our lives for his name; and since he doth his part without grudging for us, let us do ours with rejoicing for him. Is. xxiv. 15; Ja. xxi. 19.

Use Sixth. Doth Jesus Christ stand up to plead for us, and that of his mere grace and love? Then this should teach Christians to be watchful and wary how they sin against God. This inference seems to run retrograde; but whoso duly considers it, will find it fairly fetched from the premises. Christianity teaches ingenuity,* and aptness to be sensible of kindnesses, and doth instruct us to a loathness to be overhard upon him from whom we have all at free cost. 'Shall we - sin that grace may abound? God forbid. Shall we do evil that good may come? God forbid. Shall we sin because we are not under the law, but under grace? God forbid.' Ro. vi. 1, 2, 15.

It is the most disingenuous thing in the world not to care how chargeable we are to that friend

* 'Ingenuity;' ingenuousness, frankness, candour, generosity: now obsolete in this sense.—ED.

that bestows all upon us gratis. When Mephibosheth had an opportunity to be yet more chargeable to David, he would not, because he had his life and his all from the mere grace of the king. 2 Sa. xix. 24–28. Also David thought it too much for all his household to go to Absalom's feast, because it was made of free cost. Why, Christ is our Advocate of free cost, we pay him neither fee nor income for what he doth; nor doth he desire aught of us, but to accept of his free doing for us thankfully; wherefore let us put him upon this work as little as may be, and by so doing we shall show ourselves Christians of the right make and stamp. We count him but a fellow of a very gross spirit that will therefore be lavishing of what is his friend's, because it is prepared of mere kindness for him; Esau himself was loath to do this; and shall Christians be disingenuous?

I dare say, if Christians were sober, watchful, and of a more self-denying temper, they need not put the Lord Jesus to that to which for the want of these things they do so often put him. I know he is not unwilling to serve us, but I know also that the love of Christ should constrain us to live not to ourselves, but to him that loved us, that died for us, and rose again. 2 Co. v. 14, 15. We shall do that which is naught too much, even then when we watch and take care what we can to prevent it. Our flesh, when we do our utmost diligence to resist, it will defile both us and our best performances. We need not lay the reins on its neck and say, What care we? the more sin the more grace, and the more we shall see the kindness of Christ, and what virtue there is in his Advocate's office to save us. And should there be any such here, I would present them with a scripture or two; the first is this, 'Do ye thus requite the Lord, O foolish people and unwise?' De. xxxii. 6. And if this gentle check will not do, then read the other, Shall we say, Let us do evil, that good may come? their damnation is just. Ro. iii. 8. Besides, as nothing so swayeth with us as love, so there is nothing so well pleasing to God as it. Let a man love, though he has opportunity to do nothing, it is accepted of the God of heaven. But where there is no love, let a man do what he will, it is not at all regarded. 1 Co. xiii. 1–3. Now to be careless and negligent, and that from a supposed understanding of the grace of Christ in the exercise of his advocateship for us in heaven, is as clear sign as can be, that in thy heart there is no love to Christ, and that consequently thou art just a nothing, instead of being a Christian. Talk, then, what thou wilt, and profess never so largely, Christ is no Advocate of *thine*, nor shalt thou, thou so continuing, be ever the better for any of those pleas that Christ, at God's bar, puts in against the devil, for his people.

Christians, Christ Jesus is not unwilling to lay out himself for you in heaven, nor to be an Advocate for you in the presence of his Father; but yet he is unwilling that you should render him evil for good; I say, that you should do so by your remissness and carelessness for want of such a thinking of things as may affect your hearts therewith. It would be more comely in you, would please him better, would better agree with your profession, and also better would prove you gracious, to be found in the power and nature of these conclusions. 'How shall we that are dead to sin, live any longer therein?' Ro. vi. 2. 'If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God; for ye are dead, and your life is hid with Christ in God. Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience.' Col. iii. 1–6.

I say, it would be more comely for Christians to say, We will not sin because God will pardon; we will not commit iniquity because Christ will advocate for us. 'I write unto you that ye sin not; though if any man sin, we have an Advocate with the Father.' Why, the brute would conclude, I will not do so, because my master will beat me; I will do thus, for then my master will love me. And Christians should be above [such] men, brutish men.

And for a conclusion as to this, let me present you with three considerations—(1.) Know that it is the nature of grace to draw holy arguments to move to goodness of life from the love and goodness of God, but not thence to be remiss. 2 Co. v. 14. (2.) Know therefore that they have no grace that find not these effects of the discoveries of the love and goodness of God. (3.) Know also that among all the swarms of professors that from age to age make mention of the name of Christ, they only must dwell with him in heaven that do part from iniquity, and are zealous of good works. 2 Tim. ii. 19. He gave himself for these. Tit. ii. 11–14. Not that they were so antecedent to this gift. But those that he hath redeemed to himself are thus sanctified by the faith of him. Ac. xxvi. 18.

Use Seventh. Is it so? Is Jesus Christ an Advocate with the Father for us? Then this should encourage strong Christians to tell the weak ones where, when they are in their temptations and fears through sin, they may have one to plead their cause. Thus the apostle doth by the text; and thus we should do one to another. Mark, he telleth the weak of an Advocate: 'My little children, I write unto you,' &c.

Christians, when they would comfort their dejected brethren, talk too much at rovers * or in

* 'Rovers;' without any definite aim. 'Nature shoots not at *rovers*.'—*Glanville*.—ED.

generals; they should be more at the mark: 'A word spoken in season, how good is it?' I say, Christians should observe and inquire, that they may observe the cause or ground of their brother's trouble; and having first taken notice of that, in the next place consider under which of the offices of Jesus Christ this sin or trouble has cast this man; and so labour to apply Christ in the word of the gospel to him. Sometimes we are bid to consider him as an Apostle and High Priest, and sometimes as a forerunner and an Advocate. And he has, as was said afore, these divers offices, with others, that we by the consideration of him might be relieved under our manifold temptations. This, as I said, as I perceive John teaches us here, as he doth a little before of his being a sacrifice for us; for he presenteth them that after conversion shall sin with Christ as an Advocate with the Father. As who should say, My brethren, are you tempted, are you accused, have you sinned, has Satan prevailed against you? 'We have an Advocate with the Father, Jesus Christ the righteous.'

Thus we should do, and deliver our brother from death. There is nothing that Satan more desires than to get good men in his sieve to sift them as wheat, that if possible he may leave them nothing but bran; no grace, but the very husk and shell of religion. And when a Christian comes to know this, should Christ as Advocate be hid, what could bear him up? But let him now remember and believe that 'we have an Advocate with the Father, Jesus Christ the righteous,' and he forthwith conceiveth comfort; for an advocate is to plead for me according as has been showed afore, that I may be delivered from the wrath and accusation of my adversary, and still be kept safe under grace.

Further, by telling of my brother that he hath an Advocate, I put things into his mind that he has not known, or do bring them into remembrance which he has forgotten—to wit, that though he hath sinned, he shall be saved in a way of justice; for an advocate is to plead justice and law, and Christ is to plead these for a saint that has sinned; yea, so to plead them that he may be saved. This being so, he is made to perceive that by law he must have his sins forgiven him; that by justice he must be justified. For Christ as an Advocate pleadeth for justice, justice to himself; and this saint is of himself—a member of his body, of his flesh, and of his bones.

Nor has Satan so good a right to plead justice against us, though we have sinned, that we might be damned, as Christ has to plead it, though we have sinned, that we might be saved; for sin cannot cry so loud to justice as can the blood of Christ; and he pleads his blood as Advocate, by which he has answered the law; wherefore the law having nothing to object, must needs acquit the man for whom the Lord Jesus pleads. I conclude this with that of the Psalmist, 'Surely his salvation *is* nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed *each other*. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give *that which is* good; and our land shall yield her increase. Righteousness shall go before him; and shall set *us* in the way of his steps.' lxxxv. 9–13.

Use Eighth. But what is all this to you that are not concerned in this privilege? The children, indeed, have the advantage of an advocate; but what is this to them that have none to plead their cause? Je. xxx. 12, 13; they are, as we say, left to the wide world, or to be ground to powder between the justice of God and the sins which they have committed. This is the man that none but the devil seeks after; that is pursued by the law, and sin, and death, and has none to plead his cause. It is sad to consider the plight that such an one is in. His accuser is appointed, yea, ordered to bring in a charge against him—'Let Satan stand at his right hand,' in the place where accusers stand. 'And when he shall be judged, let him be condemned,' let there be none to plead for his deliverance. If he cries, or offereth to cry out for mercy or forgiveness, 'let his prayer become sin.' Ps. cix. 6. This is the portion of a wicked man: 'terrors take hold on him as waters, a tempest stealeth him away in the night, the east wind carrieth him away, and he departeth, and as a storm hurleth him out of his place; for *God* shall cast upon him, and not spare; he would fain flee out of his hand. *Men* shall clap their hands at him, and shall hiss him out of his place.' Job xxvii. 20–23. And what shall this man do? Can he overstand the charge, the accusation, the sentence, and condemnation? No, he has none to plead his cause. I remember that somewhere I have read, as I think, concerning one who, when he was being carried upon men's shoulders to the grave, cried out as he lay upon the bier, I am accused before the just judgment of God; and a while after, I am condemned before the just judgment of God. Nor was this man but strict as to the religion that was then on foot in the world; but all the religion of the world amounts to no more than nothing, I mean as to eternal salvation, if men be denied an Advocate to plead their cause with God. Nor can any advocate save Jesus Christ the righteous avail anything at all, because there is none appointed but him to that work, and therefore not to be admitted to enter a plea for their client at the bar of God.

Objection. But some may say, There is God's grace, the promise, Christ's blood, and his second part of priesthood now in heaven. Can none of these severally, nor all of them jointly, save a man from hell, unless Christ also become our Advocate?

Answer. All these, his Advocate's office not excluded, are few enough, and little enough, to save the saints from hell; for the righteous shall scarcely be saved. 1 Pe. iv. 18. There must, then, be the promise, God's grace, Christ's blood, and him to advocate too, or we cannot be saved. What is the promise without God's grace, and what is that grace without a promise to bestow it on us? I say, what benefit have we thereby? Besides, if the promise and God's grace, without Christ's blood, would have saved us, wherefore then did Christ die? Yea, and again I say, if all these, without his being an Advocate, would have delivered us from all those disadvantages that our sins and infirmities would bring us to and into; surely in vain and to no purpose was Jesus made an Advocate. But, soul, there is need of all; and therefore be not thou offended that the Lord Jesus is of the Father made so much to his, but rather admire and wonder that the Father and the Son should be so concerned with so sorry a lump of dust and ashes as thou art. And I say again, be confounded to think that sin should be a thing so horrible, of power to pollute, to captivate, and detain us from God, that without all this ado (I would speak with reverence of God and his wisdom) we cannot be delivered from the everlasting destruction that it hath brought upon the children of men.

But, I say, what is this to them that are not admitted to a privilege in the advocate-office of Christ? Whether he is an Advocate or no, the case to them is the same. True, Christ as a Saviour is not divided; he that hath him not in all, shall have him in none at all of his offices in a saving manner. Therefore, he for whom he is not an Advocate, he is nothing as to eternal life.

Indeed, Christ by some of his offices is concerned for the elect, before by some others of them he is; but such shall have the blessing of them all before they come to glory. Nor hath a man ground to say Christ is here or there mine, before he hath ground to say, he also is mine Advocate; though that office of his, as has been already showed, stands in the last place, and comes in as a reserve. But can any imagine that Christ will pray for them as Priest for whom he will not plead as Advocate? or that he will speak for them to God for whom he will not plead against the devil? No, no; they are his own, that he loveth to the end, Jn. xiii. 1, to the end of their lives, to the end of their sins, to the end of their temptations, to the end of their fears, and of the exercise of the rage and malice of Satan against them. To the end may also be understood, even until he hath given them the profit and benefit of all his offices in their due exercise and administration. But, I say, what is all this to them that have him not for their Advocate?

You may remember that I have already told you that there are several who have not the Lord Jesus for their Advocate—to wit, those that are still in their sins, pursuing of their lusts; those that are ashamed of him before men; and those that are never otherwise but lukewarm in their profession. And let us now, for a conclusion, make further inquiry into this matter.

Is it likely that those should have the Lord Jesus for their Advocate to plead their cause; who despise and reject his person, his Word, and ways? or those either who are so far off from sense of, and shame for, sin, that it is the only thing they hug and embrace? True, he pleadeth the cause of his people both with the Father and against the devil, and all the world besides; but open profaneness, shame of good, and without heart or warmth in religion, are no characters of his people. It is irrational to think that Christ is an Advocate for, or that he pleadeth the cause of such, who, in the self-same hour, and before his enemies, are throwing dirt in his face by their profane mouths and unsanctified lives and conversations.

If he pleads as an Advocate for any, he must plead against Satan for them, and so consequently must have some special bottom to ground his plea upon; I say, a bottom better than that upon which the carnal man stands; which bottom is either some special relation that this man stands in to God, or some special law he hath privilege by, that he may have some ground for an appeal, if need be, to the justice and righteousness of God; but none of these things belong to them that are dead in trespasses and sins; they stand in no special relation to God: they are not privileged by the law of grace.

Objection.—But doth not Christ as Advocate plead for his elect, though not called as yet?

Answer.—He died for all his elect, he prayeth for all his elect as a Priest, but as an Advocate he pleadeth only for the children, the *called* only. Satan objecteth not against God's election, for he knows it not; but he objecteth against the called—to wit, whether they be truly godly or no, or whether they ought not to die for their transgressions. Job i. 9, 10; Zec. iii. And for these things he has some colour to frame an accusation against us, and now it is time enough for Christ to stand up to plead. I say, for these things he has some colour to frame a plea against us; for there is sin and a law of works, and a judge too, that has not respect of persons. Now to overthrow this plea of Satan, is Jesus Christ our Advocate; yea, to overthrow it by pleading law and justice; and this must be done with respect to the children only—'My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.'

CHRIST A COMPLETE SAVIOUR:

OR,

THE INTERCESSION OF CHRIST, AND WHO ARE PRIVILEGED IN IT.

BY JOHN BUNYAN.

ADVERTISEMENT BY THE EDITOR.

HOWEVER strange it may appear, it is a solemn fact, that the heart of man, unless prepared by a sense of the exceeding sinfulness of sin, rejects Christ as a complete Saviour. The pride of human nature will not suffer it to fall, as helpless and utterly undone, into the arms of Divine mercy. Man prefers a partial Saviour; one who had done so much, that, *with the sinner's aid*, the work might be completed. Not such were the opinions of John Bunyan; the furnace of sharp conviction had burnt up this proud dross; he believed the testimony of Scripture, that from the crown of the head to the soles of the feet all nature is corrupted; so that out of the unsanctified heart of man proceed evil thoughts, murders, and the sad catalogue of crimes which our Lord enumerates, and which defile our best efforts after purity of heart and life. No sinner will ever totally rely upon the Saviour until he is sensible of his own perishing state; hanging by the brittle thread of life over the yawning gulf of perdition; sinking in that sin which will swallow him up in those awful torments which await the transgressor; feeling that sin has fitted him as stubble for the fire; then it is that the cry proceeds from his heart, Lord, save, I perish; and then, and not till then, are we made willing to receive 'Christ as a complete Saviour' to the uttermost, not of his ability, but of our necessity. This was the subject of all Mr. Bunyan's writings, and, doubtless, of all his preaching. It was to direct sinners to the Lamb of God, who alone can take away sin. This little treatise was one of those ten 'excellent manuscripts' which, at Bunyan's decease, were found prepared for the press. It was first published in 1692, by his friends E. Chandler, J. Wilson, and C. Doe.

It is limited to a subject which is too often lost sight of, because it is within the veil—the intercession of Christ as the finishing work of a sinner's salvation. Many persons limit the 'looking unto Jesus' to beholding him upon the cross, a common popish error; but this is not enough; we must, in our minds, follow him to the unseen world, and thus ascend to a risen Saviour, at the right hand of the Father, making intercession for our daily sins. And he is our ONLY Intercessor, and it is a rejection of him, for us to seek the aid of another. Who ever was mad enough to ask Moses to intercede for him, and surely he is as able as Mary or any other saint? To atone for sin calls for the amazing price of the blood of Christ, who was 'God manifest in the flesh.' He undertook the work by covenant; and all the 'saved' form part of his mystical body; thus perfectly obeying the law in him. He poured out his life to open a fountain for sin and uncleanness; and as they are liable to pollution in their passage through the world, he only is able, and he ever liveth, to make intercession for their transgressions. Thus he becomes a complete Saviour, and will crown, with an eternal weight of glory, all those that put their trust in him. Beautiful, and soul-softening, and heart-warming thoughts abound in this little work, which cannot fail to make a lasting impression upon the reader. Bunyan disclaims 'the beggarly art of complimenting' in things of such solemnity. p. 212. He describes the heart as *unweldable*, a remarkable expression, drawn from his father's trade of a blacksmith; nothing but grace can so heat it as to enable the hammer of conviction to weld it to Christ; and when thus welded, it becomes one with him. p. 216. There is hope for a returning backslider in a complete Saviour; he combines the evidence of two men, the coming and the returning sinner; he has been, like Jonah, in the belly of hell; his sins, like talking devils, have driven him back to the Saviour. Sin brings its own punishment, from which we escape by keeping in the narrow path. Good works save us from temporal miseries, which ever follow an indulgence in sin; but if we fall, we have an Advocate and Intercessor to lift us up; still, if thou lovest thy soul, slight not the knowledge of hell, for that, with the law, are the spurs which Christ useth to prick souls forward to himself. O gather up thy heels and mend thy pace, or those spurs will be in thy sides. p. 220. Take heed, O persecutor; like Saul, thou art exceeding mad, and hell is thy bedlam. Take heed of a false faith; none is true but that which is acquired by a *kneeling*, searching, seeking for truth as for hid treasure. Death is God's bailiff, he will seize thee without warning; but with the saints, the grave's mouth is the final parting place between grace and sin. p. 234. Forget not that a good improvement will make your little grace to thrive. p. 239. Reader, may Divine grace indelibly fix these wholesome truths upon our minds.

GEORGE OFFOR.

CHRIST A COMPLETE SAVIOUR.

'WHEREFORE HE IS ABLE ALSO TO SAVE THEM TO THE UTTERMOST THAT COME UNTO GOD BY HIM, SEEING HE EVER LIVETH TO MAKE INTERCESSION FOR THEM.'—HEBREWS VII. 25.

THE apostle, in this chapter, presenteth us with two things; that is, with the greatness of the person and of the priesthood of our Lord Jesus.

First, He presenteth us with the greatness of his person, in that he preferreth him before Abraham, who is the father of us all; yea, in that he preferreth him before Melchisedec, who was above Abraham, and blessed him who had the promises.

Second, As to his priesthood, he showeth the greatness of that, in that he was made a priest, not by the law of a carnal commandment, but by the power of an endless life. Not without, but with an oath, by him that said, 'The Lord sware, and will not repent, Thou *art* a priest for ever, after the order of Melchisedec;' wherefore, 'this *man*, because he continueth ever, hath an unchangeable priesthood.' Now my text is drawn from this conclusion, namely, that Christ abideth a priest continually. 'Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.'

In the words, I take notice of four things: FIRST, Of the intercession of Christ—He maketh intercession. SECOND, Of the benefit of his intercession—'Wherefore he is able to save to the uttermost,' &c. THIRD, We have also here set before us the persons interested in this intercession of Christ—And they are those 'that come unto God by him.' FOURTH, We have also here the certainty of their reaping this benefit by him; to wit, seeing he ever liveth to make intercession for them—'Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.' *

[I. OF THE INTERCESSION OF CHRIST.]

FIRST, We will begin with HIS INTERCESSION, and will show you, *First*, What that is; *Second*, For what he intercedes; and, *Third*, What is also to be inferred from Christ's making intercession for us.

First, I begin, then, with the first; that is, to show you *what intercession is*. Intercession is prayer; but all prayer is not intercession. Intercession, then, is that prayer that is made by a third person about the concerns that are between two. And it may be made either to set them at further difference, or to make them friends; for intercession may be made against, as well as for, a person or people. 'Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel.' RO. XI. 2. But the intercession that we are now to speak of is not an intercession of this kind, not an intercession against, but an intercession for a people. 'He ever liveth to make intercession for them.' The high priest is ordained for, but not to be against the people. 'Every high priest taken from among men is ordained for men in things *pertaining* to God,' to make reconciliation for the sins of the people; or 'that he may offer both gifts and sacrifices for sins.' HE. V. 1. This, then, is intercession; and the intercession of Christ is to be between two, between God and man, for man's good. And it extendeth itself unto these: 1. To pray that the elect may be brought all home to him; that is, to God. 2. To pray that their sins committed after conversion may be forgiven them. 3. To pray that their graces which they receive at conversion may be maintained and supplied. 4. To pray that their persons may be preserved unto his heavenly kingdom.

Second, This is the intercession of Christ, or *that for which he doth make intercession*.

1. He prays for all the elect, that they may be brought home to God, and so into the unity of the faith, &c. This is clear, for that he saith, 'Neither pray I for these alone;' that is, for those only that are converted; 'but for them also which shall believe on me through their word;' for all them that shall, that are appointed to believe; or, as you have it a little above, 'for them which thou hast given me.' JO. XVII. 9, 20. IS. LIII. 12. And the reason is, for that he hath paid a ransom for them. Christ, therefore, when he maketh intercession for the ungodly, and all the unconverted elect are such, doth but petitionarily ask for his own, his purchased ones, those for whom he died before, that they might be saved by his blood.

2. When any of them are brought home to God, he yet prays for them; namely, that the sins which through infirmity they, after conversion, may commit, may also be forgiven them.

This is showed us by the intercession of the high priest under the law, that was to bear away the iniquities of the holy things of the children of Israel; yea, and also by his atonement for them that sinned; for that it saith, 'And the priest shall make an atonement for him, for his sin which he hath sinned, and it shall be forgiven him.' LE. V. 10. This also is intimated even where our Lord doth make intercession, saying, 'I pray not that thou shouldest take them out of the world, but that

* Coming unto God by Christ, essentially involves in it walking in conformity to his image; and all such comers must be perfectly and eternally saved. Why then, O child of God, should you suffer under Giant Despair, in his doubting, fearing castle.—ED.

thou shouldest keep them from the evil.' Jn. xvii. 15. That Christ prayed that the converted should be kept from all manner of commission of sin, must not be supposed, for that is the way to make his intercession, at least in some things, invalid, and to contradict himself; for, saith he, 'I know that thou hearest me always.' Jn. xi. 42. But the meaning is, I pray that thou wouldest keep them from soul-damning delusions, such as are unavoidably such; also that thou wouldest keep them from the soul-destroying evil of every sin, of every temptation. Now this he doth by his prevailing and by his pardoning grace.

3. In his intercession he prayeth also that those graces which we receive at conversion may be maintained and supplied. This is clear where he saith, 'Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat; but I have prayed for thee, that thy faith fail not.' Lu. xxii. 31, 32. Ay, may some say, he is said to pray here for the support and supply of faith, but doth it therefore follow that he prayed for the maintaining and supply of all our graces? Yes, in that he prayed for the preservation of our faith, he prayed for the preservation of all our graces; for faith is the mother grace, the root grace, the grace that hath all others in the bowels of it, and that from the which all others flow; yea, it is that which gives being to all our other graces, and that by which all the rest do live. Let, then, faith be preserved, and all graces continue and live—that is, according to the present state, health, and degree of faith. So, then, Christ prayed for the preservation of every grace when he prayed for the preservation of faith. That text also is of the same tendency where he saith, 'Keep through thine own name those whom thou hast given me.' Jn. xvii. 11. Keep them in thy fear, in the faith, in the true religion, in the way of life by thy grace, by thy power, by thy wisdom, &c. This must be much of the meaning of this place, and he that excludes this sense will make but poor work of another exposition.

4. He also in his intercession prayeth that our persons be preserved, and brought safe unto his heavenly kingdom. And this he doth, (1.) By pleading interest in them. (2.) By pleading that he had given, by promise, glory to them. (3.) By pleading his own resolution to have it so. (4.) By pleading the reason why it must be so.

(1.) He prays that their persons may come to glory, for that they are his, and that by the best of titles: 'Thine they were, and thou gavest them me.' Jn. xvii. 6. Father, I will have them; Father, I will have them, for they are mine: 'Thine they were, and thou gavest them me.' What is mine, my wife, or my child, or my jewel, or my joy, sure I may have it with me. Thus, therefore, he pleads or cries in his intercession, that our persons might be preserved to glory: They are mine, 'and thou gavest them me.'*

(2.) He also pleads that he had given—given already, that is, in the promise—glory to them, and therefore they must not go without it. 'And the glory which thou gavest me I have given them.' Jn. xvii. 22. Righteous men, when they give a good thing by promise, they design the performance of that promise; nay, they more than design it, they purpose, they determine it. As the mad prophet also saith of God, in another case, 'Hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good?' Nu. xxiii. 19. Hath Christ given us glory, and shall we not have it? Yea, hath the truth itself bestowed it upon us, and shall those to whom it is given, even given by Scripture of truth, be yet deprived thereof?

(3.) He pleads in his interceding that they might have glory; his own resolution to have it so. 'Father, I will that they also, whom thou hast given me, be with me where I am.' Jn. xvii. 24. Behold ye here, he is resolved to have it so. It must be so. It shall be so. I will have it so. We read of Adonijah, that his father never denied him in anything. He never said to him, 'Why hast thou done so?' 1 Ki. i. 6. Indeed, he denied him the kingdom; for his brother was heir of that from the Lord. How much more will our Father let our Lord Jesus have his mind and will in this, since he also is as willing to have it so as is the Son himself. 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.' Lu. xii. 32. Resolution will drive things far, especially resolution to do that which none but they that cannot hinder shall oppose. Why this is the case, the resolution of our Intercessor is, that we be preserved to glory; yea, and this resolution he pleads in his intercession: 'Father, I will that they also, whom thou hast given me, be with me where I am,' &c. Jn. xvii. 24. Must it not, therefore, now be so?

(4.) He also, in the last place, in this his intercession, urges a reason why he will have it so, namely, 'That they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.' ver. 24. And this is a reason to the purpose; it is as if he had said, Father, these have continued with me in my temptations; these have seen me under all my disadvantages; these have seen me in my poor, low, contemptible condition; these have seen what scorn, reproach, slanders, and disgrace I have borne for thy sake in the world; and now I will have them

* What indescribable consolations flow into the Christian's soul from communion with God, especially to the most deeply afflicted. Thus the widow casts her care upon her heavenly Father—her Creator, Christ; for all things were made by him. He is her husband, ever living to intercede for her. Wondrous privileges!—Ed.

also be where they shall see me in my glory. I have told them that I am thy Son, and they have believed that; I have told them that thou lovest me, and they have believed that; I have also told them that thou wouldest take me again to glory, and they have believed that; but they have not seen my glory, nor can they but be like the Queen of Sheba, they will but believe by the halves unless their own eyes do behold it. Besides, Father, these are they that love me, and it will be an increase of their joy if they may but see me in glory; it will be as a heaven to their hearts to see their Saviour in glory. I will, therefore, that those which 'thou hast given me be with me where I am, that they may behold my glory.' This, therefore, is a reason why Christ Jesus our Lord intercedes to have his people with him in glory.

Third, I come now to the third thing, namely, to show you *what is to be inferred from Christ's making intercession for us.*

1. This is to be inferred from hence, that saints —for I will here say nothing of those of the elect uncalled—do ofttimes give occasion of offence to God, even they that have received grace; for intercession is made to continue one in the favour of another, and to make up those breaches that, at any time, shall happen to be made by one to the alienating of the affections of the other. And thus he makes reconciliation for iniquity; for reconciliation may be made for iniquity two ways: first, by paying of a price; secondly, by insisting upon the price paid for the offender by way of intercession. Therefore you read that as the goat was to be killed, so his blood was, by the priest, to be brought within the veil, and, in a way of intercession, to be sprinkled before and upon the mercy-seat: 'Then shall he kill the goat of the sin-offering, that *is*, for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat; and he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them, in the midst of their uncleanness.' Le. xvi. 15, 16. This was to be done, as you see, that the tabernacle, which was the place of God's presence and graces, might yet remain among the children of Israel, notwithstanding their uncleannesses and transgressions. This, also, is the effect of Christ's intercession; it is that the signs of God's presence and his grace might remain among his people, notwithstanding they have, by their transgressions, so often provoked God to depart from them.

2. By Christ's intercession I gather, that awakened men and women, such as the godly are, dare not, after offence given, come in their own names to make unto God an application for mercy. God, in himself, is a consuming fire, and sin has made the best of us as stubble is to fire; wherefore, they may not, they cannot, they dare not approach God's presence for help but by and through a mediator and intercessor. When Israel saw the fire, the blackness and darkness, and heard the thunder, and lightning, and the terrible sound of the trumpet, 'they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. Ex. xx. 19. De. xviii. 16. Guilt, and sense of the disparity that is betwixt God and us, will make us look out for a man that may lay his hand upon us both, and that may set us right in the eyes of our Father again. This, I say, I infer from the intercession of Christ; for, if there had been a possibility of our ability to have approached God with advantage without, what need had there been of the intercession of Christ?

Absalom durst not approach—no, not the presence of his father—by himself, without a mediator and intercessor; wherefore, he sends to Joab to go to the king and make intercession for him. 2 Sa. xiii.; xiv. 32, 33. Also, Joab durst not go upon that errand himself, but by the mediation of another. Sin is a fearful thing, it will quash and quail the courage of a man, and make him afraid to approach the presence of him whom he has offended, though the offended is but a man. How much more, then, shall it discourage a man, when once loaden with guilt and shame, from attempting to approach the presence of a holy and a sin-avenging God, unless he can come to him through, and in the name of, an intercessor? But here now is the help and comfort of the people of God—there is to help them under all their infirmities an intercessor prepared, and at work. 'He ever liveth to make intercession.'

3. I also infer from hence, that should we, out of an ignorant boldness and presumption, attempt, when we have offended, by ourselves to approach the presence of God, God would not accept us. He told Eliphaz so. What Eliphaz thought, or was about to do, I know not; but God said unto him, 'My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me *the thing that is* right, as my servant Job *hath*. Therefore take unto you now seven bullocks, and seven rams, and go to my servant Job, and offer up for yourselves (that is, by him) a burnt-offering, and my servant Job shall pray for you; for him will I accept; lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.' See here, an offence is a bar and an obstruction to acceptance with God, but by a mediator, but by an intercessor. He that comes to God by himself, God will answer him by himself—that is, without an intercessor; and I will tell you, such are not like to get any pleasant or

comfortable answer—I will answer him that so cometh according to the multitude of his idols. 'And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I *am* the Lord.' Ezk. xiv. 7, 8.

He that intercedes for another with a holy and just God had need be clean himself, lest he with whom he so busieth himself say to him, First clear thyself, and then come and speak for thy friend. Wherefore, this is the very description and qualification of this our High Priest and blessed Intercessor, 'For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins,' &c. He. vii. 26, 27. Had we not had such an Intercessor, we had been but in a very poor case; but we have one that becomes us; one that fits us to the purpose; one against whom our God hath nothing, can object nothing; one in whose mouth no guile could be found.*

4. Since Christ is an Intercessor, I infer that he has wherewithal in readiness to answer to any demands that may be propounded by him that hath been by us offended, in order to a renewing of peace and letting out of that grace to us that we have sinned away, and yet have need of. Ofttimes the offended saith to the intercessor, Well, thou comest to me about this man; what interest he has in thee is one thing, what offence he has committed against me is another. I speak now after the manner of men. Now, what can an intercessor do, if he is not able to answer this question? But now, if he be able to answer this question—that is, according to law and justice, no question but he may prevail with the offended, for him for whom he makes intercession.

Why, this is our case; to be sure, thus far it is, we have offended a just and a holy God, and Jesus Christ is become Intercessor. He also knows full well, that for our parts, if it would save us from hell, we cannot produce towards a peace with God so much as poor two farthings; that is, not anything that can by law and justice be esteemed worth a halfpenny; yet he makes intercession. It follows, therefore, that he has wherewith of his own, if that question afore is propounded, to answer to every reasonable demand. Hence, it is said, that he has gifts as well as sacrifice for sin. 'Every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.' He. viii. 3. And, observe it, the apostle speaks here of Christ as in heaven, there ministering in the second part of his office; 'For if he were on earth, he should not be a priest.' ver. 4. These gifts, therefore, and this sacrifice, he now offereth in heaven by way of intercession, urging and pleading as an Intercessor, the valuableness of his gifts for the pacifying of that wrath that our Father hath conceived against us for the disobediences that we are guilty of. 'A gift in secret pacifieth anger; and a reward in the bosom strong wrath.' Pr. xxi. 14.

What gifts these are the Scripture everywhere testifies. He gave himself, he gave his life, he gave his all for us. Jn. vi. Ga. i. 4. 1 Ti. ii. 6. Mat. xx. 28. These gifts, as he offered them up at the demand of justice on Mount Calvary for us, so now he is in heaven he presenteth them continually before God, as gifts and sacrifice valuable for the sins, for all the sins that we, through infirmity, do commit, from the day of our conversion to the day of our death. And these gifts are so satisfactory, so prevalent with God, that they always prevail for a continual remission of our sins with him. Yea, they prevail with him for more than for the remission of sins; we have, through their procurement, our graces often renewed, the devil often rebuked, the snare often broken, guilt often taken away from the conscience, and many a blessed smile from God, and love-look from his life-creating countenance. Ep. iii. 12.

5. Since Christ is an Intercessor, I infer that believers should not rest at the cross for comfort; justification they should look for there; but, being justified by his blood, they should ascend up after him to the throne. At the cross you will see him in his sorrows and humiliations, in his tears and blood; but follow him to where he is now, and then you shall see him in his robes, in his priestly robes, and with his golden girdle about his paps. Then you shall see him wearing the breastplate of judgment, and with all your names written upon his heart. Then you shall perceive that the whole family in heaven and earth is named by him, and how he prevaileth with God the Father of mercies, for you. Stand still awhile and listen; yea, enter with boldness into the holiest, and see your Jesus as he now appears in the presence of God for you; what work he makes against the devil and sin, and death and hell, for you. He. x. 9. Ah! it is brave following of Jesus Christ to the holiest, the veil is rent, you may see with open face as in a glass, the glory of the Lord. This, then, is our High Priest, this his intercession, these the benefits of it! It lieth on our part to improve it; and wisdom to do that also comes from the mercy-seat, or throne of grace, where he, even our High Priest, ever liveth to make intercession for us; to whom be glory for ever and ever.

* The infinite perfection of the Mediatorial work of Jesus, God manifest in the flesh, is the ground of our hope. He alone can effectually plead with God. O my soul! if, in thy holiest and happiest moments, thou art found 'looking unto Jesus,' how much more intensely ought thy trembling eye to be directed to him, when thou art wounded by sin!!—Ed.

[II. OF THE BENEFITS OF CHRIST'S INTERCESSION.]

[SECOND.] And thus have I spoken to the first thing—to wit, of the intercession of Christ; and now I come more particularly to speak to the second, THE BENEFITS OF HIS INTERCESSION; namely, that we are saved thereby. Wherefore he is able also to save them, seeing he maketh intercession for them. 'He is able to save them to the uttermost.'

In my handling of this head, I must show you, *First*, What the apostle means here by 'save'—'Wherefore he is able to save.' *Second*, What he means here by saving to the 'uttermost'—'He is able to save to the uttermost.' *Third*, And then, thirdly, we shall do as we did in the foregoing—to wit, gather some inferences from the whole, and speak to them.

First, What doth the apostle mean here by '*save*'—'He is able to *save* them.'

To 'save' may be taken two ways. In the general, I know it may be taken many ways, for there are many salvations that we enjoy; yea, that we never knew of, nor can know, until we come thither, where all secret things shall be seen, and where that which has been done in darkness shall be proclaimed upon the housetops. But I say there are two ways that this word may be taken—1. To save in a way of justification. 2. Or to save in a way of preservation. Now, Christ saves both these ways. But which of these, or whether both of them are intended in this place, of that I shall tell you my thoughts anon; meanwhile, I will show you,

1. What it is to be saved in the first sense, [namely, in a way of justification,] and also how that is brought to pass.

To be saved is to be delivered from guilt of sin that is by the law, as it is the ministration of death and condemnation; or, to be set free therefrom before God. This is to be saved; for he that is not set free therefrom, whatever he may think of himself, or whatever others may think concerning him, he is a condemned man. It saith not, he *shall be*, but, he *is* condemned *already*. JN. III. 18. The reason is, for that he has deserved the sentence of the ministration of condemnation, which is the law. Yea, that law has already arraigned, accused, and condemned him before God, for that it hath found him guilty of sin. Now he that is set free from this, or, as the phrase is, 'being made free from sin,' RO. VI. 22; that is, from the imputation of guilt; there can, to him, be no condemnation, no condemnation to hell fire; but the person thus made free may properly be said to be saved. Wherefore, as sometimes it saith, we *shall* be saved, respecting saving in the second sense, or the utmost completing of salvation; so sometimes it saith, we *are* saved, as respecting our being already secured from guilt, and so from condemnation to hell for sin, and so set safe, and quit from the second death before God. 1 CO. I. 18. EP. II. 5.

Now, saving thus comes to us by what Christ did for us in this world, by what Christ did for us as suffering for us. I say, it comes to us thus; that is, it comes to us by grace through the redemption that is in Christ. And thus to be saved is called justification, justification to life, because one thus saved is, as I said, acquitted from guilt, and that everlasting damnation to which for sin he had made himself obnoxious by the law. 1 CO. XV. 1–4. RO. V. 8–10.

Hence we are said to be saved by his death, justified by his blood, and reconciled to God by the death of his Son; all which must respect his offering of himself on the day he died, and not his improving of his so dying in a way of intercession, because in the same place the apostle reserveth a second, or an additional salvation, and applieth that to his intercession, 'Much more then, being now,' or already, 'justified by his blood, we shall be saved from wrath through him;' that is, through what he will further do for us. 'For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled,' that is, by his death, 'we shall be saved by his life,' his intercession, which he ever liveth to complete. ver. 9, 10.

See here, we are said to be justified, reconciled already, and therefore we shall be saved, justified by his blood and death, and saved through him by his life.

2. Now the saving intended in the text is saving in this second sense; that is, a saving of us by preserving us, by delivering of us from all those hazards that we run betwixt our state of justification and our state of glorification. Yea, such a saving of us as we that are justified need to bring us into glory. Therefore,

When he saith he is able to save, seeing he ever liveth to make intercession, he addeth saving to saving; saving by his life to saving by his death; saving by his improving of his blood to saving by his spilling of his blood. He gave himself a ransom for us, and now improves that gift in the presence of God by way of intercession. For, as I have hinted already, the high priests under the law took the blood of the sacrifices that were offered for sin, and brought it within the veil, and there sprinkled it before and upon the mercy-seat, and by it made intercession for the people to an additional way of saving them; the sum of which Paul thus applies to Christ when he saith, 'He can save, seeing he ever liveth to make intercession.'

That also in the Romans is clear to this purpose, 'Who *is* he that condemneth? *It is* Christ that died.' RO. VIII. 31–39. That is, who is he that shall lay anything to the charge of God's elect to

condemnation to hell, since Christ has taken away the curse by his death from before God? Then he adds, that there is nothing that *shall yet* happen to us, shall destroy us, since Christ also liveth to make intercession for us, 'Who shall condemn? *It is* Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.'

Christ, then, by his death saveth us as we are sinners, enemies, and in a state of condemnation by sin; and Christ by his life saveth us as considered justified, and reconciled to God by his blood. So, then, we have salvation from that condemnation that sin had brought us unto, and salvation from those ruins that all the enemies of our souls would yet bring us unto, but cannot; for the intercession of Christ preventeth.* Ro. vi. 7–10.

Christ hath redeemed us from the curse of the law. Whatever the law can take hold of to curse us for, that Christ has redeemed us from, by being made a curse for us. But this curse that Christ was made for us, must be confined to his sufferings, not to his exaltation, and, consequently, not to his intercession, for Christ is made no curse but when he suffered; not in his intercession: so then, as he died he took away the curse, and sin that was the cause thereof, by the sacrifice of himself, Ga. iii. 13, and by his life, his intercession, he saveth us from all those things that attempt to bring us into that condemnation again.

The salvation, then, that we have by the intercession of Christ, as was said—I speak now of them that are capable of receiving comfort and relief by this doctrine—is salvation that follows upon, or that comes after, justification. We that are saved as to justification of life, need yet to be saved with that that preserveth to glory; for though by the death of Christ we are saved from the curse of the law, yet attempts are made by many that we may be kept from the glory that justified persons are designed for; and from these we are saved by his intercession.

A man, then, that must be eternally saved is to be considered, (*a.*) As an heir of wrath. (*b.*) As an heir of God. An heir of wrath he is in himself by sin; an heir of God he is by grace through Christ. Ep. ii. 3. Ga. iv. 7. Now, as an heir of wrath he is redeemed, and as an heir of God he is preserved; as an heir of wrath he is redeemed by blood, and as an heir of God he is preserved by this intercession. Christ by his death, then, puts me, I being reconciled to God thereby, into a justified state, and God accepts me to grace and favour through him. But this doth not hinder but that, all this notwithstanding, there are, that would frustrate me of the end to which I am designed by this reconciliation to God, by redemption through grace; and from the accomplishing of this design I am saved by the blessed intercession of our Lord Jesus Christ.

Object. 1. Perhaps some may say, we are not saved from all punishment of sin by the death of Christ; and if so, so not from all danger of damnation by the intercession of Christ.

Answ. We are saved from all punishment in hell fire by the death of Christ. Jesus has 'delivered us from the wrath to come.' 1 Th. i. 10. So that as to this great punishment, God for his sake has forgiven us all trespasses. Col. ii. 13. But we being translated from being slaves to Satan to be sons of God, God reserveth yet this liberty in his hand to chastise us if we offend, as a father chastiseth his son. De. viii. 5. But this chastisement is not in legal wrath, but in fatherly affection; not to destroy us, but that still we might be made to get advantage thereby, even be made partakers of his holiness. This is, that we might 'not be condemned with the world.' He. xii. 5–11. 1 Co. xi. 32. As to the second part of the objection; there do, as we say, many things happen betwixt or between the cup and the lip; many things attempt to overthrow the work of God, and to cause that we should perish through our weakness, notwithstanding the price that hath by Christ been paid for us. But what saith the Scripture? 'Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' Ro. viii. 35–39.

Thus the apostle reckoneth up all the disadvantages that a justified person is incident to in this life, and by way of challenge declares, that not any one of them, nor all together, shall be able to separate us from the love of God, that is towards us by Christ, his death, and his intercession.

Object. 2. It may be further objected, that the apostle doth here leave out sin, unto which we know the saints are subject, after justification. And sin of itself, we need no other enemies; is of that nature as to destroy the whole world.

Answ. Sin is sin, in the nature of sin, wherever it is found. But sin as to the damning effects thereof is taken away from them unto whom righteousness is imputed for justification. Nor shall any or all the things aforementioned, though there

* What can withstand the will of Christ, that all his should behold and partake of his glory? He is the Captain of salvation, has subdued all our enemies for us, and will destroy their power in us, and, ere long, put our last enemy, death, under his feet.—*Mason.*

is a tendency in every one of them to drive us unto sin, drown us, through it, in perdition and destruction. I am persuaded, says Paul, they shall never be able to do that. The apostle, therefore, doth implicitly, though not expressly, challenge sin, yea, sin by all its advantages; and then glorieth in the love of God in Christ Jesus, from which he concludeth it shall never separate the justified. Besides, it would now have been needless to have expressly here put in sin by itself, seeing before, he had argued that those he speaks of were freely justified therefrom.

One word more before I go to the second head. The Father, as I told you, has reserved to himself a liberty to chastise his sons, to wit, with temporal chastisements, if they offend. This still abideth to us, notwithstanding God's grace, Christ's death, or blessed intercession. And this punishment is so surely entailed to the transgressions that we who believe shall commit, that it is impossible that we should be utterly freed therefrom; insomuch that the apostle positively concludeth them to be bastards, what pretences to sonship soever they have, that are not, for sin, partakers of fatherly chastisements.

For the reversing of this punishment it is that we should pray, if perhaps God will remit it, when we are taught to say, 'Our Father, forgive us our trespasses.' And he that admits of any other sense as to this petition, derogates from the death of Christ, or faith, or both. For either he concludes that for some of his sins Christ did not die, or that he is bound to believe that God, though he did, has not yet, nor will forgive them, till from the petitioner some legal work be done; forgive us, as we forgive them that trespass against us. Mat. vi. 14, 15. But now, apply this to temporal punishments, and then it is true that God has reserved a liberty in his hand to punish even the sins of his people upon them; yea, and will not pardon their sin, as to the remitting of such punishment, unless some good work by them be done; 'If ye forgive not men their trespasses, neither will your Father forgive your trespasses.' Mat. vi. 15; xviii. 23–35.

And this is the cause why some that belong to God are yet so under the afflicting hand of God; they have sinned, and God, who is their Father, punisheth; yea, and this is the reason why some who are dear to God have this kind of punishment never forgiven, but it abides with them to their lives' end, goes with them to the day of their death, yea, is the very cause of their death. By this punishment they are cut off out of the land of the living. But all this is that they might 'not be condemned with the world.' 1 Co. xi. 32.

Christ died not to save from this punishment; Christ intercedes not to save from this punishment. Nothing but a good life will save from this punishment; nor always that either.

The hidings of God's face, the harshness of his providences, the severe and sharp chastisements that ofttimes overtake the very spirits of his people, plainly show that Christ died not to save from temporal punishments, prays not to save from temporal punishments—that is, absolutely. God has reserved a power to punish, with temporal punishments, the best and dearest of his people, if need be.* And sometimes he remits them, sometimes not, even as it pleases him. I come now to the second thing.

[*Christ saves to the uttermost.*]

Second, I shall now show you something of what it is for Christ, by his intercession, to save to the '*uttermost*.' 'He is able to save them to the uttermost.'

This is a great expression, and carrieth with it much. 'Uttermost' signifieth to the outside, to the end, to the last, to the furthest part. And it hath respect both to persons and things. Ge. xlix. 26. De. xxx. 4. Mat. v. 26. Mar. xiii. 27. Lu. xv.

1. To persons. Some persons are in their own apprehensions even further from Christ than anybody else; afar off, a great way off, yet a-coming, as the prodigal was. Now, these many times are exceedingly afraid; the sight of that distance that they think is betwixt Christ and them makes them afraid. As it is said in another case, 'They that dwell in the uttermost parts are afraid at thy tokens.' Ps. lxv. 8. So these are afraid they shall not speed, not obtain that for which they come to God. But the text says, He is able to save to the uttermost, to the very hindermost, them that come to God by him.

Two sorts of men seem to be far, very far from God. (1.) The town sinner. (2.) The great backslider. Ne. i. 9. But both these, if they come, he is able to save to the uttermost. He is able to save them from all those dangers that they fear will prevent their obtaining of that grace and mercy they would have to help them in time of need. The publicans and harlots enter into the kingdom of heaven.

2. As this text respecteth persons, so it respecteth things. There are some things with which some are attended that are coming to God, by Christ, that make their coming hard and very difficult.

(1.) There is a more than ordinary breaking up of the corruptions of their nature. It seems as if all their lusts and vile passions of the flesh were

* One proof of a future state of rewards is, that many of God's dearest saints have been most bitterly persecuted all their lives, and martyred with extreme cruelty. Thus it was with the greatest man this country ever saw—William Tyndale, to whom the world is indebted for our translation of the Bible. See his letters, in his Memoir by the Editor, prefixed to a reprint of the first English New Testament.—Ed.

become masters, and might now do what they will with the soul Yea, they take this man and toss and tumble him like a ball in a large place. This man is not master of himself, of his thoughts, nor of his passions—'His iniquities, like the wind, do carry him away.' Is. lxiv. 6. He thinks to go forward, but this wind blows him backward; he laboureth against this wind, but cannot find that he getteth ground; he takes what advantage opportunity doth minister to him, but all he gets is to be beat out of heart, out of breath, out of courage. He stands still, and pants, and gapeth as for life. 'I opened my mouth, and panted,' said David, 'for I longed for thy commandments.' Ps. cxix. 131. He sets forward again, but has nothing but labour and sorrow.

(2.) Nay, to help forward his calamity, Satan [and his] angels will not be wanting, both to trouble his head with the fumes of their stinking breath, nor to throw up his heels in their dirty places—'And as he was yet a-coming, the devil threw him down and tare *him*.' Lu. ix. 42. How many strange, hideous, and amazing blasphemies have those, some of those, that are coming to Christ, had injected and fixed upon their spirits against him. Nothing so common to such, as to have some hellish wish or other against God they are coming to, and against Christ, by whom they would come to him. These blasphemies are like those frogs that I have heard of, that will leap up, and catch hold of, and hang by their claws. Now help, Lord; now, Lord Jesus, what shall I do? Now, Son of David, have mercy upon me! I say, to say these words is hard work for such an one. But he is able to save to the uttermost this comer to God by him.

(3.) There are also the oppositions of sense and reason hard at work for the devil, against the soul; the men of his own house are risen up against him. One's sense and reason, one would think, should not fall in with the devil against ourselves, and yet nothing more common, nothing more natural, than for our own sense and reason to turn the unnatural, and war both against our God and us. And now it is hard coming to God. Better can a man hear and deal with any objections against himself, than with those that himself doth make against himself. They lie close, stick fast, speak aloud, and will be heard; yea, will haunt and hunt him, as the devil doth some, in every hole and corner. But come, man, come; for he is able to save to the uttermost!

(4.) Now guilt is the consequence and fruit of all this; and what so intolerable a burden as guilt! They talk of the stones, and of the sands of the sea; but it is guilt that breaks the heart with its burden. And Satan has the art of making the uttermost of every sin; he can blow it up, make it swell, make every hair of its head as big as a cedar. He can tell how to make it a heinous offence, an unpardonable offence, an offence of that continuance, and committed against so much light, that, says he, it is impossible it should ever be forgiven. But, soul, Christ is able to save to the uttermost, he can 'do exceeding abundantly above all that we ask or think.' Ep. iii. 20.

(5.) Join to all this the rage and terror of men, which thing of itself is sufficient to quash and break to pieces all desires to come to God by Christ; yea, and it doth do so to thousands that are not willing to go to hell. Yet thou art kept, and made to go panting on; a whole world of men, and devils, and sin, are not able to keep thee from coming. But how comes it to pass that thou art so hearty, that thou settest thy face against so much wind and weather? I dare say it arises not from thyself, nor from any of thine enemies. This comes from God, though thou art not aware thereof; and is obtained for thee by the intercession of the blessed Son of God, who is also able to save thee to the uttermost, that comest to God by him.

(6.) And for a conclusion as to this, I will add, that there is much of the honour of the Lord Jesus engaged as to the saving of the *coming* man to the uttermost: 'I am glorified in them,' saith he. Jn. xvii. 10. He is exalted to be a Saviour. Ac. v. 31. And if the blessed One doth count it an exaltation to be a Saviour, surely it is an exaltation to be a Saviour, and a great one. 'They shall cry unto the Lord because of the oppressors, and he shall send them a Saviour, and a great one, and he shall deliver them.' Is. xix. 20. If it is a glory to be a Saviour, a great Saviour, then it is a glory for a Saviour, a great one, to save, and save, and save to the uttermost—to the uttermost man, to the uttermost sin, to the uttermost temptation. And hence it is that he saith again, speaking of the transgressions, sins, and iniquities that he would pardon, that it should turn to him for 'a name of joy, a praise, and an honour before all nations.' Jer. xxxiii. 9. He therefore counts it an honour to be a great Saviour, to save men to the uttermost.

When Moses said, 'I beseech thee, show me thy glory,' the answer was, 'I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee.' Ex. xxxiii. 18, 19. And when he came indeed to make proclamation, then he proclaimed, 'The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*.' Ex. xxxiv. 6, 7. That will by no means clear them that will not come to me that they may be saved.

See here, if it is not by himself accounted his glory to make his goodness, all his goodness, pass before us. And how can that be, if he saveth not to the uttermost them that come unto God by him? For goodness is by us noways seen but by those

acts by which it expresseth itself to be so. And, I am sure, to save, to save to the uttermost, is one of the most eminent expressions by which we understand it is great goodness. I know goodness has many ways to express itself to be what it is to the world; but then it expresseth its greatness when it pardons and saves, when it pardons and saves to the uttermost. My goodness, says Christ, extends not itself to my Father, but to my saints. Ps. xvi. 2, 3. My Father has no need of my goodness, but my saints have, and therefore it shall reach forth itself for their help, in whom is all my delight. And, '*Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men!' Ps. xxxi. 19. It is therefore that which tendeth to get Christ a name, a fame, and glory, to be able to save to the uttermost them that come to God by him.

[*In Christ's ability to save, lieth our safety.*]

But some may say, What is the meaning of this word *able*? 'Wherefore he is *able* to save.' He is able to save to the uttermost. How comes it to pass that his power to save is rather put in than his willingness; for willingness, saith the soul, would better have pleased me. I will speak two or three words to this question. And,

First, By this word *able* is suggested to us the sufficiency of his merit, the great worthiness of his merit; for, as Intercessor, he sticks fast by his merit; all his petitions, prayers, or supplications are grounded upon the worthiness of his person as Mediator, and on the validity of his offering as priest. This is the more clear, if you consider the reason why those priests and sacrifices under the law could not make the worshippers perfect. It was, I say, because there wanted in them worthiness and merit in their sacrifices. But this man, when he came and offered his sacrifice, he did by that one act 'perfect for ever them that are sanctified,' or set apart for glory. 'But this *man*, after he had offered one sacrifice for sins, for ever sat down on the right hand of God.' He. x. 1–12.

When Moses prayed for the people of Israel, thus he said, 'And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken.' But what had he spoken? 'The LORD is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty* - Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.' Nu. xiv. 17–19.

Second, Has he but power, we know he is willing, else he would not have promised; it is also his glory to pardon and save. So, then, in his *ability* lies our safety. What if he were never so willing, if he were not of ability sufficient, what would his willingness do? But he has showed, as I said, his willingness by promising: 'Him that cometh to me I will in no wise cast out.' Jn. vi. 37. So that now our comfort lies in his power, in that he is able to make good his word. Ro. iv. 20, 21. And this also will then be seen, when he hath saved them that come to God by him, when he hath saved them to the uttermost; not to the uttermost of his ability, but to the uttermost of our necessity; for to the uttermost of his ability I believe he will never be put to it to save his church; not for that he is loath *so* to save, but because there is no need so to save; he shall not need to put out all his power, and to press the utmost of his merit for the saving of his church. Alas! there is sufficiency of merit in him to save a thousand times as many more as are like to be saved by him; 'he is able to do exceeding abundantly above all that we ask or think.' Measure not, therefore, what he can do by what he has, doth, or will do; neither do thou interpret this word, to the *uttermost*, as if it related to the uttermost of his ability, but rather as it relateth, for so it doth indeed, to the greatness of thy necessity. For as he is able to save thee, though thy condition be, as it may be supposed to be, the worst that ever man was in that was saved, so he is able to save thee, though thy condition were ten times worse than it is.

What! shall not the worthiness of the Son of God be sufficient to save from the sin of man? or shall the sin of the world be of that weight to destroy, that it shall put Christ Jesus to the uttermost of the worth of his person and merit to save therefrom? I believe it is blasphemy to think so. We can easily imagine that he can save all the world—that is, that he is of ability to do it; but we cannot imagine that he can do no more than we can think he can. But our imagination and thoughts set no bound to his ability. 'He is able to do exceeding abundantly above all that we ask or think.' But what that is, I say, no man can think, no man can imagine. So, then, Jesus Christ can do more than ever any man thought he could do as to saving; he can do we know not what. This, therefore, should encourage comers to come to him; and them that come, to hope. This, I say, should encourage them to let out, to lengthen, and heighten their thoughts by the word, to the uttermost, seeing he can 'save to the uttermost them that come to God by him.'*

[*Inferences from the benefits of Christ's intercession.*]

Third. And now I come to the third thing that I told you I should speak to, and that is, to

* 'The uttermost.' How boundless! It includes all that wondrous extent of Divine love which we shall be ever learning, and never be able to comprehend, the breadth, length, depth, and height of the love of Christ, which passeth knowledge.—ED.

those inferences that may be gathered from these words.

1. Are they that are justified by Christ's blood such as have need yet to be saved by his intercession? *Then from hence it follows that justification will stand with imperfection.* It doth not therefore follow that a justified man is without infirmity; for he that is without infirmity—that is, perfect with absolute perfection, has no need to be yet saved by an act yet to be performed by a mediator and his mediation.

When I say, justification will stand with imperfection, I do not mean that it will allow, countenance, or approve thereof; but I mean there is no necessity of our perfection, of our personal perfection, as to our justification, and that we are justified without it; yea, that that, in justified persons, remains. Again; when I say that justification will stand with imperfection, I do not mean that in our justification we are imperfect; for in that we are complete; 'we are complete in him' who is our justice. Col. ii. 10. If otherwise, the imperfection is in the matter that justifieth us, which is the righteousness of Christ. Yea, and to say so would conclude that wrong judgment proceedeth from him that imputeth that righteousness to us to justification, since an imperfect thing is imputed to us for justification. But far be it from any that believe that God is true to imagine such a thing; all his works are perfect, there is nothing wanting in them as to the present design.

[*Quest.*] But what then do we mean when we say, justification will stand with a state of imperfection?

Answ. Why, I mean that justified men are yet sinners in themselves, are yet full of imperfections; yea, sinful imperfections. Justified Paul said, 'I know that in me, that is, in my flesh, dwelleth no good thing.' Ro. vii. 18. While we are yet sinners, we are justified by the blood of Christ. Hence, again, it is said, 'he justifieth the ungodly.' Ro. iv. 5; v. 8, 9. Justification, then, only covereth our sin from the sight of God; it maketh us not perfect with inherent perfection. But God, for the sake of that righteousness which by his grace is imputed to us, declareth us quit and discharged from the curse, and sees sin in us no more to condemnation.

[WHY THE JUSTIFIED NEED AN INTERCESSOR.]

And this is the reason, or one reason, why they that are justified have need of an intercessor—to wit, to save us from the evil of the sin that remains in our flesh after we are justified by grace through Christ, and set free from the law as to condemnation. Therefore, as it is said, we are saved; so it is said, 'He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.' The godly, for now we will call them the godly, though there is yet abundance of sin in them, feel in themselves many things even after justification by which they are convinced they are still attended with personal, sinful imperfections.

[*Imperfect in their feelings and inclinations.*]—(1.) They feel unbelief, fear, mistrust, doubting, despondings, murmurings, blasphemies, pride, lightness, foolishness, avarice, fleshly lusts, heartlessness to good, wicked desires, low thoughts of Christ, too good thoughts of sin, and, at times, too great an itching after the worst of immoralities.

(2.) They feel in themselves an aptness to incline to errors, as to lean to the works of the law for justification; to question the truth of the resurrection and judgment to come; to dissemble and play the hypocrite in profession and in performance of duties; to do religious duties rather to please man than God, who trieth the heart.

(3.) They feel an inclination in them, in times of trial, to faint under the cross, to seek too much to save themselves, to dissemble the known truth for the obtaining a little favour with men, and to speak things that they ought not, that they may sleep in a whole skin.

(4.) They feel wearisomeness in religious duties, but a natural propensity to things of the flesh. They feel a desire to go beyond bounds both at board, and bed, and bodily exercise, and in all lawful recreation.

(5.) They feel in themselves an aptness to take the advantage of using of things that are lawful, as food, raiment, sleep, talk, estates, relations, beauty, wit, parts, and graces, to unlawful ends. These things, with many more of the like kind, the justified man finds and feels in himself, to his humbling and often casting down; and to save him from the destroying evil of these, Christ ever liveth to make intercession for him.

[*Imperfect in their graces.*]—Again; the justified man is imperfect in his graces, and therefore needeth to be saved by the intercession of Christ from the bad fruit that that imperfection yields.

Justifying righteousness is accompanied with graces—the graces of the Spirit. Though these graces are not that matter by and through which we are justified, nor any part thereof, that being only the obedience of Christ imputed to us of mere pleasure and good will; but, I say, they come when justification comes. Ro. ix. And though they are not so easily discerned at the first, they show forth themselves afterwards. But I say, how many soever they are, and how fast soever they grow, their utmost arrivement here is but a state short of perfection. None of the graces of God's Spirit in our hearts can do their work in us without shortness, and that because of their own imperfections, and also because of the oppositions that they meet with from our flesh.

(1.) Faith, which is the root-grace, the grand grace, its shortness is sufficiently manifest by its shortness of apprehension of things pertaining to the person, offices, relations, and works of Christ, now in the heavenly place for us. It is also very defective in its fetching of comfort from the Word to us, and in continuing of it with us, when at any time we attain unto it; in its receiving of strength to subdue sin, and in its purifyings of the heart, though indeed it doth what it doth in reality, yet how short is it of doing of it thoroughly? Oftentimes, were it not for supplies by virtue of the intercession of Christ, faith would fail of performing its office in any measure. Lu. xxii. 31, 32.

(2.) There is hope, another grace of the Spirit bestowed upon us; and how often is that also, as to the excellency of working, made to flag? 'I shall perish,' saith David; 'I am cut off from before thine eyes,' said he. Ps. xxxi. 22. And now where was his hope, in the right gospel discovery of it? Also all our fear of men, and fears of death, and fears of judgment, they arise from the imperfections of hope. But from all those faults Christ saves us by his intercessions.

(3.) There is love, that should be in us as hot as fire. It is compared to fire, to fire of the hottest sort; yea, it is said to be hotter than the coals of juniper. Ca. viii. 6, 7. But who finds this heat in love so much as for one poor quarter of an hour together? Some little flashes, perhaps, some at some times may feel, but where is that constant burning of affection that the Word, the love of God, and the love of Christ call for? yea, and that the necessities of the poor and afflicted members of Christ call for also. Ah! love is cold in these frozen days, and short when it is at the highest.

(4.) The grace of humility, when is it? who has a thimbleful thereof? Where is he that is 'clothed with humility,' and that does what he is commanded 'with all humility of mind?' 1 Pe. v. 5. Ac. xx. 19.

(5.) For zeal, where is that also? Zeal for God against sin, profaneness, superstition, and idolatry. I speak now to the godly, who have this zeal in the root and habit; but oh, how little of it puts forth itself into actions in such a day as this is!

(6.) There is reverence, fear, and standing in awe of God's Word and judgments, where are the excellent workings thereof to be found? And where it is most, how far short of perfect acts is it?

(7.) Simplicity and godly sincerity also, with how much dirt is it mixed in the best; especially among those of the saints that are rich, who have got the poor and beggarly art of complimenting? For the more compliment, the less sincerity. Many words will not fill a bushel. But 'in the multitude of words there wanteth not sin.' Pr. x. 19. Plain men are thin come up in this day; to find a mouth without fraud and deceit now is a rare thing. Thus might one count up all the graces of the Spirit, and show wherein every one of them are scanty and wanting of perfection. Now look, what they want of perfection is supplied with sin and vanity; for there is a fulness of sin and flesh at hand to make up all the vacant places in our souls. There is no place in the souls of the godly but it is filled up with darkness when the light is wanting, and with sin so far forth as grace is wanting. Satan, also, diligently waiteth to come in at the door, if Careless has left it a little achare.*

But, oh! the grace of our Lord Jesus Christ, who ever liveth to make intercession for us, and that, by so doing, saves us from all the imperfect acts and workings of our graces, and from all the advantages that flesh, and sin, and Satan getteth upon us thereby.

[*Imperfect in their Duties.*]—Further, as Christ Jesus our Lord doth save us, by his intercession, from that hurt that would unavoidably come upon us by these, so also, by that we are saved from the evil that is at any time found in any or all our holy duties and performances that is our duty daily to be found in. That our duties are imperfect, follows upon what was discoursed before; for if our graces be imperfect, how can our duties but be so too?

(1.) Our prayers, how imperfect are they! With how much unbelief are they mixed! How apt is our tongue to run, in prayer, before our hearts! With how much earnestness do our lips move, while our hearts lie within as cold as a clod! Yea, and ofttimes, it is to be feared, we ask for that with our mouth that we care not whether we have or no. Where is the man that pursues with all his might what but now he seemed to ask for with all his heart? Prayer is become a shell, a piece of formality, a very empty thing, as to the spirit and life of prayer at this day. I speak now of the prayers of the godly. I once met with a poor woman that, in the greatest of her distresses, told me she did use to rise in the night, in cold weather, and pray to God, while she sweat with fears of the loss of her prayer and desires that her soul might be saved. I have heard of many that have *played*, but of few that have *prayed*, till they have sweat, by reason of their wrestling with God for mercy in that duty.

(2.) There is the duty of almsgiving, another gospel performance; but how poorly is it done in our days! We have so many foolish ways to lay out money, in toys and fools' baubles for our children, that we can spare none, or very little, for the relief of the poor. Also, do not many give

* 'Achare,' from to chare, to turn about, or backwards and forwards; as, achare woman, one who takes her turn at work; a door achare, or ajar, turning to and fro on its hinges, or standing partly open.—Ed.

that to their dogs, yea, let it lie in their houses until it stinks so vilely that neither dog nor cat will eat it; which, had it been bestowed well in time, might have been a succour and nourishment to some poor member of Christ?

(3.) There is hearing of the Word; but, alas! the place of hearing is the place of sleeping with many a fine professor. I have often observed that those that keep shops can briskly attend upon a twopenny customer; but when they come themselves to God's market, they spend their time too much in letting their thoughts to wander from God's commandments, or in a nasty drowsy way. The heads, also, and hearts of most hearers are to the Word as the sieve is to water; they can hold no sermons, remember no texts, bring home no proofs, produce none of the sermon to the edification and profit of others. And do not the best take up too much in hearing, and mind too little what, by the Word, God calls for at their hands, to perform it with a good conscience?

(4.) There is faithfulness in callings, faithfulness to brethren, faithfulness to the world, faithfulness to children, to servants, to all, according to our place and capacity. Oh! how little of it is there found in the mouths and lives, to speak nothing of the hearts, of professors.

I will proceed no further in this kind of repetition of things; only thus much give me leave to say over again, even many of the truly godly are very faulty here. But what would they do if there were not one always at the right hand of God, by intercession, taking away these kind of iniquities?

2. Are those that are justified by the blood of Christ such, after that, as have need also of saving by Christ's intercession? From hence, then, we may infer, that as sin, so *Satan will not give over from assaulting the best of the saints.*

It is not justification that can secure us from being assaulted by Satan: 'Simon, Simon, Satan has desired to have you.' Lu. xxii. 31, 32. There are two things that do encourage the devil to set upon the people of God:—

(1.) He knows not who are elect; for all that profess are not, and, therefore, he will make trial, if he can get them into his sieve, whether he can cause them to perish. And great success he hath had this way. Many a brave professor has he overcome; he has cast some of the stars from heaven to earth; he picked one out from among the apostles, and one, as it is thought, from among the seven deacons,* and many from among Christ's disciples; but how many, think you, nowadays, doth he utterly destroy with his net?

(2.) If it so happeneth that he cannot destroy, because Christ, by his intercession, prevaileth, yet will he set upon the church to defile and afflict it. For (*a*), If he can but get us to fall, with Peter, then he has obtained that dishonour be brought to God, the weak to be stumbled, the world offended, and the gospel vilified and reproached. Or (*b*), If he cannot throw up our heels, yet, by buffeting of us, he can grieve us, afflict us, put us to pain, fright us, drive us to many doubts, and make our life very uncomfortable unto us, and make us go groaning to our Father's house. But blessed be God for his Christ, and for that 'he ever liveth to make intercession for us.'

3. Are those that are justified by the blood of Christ such as, after that, have need to be saved by Christ's intercession? Then, hence I infer that *it is dangerous going about anything in our own name and strength.* If we would have helps from the intercession of Christ, let us have a care that we do what we do according to the word of Christ. Do what he bids us as well as we can, as he bids us, and then we need not doubt to have help and salvation in those duties by the intercession of Christ. '*Do* all,' says the apostle, 'in the name of the Lord Jesus.' Col. iii. 17. Oh, but then the devil and the world will be most of all offended! Well, well, but if you do nothing but as in his fear, by his Word, in his name, you may be sure of what help his intercession can afford you, and that can afford you much help, not only to begin, but to go through with your work in some good measure, as you should; and by that also you shall be secured from those dangers, if not temptations to dangers, that those that go out about business in their own names and strength shall be sure to meet withal.

4. Are those that are justified by the blood of Christ such as, after that, have need of being saved by Christ's intercession? Then, hence I infer again, *that God has a great dislike of the sins of his own people, and would fall upon them in judgment and anger much more severely than he doth, were it not for Christ's intercession.* The gospel is not, as some think, a loose and licentious doctrine, nor God's discipline of his church a negligent and careless discipline; for, though those that believe already have also an intercessor, yet God, to show his detestation against sin, doth often make them feel to purpose the weight of his fingers. The sincere, that fain would walk oft with God, have felt what I say, and that to the breaking of their bones full oft. The loose ones, and those that God loves not, may be utter strangers as to this; but those that are his own indeed do know it is otherwise.† 'You only have I known' above all

* It is supposed by some that 'Nicolas' was the founder of the sect of the Nicolaitanes, mentioned in Re. ii. 6, 15; but of this there is much doubt. See Dr. Gill, and Matthew Henry on Ac. vi. 5.—Ed.

† A godly man's prayers are sometimes answered by terrible things in righteousness. He prays to be quickened in his

others, says God, 'therefore I will punish you for all your iniquities.' Am. iii. 2. God keeps a very strict house among his children. David found it so, Haman found it so, Job found it so, and the church of God found it so; and I know not that his mind is ever the less against sin, notwithstanding we have an Intercessor. True, our Intercessor saves us from damning evils, from damning judgments; but he neither doth nor will secure us from temporal punishment, from spiritual punishment, unless we watch, deny ourselves, and walk in his fear. I would to God that those who are otherwise minded did but feel, for three or four months, something of what I have felt for several years together for base sinful *thoughts!* I wish it, I say, if it might be for their good, and for the better regulating of their understandings. But whether they obtain my wish or no, sure I am that God is no countenancer of sin; no, not in his own people; nay, he will bear it least of all in them. And as for others, however he may for a while have patience towards them, if, perhaps, his goodness may lead them to repentance; yet the day is coming when he will pay the carnal and hypocrites' home with devouring fire for their offences.

But if our holy God will not let us go altogether unpunished, though we have so able and blessed an Intercessor, that has always to present God with, on our behalf, so valuable a price of his own blood, now before the throne of grace, what should we have done if there had been no day's-man, none to plead for us, or to make intercession on our behalf? Read that text, 'For I *am* with thee, saith the LORD, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.' Je. xxx. 11. If it be so, I say, what had become of us, if we had had no Intercessor? And what will become of them concerning whom the Lord has said already, 'I will not take up their names into my lips?' Ps. xvi. 4. 'I pray not for the world.' Jn. xvii. 9.

5. Are those that are already justified by the blood of Christ yet such as have need of being saved by his intercession? Then, hence, I infer that *Christ is not only the beginner, but the completer of our salvation;* or, as the Holy Ghost calls him, 'the author and finisher of *our* faith,' He. xii. 2; or, as it calls him again, 'the author of eternal salvation.' He. v. 9. Of salvation throughout, from the beginning to the end, from first to last. His hands have laid the foundation of it in his own blood, and his hands shall finish it by his intercession. Zec. iv. 9. As he has laid the beginning fastly, so he shall bring forth the headstones with shoutings, and we shall cry, Grace, grace, at the last, salvation only belongeth to the Lord. Zec. iv. 7. Ps. lii. 8. Is. xliii. 11.

Many there be that begin with grace, and end with works, and think THAT is the only way. Indeed works will save from temporal punishments, when their imperfections are purged from them by the intercession of Christ; but to be saved and brought to glory, to be carried through this dangerous world, from my first moving after Christ till I set my foot within the gates of paradise, this is the work of my Mediator, of my high priest and intercessor; it is he that fetches us again when we are run away; it is he that lifteth us up when the devil and sin has thrown us down; it is he that quickeneth us when we grow cold; it is he that comforteth us when we despair; it is he that obtains fresh pardon when we have contracted sin; and he that purges our consciences when they are loaden with guilt. Eze. xxxiv. 16. Ps. cxlv. 14.

I know also, that rewards do wait for them in heaven that do believe in Christ, and shall do well on earth; but this is not a reward of merit, but of grace. We are saved by Christ; brought to glory by Christ; and all our works are no otherwise made acceptable to God but by the person and personal excellencies and works of Christ; therefore, whatever the jewels are, and the bracelets, and the pearls, that thou shalt be adorned with as a reward of service done to God in the world, for them thou must thank Christ, and, before all, confess that he was the meritorious cause thereof. 1 Pe. ii. 5. He. xiii. 15. He saves us, and saves our services too. Re. v. 9–14. They would be all cast back as dung in our faces, were they not rinsed and washed in the blood, were they not sweetened and perfumed in the incense, and conveyed to God himself through the white hand of Jesus Christ; for that is his golden censer; from thence ascends the smoke that is in the nostrils of God of such a sweet savour. Re. vii. 12–14; viii. 3, 4.

6. Are those that are already justified by the blood of Christ, such as do still stand in need of being saved by his intercession? Then hence I infer again, that *we that have been saved hitherto, and preserved from the dangers that we have met with since our first conversion to this moment, should ascribe the glory to Jesus Christ, to God by Jesus Christ.* 'I have prayed that thy faith fail not: I pray that thou wouldest keep them from the evil,' is the true cause of our standing, and of our continuing in the faith and holy profession of the gospel to this very day. Wherefore we must give the glory of all to God by Christ: 'I will not trust in my bow,' said David, 'neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise thy

walk with God; and the answer, dictated by wisdom and love, is the loss of some temporal blessing, that he may be kept 'looking unto Jesus.'—ED.

name for ever. Selah!' 'He always causeth us to triumph in Christ.' 'We rejoice in Christ Jesus, and have no confidence in the flesh.' Ps. xliv. 6–8. 2 Co. ii. 14. Phi. iii. 3. Thus you see that, both in the Old and New Testament, all the glory is given to the Lord, as well for preservation to heaven as for justification of life. And he that is well acquainted with himself will do this readily; though light heads, and such as are not acquainted with the desperate evil that is in their natures, will sacrifice to their own net. But such will so sacrifice but a while. Sir Death is coming, and he will put them into the view of what they see not now, and will feed sweetly upon them, because they made not the Lord their trust. And therefore, ascribe thou the glory of the preservation of thy soul in the faith hitherto, to that salvation which Christ Jesus our Lord obtaineth for thee by his intercession.

7. Are those that are already justified by the blood of Christ such as do still stand in need of being saved by his intercession? Then is this also to be inferred from hence, *that saints should look to him for that saving that they shall yet have need of betwixt this and the day of their dissolution;* yea, from henceforward, even to the day of judgment. I say, they should still look to him for the remaining part of their salvation, or for that of their salvation which is yet behind; and let them look for it with confidence, for that it is in a faithful hand; and for thy encouragement to look and hope for the completing of thy salvation in glory, let me present thee with a few things—

(1.) The hardest or worst part of the work of thy Saviour is over; his bloody work, his bearing of thy sin and curse, his loss of the light of his Father's face for a time; his dying upon the cursed tree, that was the worst, the sorest, the hardest, and most difficult part of the work of redemption; and yet this he did willingly, cheerfully, and without thy desires; yea, this he did, as considering those for whom he did it in a state of rebellion and enmity to him.

(2.) Consider, also, that he has made a beginning with thy soul to reconcile thee to God, and to that end has bestowed his justice upon thee, put his Spirit within thee, and began to make the unweldable mountain and rock,* thy heart, to turn towards him, and desire after him; to believe in him, and rejoice in him.

(3.) Consider, also, that some comfortable pledges of his love thou hast already received, namely, as to feel the sweetness of his love, as to see the light of his countenance, as to be made to know his power in raising of thee when thou wast down, and how he has made thee stand, while hell has been pushing at thee, utterly to overthrow thee.

(4.) Thou mayest consider, also, that what remains behind of the work of thy salvation in his hands, as it is the most easy part, so the most comfortable, and that part which will more immediately issue in his glory, and therefore he will mind it.

(5.) That which is behind is also more safe in his hand than if it were in thine own; he is wise, he is powerful, he is faithful, and therefore will manage that part that is lacking to our salvation well, until he has completed it. It is his love to thee that has made him that 'he putteth no trust in thee;' he knows that he can himself bring thee to his kingdom most surely; and therefore has not left that work to thee, no, not any part thereof. Job v. 18; xv. 15.

Live in hope, then, in a lively hope, that since Christ is risen from the dead, he lives to make intercession for thee, and that thou shalt reap the blessed benefit of this twofold salvation that is wrought, and that is working out for thee, by Jesus Christ our Lord. And thus have we treated of the benefit of his intercession, in that he is able to save to the uttermost. And this leads me to the third particular.

[III. THE PERSONS INTERESTED IN THE INTERCESSION OF CHRIST.]

THIRD, The third particular is to show WHO ARE THE PERSONS INTERESTED IN THIS INTERCESSION OF CHRIST; and they are *those that come to God by him.* The words are very concise, and distinctly laid down; they are they that come, that come to God, that come to God by him. 'Wherefore he is able also to save them, to save to the uttermost them that come to God by him, seeing he ever liveth to make intercession for them.'

[*Of coming to God by Christ.*]—A little, first, to comment upon the order of the words, 'that come unto God by him.'

There are that come unto God, *but not 'by him;'* and these are not included in this text, have not a share in this privilege. Thus the Jews came to God, the unbelieving Jews, 'who had a zeal of God, but not according to knowledge.' Ro. ix. 30–34; x. 1–4. These submitted not to Christ, the righteousness of God, but thought to come to him by works of their own, or at least, as it were, by them, and so came short of salvation by grace, for that reigns to salvation only in Christ. To these Christ's person and undertaking were a stumbling

* The heart 'unweldable.' This homely allusion, drawn from Bunyan's trade of blacksmith, is worthy of remark. The heart a mountain of iron, so hard that no heat in nature can soften it so as to weld it to Christ. *To weld* is to hammer into firm union two pieces of iron, when heated almost to fusion, so as to become *one piece.* The heart of man is by nature 'unweldable,' until God the Spirit softens it; and then the *union* is such that Christ becomes THE LIFE of his saints. Reader, has thy heart passed through this process?—ED.

stone; for at him they stumbled, and did split themselves to pieces, though they indeed were such as came to God for life.

As there are that come to God, but not by Christ, *so there are that come to Christ, but not to God by him*:* of this sort are they, who hearing that Christ is Saviour, therefore come to him for pardon, but cannot abide to come to God by him, for that he is holy, and so will snub their lusts, and will change their hearts and natures. Mind me what I say. There are a great many that would be saved by Christ, but love not to be sanctified by God through him. These make a stop at Christ, and will go no further. Might such have pardon, they care not whether ever they went to heaven or no. Of this kind of coming to Christ I think it is, of which he warneth his disciples when he saith, 'In that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.' Jn. xvi. 23. As who should say, when you ask for anything, make not a stop at me, but come to my Father by me; for they that come to me, and not to my Father, through me, will have nothing of what they come for. Righteousness shall be imputed to us, 'if we believe on him that raised up Jesus our Lord from the dead.' Ro. iv. 24, 25. To come to Christ for a benefit, and stop there, and not come to God by him, prevaileth nothing. Here the mother of Zebedee's children erred; and about this it was that the Lord Jesus cautioned her. Lord, saith she, 'Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.' But what is the answer of Christ? 'To sit on my right hand and on my left, is not mine to give, but for whom it is prepared of my Father.' Mat. xx. 21–23. As who should say, Woman, of myself I do nothing, my Father worketh with me. Go therefore to him by me, for I am the way to him; what thou canst obtain of him by me thou shalt have; that is to say, what of the things that pertain to eternal life, whether pardon or glory.

It is true, the Son has power to give pardon and glory, but he gives it not by himself, but by and according to the will of his Father. Mat. ix. 6. Jn. xvii. 22. They, therefore, that come to him for an eternal good, and look not to the Father by him, come short thereof; I mean, now, pardon and glory. And hence, though it be said the Son of man hath power on earth to forgive sins—to wit, to show the certainty of his Godhead, and of the excellency of his mediation; yet forgiveness of sin is said to lie more particularly in the hand of the Father, and that God for Christ's sake forgiveth us. Ep. iv. 32.

The Father, as we see, will not forgive unless we come to him by the Son. Why, then, should we conceit that the Son will forgive those that come not to the Father by him?

So then, justifying righteousness is in the Son, and with him also is intercession; but forgiveness is with the Father; yea, the gift of the Holy Ghost, yea, and the power of imputing of the righteousness of Christ is yet in the hand of the Father. Hence Christ prays to the Father to forgive, prays to the Father to send the Spirit, and it is God that imputeth righteousness to justification to us. Lu. xxiii. 34. Jn. xiv. 16. Ro. iv. 6. The Father, then, doth nothing but for the sake of and through the Son; the Son also doth nothing derogating from the glory of the Father. But it would be a derogation to the glory of the Father if the Son should grant to save them that come not to the Father by him; wherefore you that cry Christ, Christ, delighting yourselves in the thoughts of forgiveness, but care not to come by Christ to the Father for it, you are not at all concerned in this blessed text, for he only saves by his intercession them that come to God by him.

There are three sorts of people that may be said to come to Christ, but not to God by him.

1. They whose utmost design in coming is only that guilt and fear of damning may be removed from them. And there are three signs of such an one —(1.) He that takes up in a belief of pardon, and so goes on in his course of carnality as he did before. (2.) He whose comfort in the belief of pardon standeth alone, without other fruits of the Holy Ghost. (3.) He that, having been washed, can be content to tumble in the mire, as the sow again, or as the dog that did spue to lick up his vomit again.

2. They may be said to come to Christ, but not to God by him, who do pick and choose doctrines, itching only after that which sounds of grace,† but secretly abhorring of that which presseth to moral goodness. These did never see God, what notions soever they may have of the Lord Jesus, and of forgiveness from him. Mat. v. 8.

3. They surely did never come to God by Christ, however they may boast of the grace of Christ, that will from the freeness of gospel grace plead an indulgence for sin.

* This is a solemn and heart-searching consideration. It is not enough that we fear eternal wrath, but we must love heaven, for the sake of its purity. It is not sufficient that we go to Christ for pardon, but we must go through him to the infinitely holy God, for holiness and fitness for heaven.—Ed.

† There have been, in every age, professors who, instead of gratefully receiving and obeying the *whole* truth, have indulged in favourite doctrines. Happy is that Christian who equally loves to hear Christ set forth as a priest and sacrifice, or to dwell upon his power and authority as king and lawgiver; who delights as much in holy obedience as in electing love. The saints are bound to bear with each other, never forgetting that they are members of one family, and must cherish and comfort one another, as we hope to enjoy fellowship with heaven and the smiles of the great Head of the church.—Ed.

[*Manner of coming to God.*]—And now to speak a few words of coming to God, or coming as the text intends. And in speaking to this, I must touch upon two things—1. Concerning God. 2. Concerning the frame of the heart of him that comes to him.

1. Of God. God is the chief good. Good so as nothing is but himself. He is in himself most happy; yea, all good; and all true happiness is only to be found in God, as that which is essential to his nature; nor is there any good or any happiness in or with any creature or thing but what is communicated to it by God. God is the only desirable good, nothing without him is worthy of our hearts. Right thoughts of God are able to ravish the heart; how much more happy is the man that has interest in God. God alone is able by himself to put the soul into a more blessed, comfortable, and happy condition than can the whole world; yea, and more than if all the created happiness of all the angels of heaven did dwell in one man's bosom. God is the upholder of all creatures, and whatever they have that is a suitable good to their kind, it is from God; by God all things have their subsistence, and all the good that they enjoy. I cannot tell what to say; I am drowned! The life, the glory, the blessedness, the soul-satisfying goodness that is in God is beyond all expression.

2. Now there must be in us something of a suitableness of spirit to this God before we can be willing to come to him.

Before, therefore, God has been with a man, and has left some impression of his glory upon him, that man cannot be willing to come to him aright. Hence it is said concerning Abraham, that, in order to his coming to God, and following of him aright, the Lord himself did show himself unto him—'Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.' Ac. vii. 2, 3. Ge. xii. 1.

It was this God of glory, the sight and visions of this God of glory, that provoked Abraham to leave his country and kindred to come after God. The reason why men are so careless of, and so indifferent about, their coming to God, is because they have their eyes blinded, because they do not perceive his glory. God is so blessed a one, that did he not hide himself and his glory, the whole world would be ravished with him. But he has, I will not say reasons of state, but reasons of glory, glorious reasons why he hideth himself from the world, and appeareth but to particular ones. Now by his thus appearing to Abraham, down fell Abraham's vanity, and his idolatrous fancies and affections, and his heart began to turn unto God, for that there was in this appearance an alluring and soul-instructing voice. Hence that which Moses calls here an *appearing*, Christ calls a *hearing*, and a *teaching*, and a *learning*—'It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto me,' that is, to God by me. But, I say, what must they hear and learn of the Father but that Christ is the way to glory, the way to the God of glory. This is a drawing doctrine; wherefore that which in this verse is called *teaching* and *learning*, is called, in the verse before, the *drawing* of the Father—'No man can come to me except the Father which hath sent me draw him;' that is, with powerful proposals, and alluring conclusions, and heart-subduing influences. Jn. vi. 44, 45.

Having thus touched upon this, we will now proceed to show you what kind of people they are that come to God by Christ; and then shall draw some inferences from this also.

[*Who are the people that come to Christ.*]

There are, therefore, three sorts of people that come to God by Christ. *First*, Men newly awakened. *Second*, Men turned from backsliding. *Third*, The sincere and upright man.

[*Of the newly awakened coming to Christ.*]

First, Men newly awakened. By awakened, I mean awakened thoroughly. So awakened as to be made to see themselves, what they are; the world, what it is; the law, what it is; hell, what it is; death, what it is; Christ, what he is; and God, what he is; and also what judgment is.

A man that will come to God by Christ aright must needs, precedent to his so coming, have a competent knowledge of things of this kind.

1. He must know himself, *what a wretched and miserable sinner he is*, before he will take one step forward in order to his coming to God by Christ. This is plain from a great many scriptures; as that of the parable of the prodigal, Lu. xv.; that of the three thousand, Ac. ii.; that of the jailer, Ac. xvi., and those of many more besides. The whole have no need of the physician. They were not the sound and whole, but the lame and diseased that came to him to be cured of their infirmities; and it is not the righteous, but the sinners that do well know themselves to be such, that come to God by Christ.

It is not in the power of all the men on earth to make one man come to God by Christ, because it is not in their power to make men see their state by nature. And what should a man come to God for, that can live in the world without him? Reason says so, experience says so, the Scripture beareth witness that so it is of a truth. It is a sight of what I am that must *unroost* me, that

must shake my soul, and make me leave my present rest. No man comes to God by Christ but he that knows himself, and what sin hath done to him; that is the first. Job xxi. 7–15.

2. As he must know himself, and what a wretch he is, so *he must know the world, and what an empty thing it is.* Cain did see himself, but saw not the emptiness of this world; and therefore instead of going to God by Christ, he went to the world, and there did take up to his dying day. Ge. iv. 16. The world is a great snare to the soul, even to the souls of awakened sinners, by reason of its big looks, and the fair promises that it makes to those that will please to entertain it. It will also make as though it could do as much to the quieting of the spirit as either sermon, Bible, or preacher. Yea, and it has its followers ready at its heels continually to blow its applause abroad, saying, 'Who will show us *any* (other) good?' Ps. iv. 6. And though 'this their way *is* their folly: yet their posterity approve their sayings.' Ps. xlix. 13. So that unless a man, under some awakenings, sees the emptiness of the world, he will take up in the good things thereof, and not come to God by Christ. Many there be now in hell that can seal to this for truth. It was the world that took awakened Cain, awakened Judas, awakened Demas. Yea, Balaam, though he had some kind of visions of God, yet was kept by the world from coming to him aright. See with what earnestness the young man in the gospel came to Jesus Christ, and that for eternal life. He ran to him, he kneeled down to him, and asked, and that before a multitude, 'Good master, what shall I do that I may inherit eternal life?' Mar. x. 17–24. And yet when he was told he could not come, the world soon stepped betwixt that life and him, and persuaded him to take up in itself; and so, for aught we know, he never looked after life more.

There are four things in the world that have a tendency to lull an awakened man asleep, if God also makes him not afraid of the world.

(1.) There is the bustle and cumber of the world, that will call a man off from looking after the salvation of his soul. This is intimated by the parable of the thorny ground. Lu. viii. 14. Worldly cumber is a devilish thing; it will hurry a man from his bed without prayer; to a sermon, and from it again, without prayer; it will choke prayer, it will choke the Word, it will choke convictions, it will choke the soul, and cause that awakening shall be to no saving purpose.

(2.) There is the friendship of this world, to which, if a man is not mortified, there is no coming for him to God by Christ. And a man can never be mortified to it unless he shall see the emptiness and vanity of it. Whosoever makes himself a friend of this world is the enemy of God. And how, then, can he come to him by Christ? Ja. iv. 4.

(3.) There are the terrors of the world, if a man stands in fear of them, he also will not come to God by Christ. The fear of man brings a snare. How many have, in all ages, been kept from coming to God aright by the terrors of the world? Yea, how many are there to one's thinking have almost got to the gates of heaven, and have been scared and driven quite back again by nothing but the terrors of this world? This is that which Christ so cautioneth his disciples about, for he knew it was a deadly thing. Peter also bids the saints beware of this as of a thing very destructive. Lu. xii. 4–6. 1 Pe. iii. 14, 15.

(4.) There is also the glory of the world, an absolute hinderance to convictions and awakenings, to wit, honours, and greatness, and preferments: 'How can ye believe,' said Christ, 'which receive honour one of another, and seek not the honour that *cometh* from God only.' Ja. v. 44. If therefore a man is not in his affections crucified to these, it will keep him from coming to God aright.

3. As a man must know himself, how vile he is, and know the world, how empty it is, so *he must know the law, how severe it is;* else he will not come to God by Jesus Christ our Lord.

A man that is under awakenings, is under a double danger of falling short of coming to God by Christ. If he knows not the severity of the law, he is either in danger of slighting its penalty, or of seeking to make amends to it by doing of good works; and nothing can keep him from splitting his soul upon one of these two rocks, but a sound knowledge of the severity of the law.

(1.) He is in danger of slighting the penalty. This is seen by the practice of all the profane in the world. Do they not know the law? Verily, many of them can say the Ten Commandments without book. But they do not know the severity of the law; and therefore when at any time awakenings come upon their consciences, they strive to drive away the guilt of one sin, by wallowing in the filth of another.

But would they do thus if they knew the severity of the law? they would as soon eat fire. The severity of the law would be an intolerable, insupportable burden to their consciences; it would drive them, and make them fly for refuge, to lay hold on the hope set before them.

(2.) Or if he slights not the penalty, he will seek to make amends to it by doing of good works for the sins he has committed. This is manifest by the practice of the Jews and Turks, and all that swerve on that hand—to wit, to seek life and happiness by the law. Paul also was here before he met with Jesus in the way. This is natural to consciences that are awakened, unless also they have given to them to see the true severity of the law; the which that thou mayest do, if my mite will help, I will cast in for thy conviction these four things—

(*a.*) The law charges thee with its curse, as well

for the pollution of thy nature, as for the defilements of thy life; yea, and if thou hadst never committed sinful act, thy pollution of nature must stand in thy way to life, if thou comest not to God for mercy by Christ.

(*b.*) The law takes notice of, and chargeth thee with its curse, as well for sinful thoughts as for vile and sinful actions. 'The (very) thought of foolishness *is* sin,' Pr. xxiv. 9, though it never breaks out into act, and will as surely merit the damnation of the soul as will the greatest transgression in the world.

(*c.*) If now thou couldst keep all the commandments, that will do thee no good at all, because thou hast sinned first: 'The soul that sinneth shall die.' Unless, then, thou canst endure the curse, and so in a legal way overcome it for the sins that thou hast committed, thou art gone, if thou comest not to God by Christ for mercy and pardon.

(*d.*) And never think of repentance, thereby to stop the mouth of the law; for the law calleth not for repentance, but life; nor will it accept of any, shouldst thou mourn and weep for thy sins till thou hast made a sea of blood with tears. This, I say, thou must know, or thou wilt not come to God by Christ for life. For the knowledge of this will cause that thou shalt neither slight the severity of the law, nor trust to the works thereof for life. Now, when thou doest neither of these, thou canst not but speed thee to God by Christ for life; for now thou hast no stay; pleasures are gone, all hope in thyself is gone. Thou now diest, and that is the way to live; for this inward death is, or feels like, a hunger-bitten stomach, that cannot but crave and gape for meat and drink. Now it will be as possible for thee to sleep with thy finger in the fire, as to forbear craving of mercy so long as this knowledge remains.

4. As a man must know himself, the emptiness of this world, and the law, so *it is necessary for him to know that there is a hell, and how insupportable the torments of it are;* for all threatenings, curses, and determinations to punish in the next world will prove but fictions and scarecrows, if there be no woful place, no woful state, for the sinner to receive his wages in for sin, when his days are ended in this world. Wherefore, this word 'saved' supposeth such a place and state. He is able to save from hell, from the woful place, from the woful state of hell, them that come unto God by him.

Christ, therefore, often insinuates the truth of a hell in his invitations to the sinners of this world to come to him; as where he tells them they shall be saved if they do, they shall be damned if they do not. As if he had said, there is a hell, a terrible hell, and they that come to me I will save them from it; but they that come not, the law will damn them in it. Therefore, that thou mayest indeed come to God by Christ for mercy, believe there is a hell, a woful, terrible place. Hell is God's creature, 'he hath made it deep and large!' The punishments are by the lashes of his wrath, which will issue from his mouth like a stream of burning brimstone, ever kindling itself upon the soul. Is. xxx. 33. Thou must know this by the Word, and fly from it, or thou shalt know it by thy sins, and lie and cry in it.

I might enlarge, but if I did, I should be swallowed up; for we are while here no more able to set forth the torments of hell, than we are while here to set forth the joys of heaven; only this may, and ought to be said, that God is able, as to save, so to cast into hell. Lu. xii. 5. And as he is able to make heaven sweet, good, pleasurable, and glorious beyond thought; so he is able to make the torments of hell so exquisite, so hot, so sharp, so intolerable, that no tongue can utter it, no, not the damned in hell themselves. Is. lxiv. 4. If thou lovest thy soul, slight not the knowledge of hell, for that, with the law, are the spurs which Christ useth to prick souls forward to himself withal. What is the cause that sinners can play so delightfully with sin? It is for that they forget there is a hell for them to descend into for their so doing, when they go out of this world. For here usually he gives our stop to a sinful course; we perceive that hell hath opened her mouth before us. Lest thou shouldst forget, I beseech thee, another time, to retain the knowledge of hell in thine understanding, and apply the burning-hot thoughts thereof to thy conscience; this is one way to make thee gather up thy heels, and mend thy pace in thy coming to Jesus Christ, and to God the Father by him.*

5. It is also necessary that he that cometh to God by the Lord Jesus, should know *what death is, and the uncertainty of its approaches upon us.* Death is, as I may call it, the feller, the cutter down. Death is that that puts a stop to a further living here, and that which lays man where judgment finds him. If he is in the faith in Jesus, it lays him down there to sleep till the Lord comes; if he be not in the faith, it lays him down in his sins till the Lord comes. He. xi. 13. 1 Th. iv. 14. Job xx. 11. Again; if thou hast some beginnings that look like good, and death should overtake thee before those beginnings are ripe, thy fruit will wither, and thou wilt fall short of being gathered into God's barn. Some men are 'cut off as the tops of the ears of corn,' and some are even nipped by death in the very bud of their spring; but the safety is when a man is ripe, and shall be gathered to his grave, as a shock of corn to the barn in its season. Job xxiv. 20–24; v. 26.

Now if death should surprise and seize thee before thou art fit to die, all is lost; for there is no

* Nothing can be more solemn and awful than are these warnings. O that we may feel the spurs, the condemning curse of a broken law, and a sense of the jaws of hell, urging us on in coming to, and cleaving to Christ.—Ed.

repentance in the grave, or rather, as the wise man has it, 'Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.' Ec. ix. 10.

Death is God's sergeant, God's bailiff, and he arrests in God's name when he comes, but seldom gives warning before he clappeth us on the shoulder; and when he arrests us, though he may stay a little while, and give us leave to pant, and tumble, and toss ourselves for a while upon a bed of languishing, yet at last he will prick our bladder, and let out our life, and then our soul will be poured upon the ground, yea, into hell, if we are not ready and prepared for the life everlasting. He that doth not watch for, and is not afraid lest death should prevent him, will not make haste to God by Christ. What Job said of temporal afflictions, such an one will death be if thou art not aware—'When I looked for good, then evil came - The days of affliction prevented me.' Job xxx. 26, 27. If thou lookest, or beginnest to look for good, and the day of death shall cut thee off before thou hast found that good thou lookest for, all is lost, soul, and life, and heaven, and all. Wherefore it is convenient that thou conclude the grave is thy house, and that thou make thy bed once a day in the grave; also that thou say unto corruption, 'Thou *art* my father; to the worm, *thou art* my mother and my sister.' Job xvii. 13, 14. I say, be acquainted with the grave and death. The fool puts the evil day far away, but the wise man brings it nigh. Better be ready to die seven years before death comes, than want one day, one hour, one moment, one tear, one sorrowful sigh at the remembrance of the ill-spent life that I have lived. This, then, is that which I admonish thee of; namely, that thou know death, what it is, what it doth when it comes. Also, that thou consider well of the danger that death leaves that man in, to whom he comes before he is ready and prepared to be laid by it in the grave.

6. Thou must also be made by thy awakenings *to see what Christ is*. This is of absolute necessity; for how can or shall a man be willing to come to Christ that knows not what he is, what God has appointed him to do? He is the Saviour, every man will say so; but to sense, smell, and taste, what saving is, and so to understand the nature of the office and work of a Saviour, is a rare thing, kept close from most, known but by some. Jesus of Nazareth is the Saviour or the reconciler of men to God in the body of his flesh through death. Col. i. 19–21. This is he whose business in coming from heaven to earth was to save his people from their sins. Now, as was said, to know how he doth this, is that which is needful to be inquired into; for some say he doth it one way, some, he doth it another; and it must be remembered that we are now speaking of the salvation of that man that from new or first awakenings, is coming to God by Christ for life. (1.) Some say he doth it, by giving of us precepts and laws to keep, that we might be justified thereby. (2.) Some say that he doth it, by setting himself a pattern for us to follow him. (3.) Some again hold, that he doth it by our following the light within.

But thou must take heed of all these, for he justifies us by none of these means, and thou dost need to be justified. I say, he justifieth us, not either by giving laws unto us, or by becoming our example, or by our following of him in any sense, but by his blood shed for us. His blood is not laws, nor ordinances, nor commandments, but a price, a redeeming price. Ro. v. 7–9. Re. i. 5. He justifies us by bestowing upon us, not by expecting from us; he justifies us by his grace, not by our works. Ep. i. 7. In a word, thou must be well grounded in the knowledge of what Christ is, and how men are justified by him, or thou wilt not come unto God by him.

As thou must know him, and how men are justified by him, so thou must know the readiness that is in him to receive and to do for those what they need that come unto God by him. Suppose his merits were never so efficacious, yet if it could be proved that there is a loathness in him that these merits should be bestowed upon the coming ones, there would but few adventure to wait upon him. But now, as he is full, he is free. Nothing pleases him better than to give what he has away; than to bestow it upon the poor and needy. And it will be convenient that thou who art a coming soul shouldst know this for thy comfort to encourage thee to come to God by him. Take two or three sayings of his, for the confirming of what is now said. 'Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.' Mat. xi. 28. 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.' Jn. vi. 37. 'I came not to call the righteous, but sinners to repentance.' Mar. ii. 17. 'This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.' 1 Ti. i. 15.

7. As a man that would come to God by Christ must, antecedent to his so coming, know himself, what he is; the world, how empty it is; the law, how severe it is; death, and what it is; and Christ, and what he is; *so also he must know God*. 'He that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.' He. xi. 6. God must be known, else how can the sinner propound him as his end, his ultimate end? For so doth every one that indeed doth come to Christ aright; he comes to Christ because he is the way; he comes to God because he is the end. But, I say, if he knows him not, how can he propound him as the end? The end is that for the

sake of which I propound to myself anything, and for the sake of which I use any means. Now, then, I would be saved; but why? Even because I would enjoy God. I use the means to be saved; and why? Because I would enjoy God. I am sensible that sin has made me come short of the glory of God, and that Christ Jesus is he, the only he, that can put me into a condition of obtaining the glory of God; and, therefore, I come to God by him. Ro. iii. 23; v. 1, 2.

But, I say again, who will propound God for his end that knows him not, that knows him not aright? yea, that knows him not, to be worth being propounded as my end in coming to Jesus Christ; and he that thus knows him must know him to be above all, best of all, and him in whom the soul shall find that content, that bliss, that glory and happiness that can by no means be found elsewhere. And, I say, if this be not found in God, the soul will never propound him to itself as the only, highest, and ultimate end in its coming to Jesus Christ. But it will propound something else, even what it shall imagine to be the best good; perhaps heaven, perhaps ease from guilt, perhaps to be kept out of hell, or the like. I do not say but a man may propound all these to himself, in his coming to Jesus Christ; but if he propound these as his ultimate end, as the chiefest good that he seeks; if the presence and enjoyment of God, of God's glorious majesty, be not his chief design, he is not concerned in the salvation that is propounded in our text—'He is able,' and so will 'save to the uttermost them that come unto God by him.'

What is heaven without God? what is ease without the peace and enjoyment of God? what is deliverance from hell without the enjoyment of God? The propounding, therefore, these, and only these, to thyself for thy happiness in thy coming to Jesus Christ is a proposal not a hair's breadth higher than what a man without grace can propound. What or who is he that would not go to heaven? What or who is he that would not also have ease from the guilt of sin? And where is the man that chooseth to go to hell? But many there be that cannot abide God; no, they like not to go to heaven, because God is there. If the devil had a heaven to bestow upon men, a vicious and a beastly heaven, if it be lawful thus to speak, I durst pawn my soul upon it, were it a thousand times better than it is, that, upon a bare invitation, the foul fiend would have twenty to God's one. They, I say, cannot abide God; nay, for all, the devil has nothing but a hell for them; yet how thick men go to him, but how thinly to God Almighty. The nature of God lieth cross to the lusts of men. A holy God, a glorious holy God, an infinitely holy God, this spoils all. But to the soul that is awakened, and that is made to see things as they are; to him God is what he is in himself, the blessed, the highest, the only eternal good, and he without the enjoyment of whom all things would sound but emptily in the ears of that soul.

Now, then, I advise thee that hast a mind to come to God by Christ, that thou seek the knowledge of God—'If thou seekest wisdom as silver, and searchest for her as *for* hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God.' Pr. ii. 4, 5. And to encourage thee yet further, he is so desirous of communion with men, that he pardoneth sins for that. Hence he is called not only loving, but love. 'God is love; and he that dwelleth in love dwelleth in God, and God in him.' 1 Jn. iv. 16.

Methinks, when I consider what glory there is at times upon the creatures, and that all their glory is the workmanship of God; O Lord, say I, what is God himself? He may well be called the God of glory, as well as the glorious Lord; for as all glory is from him, so in him is an inconceivable well-spring of glory, of glory to be communicated to them that come by Christ to him. Wherefore, let the glory, and love, and bliss, and eternal happiness that is in God allure thee to come to him by Christ.

8. As thou shouldst, nay, must, have a good knowledge of all these, *so thou must have it of judgment to come.* They that come to God by Christ are said to 'flee from the wrath to come;' to 'flee for refuge, to lay hold on the hope set before them.' Mat. iii. 7. He. vi. 18.

This judgment to come is a warm thing to be thought of, an awakening thing to be thought of; it is called the eternal judgment, because it is and will be God's final conclusion with men. This day is called the 'great and notable day of the Lord,' Ac. ii. 20; the day 'that shall burn like an oven,' Mal. iv. 1; the day in which the angels shall gather the wicked together, as tares, into bundles, to burn them; but the rest, into his kingdom and glory. This day will be it in which all the bowels of love and compassion shall be shut up to the wicked, and that in which the floodgates of wrath shall be opened, by which shall a plentiful reward be given to evil-doers, but glory to the righteous. Ps. xxxi. 23. This is the day in which men, if they could, would creep into the ground for fear; but because they cannot, therefore, they will call and cry to the mountains to fall upon them, but they shall not; therefore, they stand bound to bear their judgment.

This day will be the day of breaking up of closet-councils, cabinet-councils, secret purposes, hidden thoughts; yea, 'God shall bring every work into judgment, with every secret thing.' Ec. xii. 14. I say he shall do it then; for he will both 'bring to light the hidden things of darkness, and will make manifest the counsels of the heart.' 1 Co. iv. 5. This is the day that is appointed to put them to shame and contempt

in that have, in this world, been bold and audacious in their vile and beastly ways. At this day, God will cover all such bold and brazen faces with shame. Now they will blush till the blood is ready to burst through their cheeks. Da. xii. 2. Oh! the confusion and shame that will cover their faces while God is discovering to them what a nasty, what a beastly, what an uncomely, and what an unreasonable life they lived in the world. They shall now see they contemned God, that fed them, that clothed them, that gave them life and limb, and that maintained their breath in their nostrils. But, oh, when they see the gulf before them, and all things ready to receive them in thither; then, then they will know what sinning against God means!

And, I say, thou that art for coming to God by Christ must know this, and be well assured of this, or thou wilt never come to God by him.

What of the glory of God shall be put upon them that do indeed come to him will also help in this spiritual journey, if it be well considered by thee. But, perhaps, terror and unbelief will suffer thee to consider but little of that. However, the things afore-mentioned will be goads, and will serve to prick thee forward; and if they do so, they will be God's great blessing unto thee, and that for which thou wilt give him thy thanks for ever. Ec. xii. 10, 11.

Thus I have, in few words, spoken something as to the first sort of comers to God by Christ, namely, of the coming of the newly-awakened man. And I say again, if any of the things afore-named be wanting, and are not with his heart, it is a question whether, notwithstanding all the noise that he may make about religion, he will ever come to God by Christ. 1. If he knows not himself and the badness of his condition, wherefore should he come? 2. If he knows not the world, and the emptiness and vanity thereof, wherefore should he come? 3. If he knows not the law, and the severity thereof, wherefore should he come? 4. If he knows not hell, and the torments thereof, wherefore should he come? 5. If he knows not what death is, wherefore should he come? 6. And if he knows not the Father and the Son, how can he come? 7. And to know that there is a judgment to come is as necessary to his coming as most of the rest of the things propounded. Coming to God by Christ is for shelter, for safety, for advantage, and everlasting happiness. But he that knows not, that understands not the things afore-mentioned, sees not his need of taking shelter, of flying for safety, of coming for advantage to God by Christ. I know there are degrees of this knowledge, and he that has it most warm upon him, in all likelihood, will make most haste; or, as David saith, will hasten his escape 'from the windy storm and tempest;' and he that sees least is in most danger of being the loiterer, and so of losing the prize; for all that run do not obtain it; all that fight do not win it; and ALL that strive for it have it not. Ps. lv. 8. 1 Co. ix. 24–26. 2 Ti. ii. 4, 5.

[*Of the backslider's return to Christ.*]

Second, I shall now come to the second man mentioned; to wit, *the man that is turning back from his backsliding*, and speak something also about his coming again to God by Christ.

There are two things remarkable in the returning of a backslider to God by Christ. 1. The first is, he gives a second testimony to the truth of all things spoken of before. 2. He also gives a second testimony of the necessity of coming to God by Christ. Of the manner of his coming to God by Christ perhaps I may also speak a word or two. But,

1. The returning again of the backslider gives a second testimony to the truth of man's state being by nature miserable, of the vanity of this world, of the severity of the law, certainty of death, and terribleness of judgment to come. His first coming told them so, but his second coming tells them so with a double confirmation of the truth. It is so, saith his first coming. Oh! it is so, saith his second. The backsliding of a Christian comes through the overmuch persuading of Satan and lust, that the man was mistaken, and that there was no such horror in the things from which he fled, nor so much good in the things to which he hasted. Turn again, fool, says the devil, turn again to thy former course; I wonder what frenzy it was that drove thee to thy heels, and that made thee leave so much good behind thee, as other men find in the lusts of the flesh and the good of the world. As for the law, and death, and an imagination of the day of judgment, they are but mere scarecrows, set up by politic heads, to keep the ignorant in subjection. Well, says the backslider, I will go back again and see; so, fool as he is, he goes back, and has all things ready to entertain him; his conscience sleeps, the world smiles, flesh is sweet, carnal company compliments him, and all that can be got is presented to this backslider to accommodate him. But, behold, he doth again begin to see his own nakedness, and he perceives that the law is whetting his axe. As for the world, he perceives it is a bubble; he also smells the smell of brimstone, for God hath scattered it upon his tabernacle, and it begins to burn within him. Job xviii. 15. Oh! saith he, I am deluded; oh! I am insnared. My first sight of things was true. I see it is so again. Now he begins to be for flying again to his first refuge; O God, saith he, I am undone, I have turned from thy truth to lies! I believed them such at first, and find them such at last. Have mercy upon me, O God!

This, I say, is a testimony, a second testimony, by the same man, as to the miserable state of man, the severity of the law, the emptiness of the world, the certainty of death, and the terribleness of judgment. This man hath seen it, and seen it again.

A returning backslider is a great blessing, I mean intended to be so, to two sorts of men—1. To the elect uncalled. 2. To the elect that are called, and that at present stand their ground. The uncalled are made to hear him, and consider; the called are made to hear him, and are afraid of falling. Behold, therefore, the mystery of God's wisdom, and how willing he is that spectators should be warned and made take heed. Yea, he will permit that some of his own shall fall into the fire, to convince the world that hell is hot, and to warn their brethren to take heed that they slip not with their feet. I have often said in my heart that this was the cause why God suffered so many of the believing Jews to fall; to wit, that the Gentiles might take heed. Ro. xi. 21. O, brethren! saith the backslider that is returned, did you see how I left my God? did you see how I turned again to those vanities from which some time before I fled? O! I was deluded, I was bewitched, I was deceived; for I found all things from which I fled at first still worse by far when I went to them the second time. Do not backslide. Oh! do not backslide. The *first* ground of your departing from them was good; never tempt God a second time.

2. And as he gives us a second testimony, that the world and himself are so as at first he believed they were, so by this his returning he testifies that God and Christ are the same, and much more than ever he believed at first they were. This man has made a proof before and a proof after conviction of the evil of the one and good of the other. This man has made a proof by feeling and seeing, and that before and after grace received. This man God has set up to be a witness; this man is two men, has the testimony of two men, must serve in the place of two men. He knows what it is to be fetched from a state of nature by grace; but this all Christians know as well as he. Ay, but he knows what it is to be fetched from the world, from the devil, and hell, the *second time;* and that but few professors know, for few that fall away return to God again. He. vi. 4–8. Ay, but this man is come again, wherefore there is news in his mouth, sad news, dreadful news, and news that is to make the standing saint to take heed lest he fall. The returning backslider, therefore, is a rare man, a man of worth and intelligence, a man to whom the men of the world should flock, and of whom they should learn to fear the Lord God. He also is a man of whom the saints should receive both caution, counsel, and strength in their present standing; and they should, by his harms, learn to serve the Lord with fear, and to rejoice with trembling. 1 Co. x. 6–12. Ps. ii. 11–13. Lu. xxii. 32.

This man has the second time also had a proof of God's goodness in his Christ unto him, a proof which the standing Christian has not—I would not tempt him that stands to fall; but the good that a returning backslider has received at God's hands, and at the hand of Christ, is a double good, he has been converted twice, fetched from the world, and from the devil, and from himself twice; oh, grace! and has been made to know the stability of God's covenant, the unchangeableness of God's mind, the sure and lasting truth of his promise in Christ, and of the sufficiency of the merits of Christ, over and over.

[*The manner of a backslider's return.*]—Of the manner of this man's coming to God by Christ I shall also speak a word or two. He comes as the newly-awakened sinner comes, and that from the same motives and the knowledge of things as he hath over and above (which he had as good have been without), that which the newly-awakened sinner has not; to wit, the guilt of his backsliding, which is a guilt of a worse complexion, of a deeper dye, and of a heavier nature than is any guilt else in the world. He is also attended with fears and doubts that arise from other reasons and considerations than do the doubts and fears of the newly-awakened man; doubts builded upon the vileness of his backsliding. He has also more dreadful scriptures to consider of, and they will look more wishfully in his face, yea, and will also make him take notice of their grim physiognomy, than has the newly-awakened man. Besides, as a punishment of his backsliding, God seems to withdraw the sweet influences of his Spirit, and as if he would not suffer him to pray, nor to repent any more, Ps. li. 11, as if he would now take all away from him, and leave him to those lusts and idols that he left his God to follow. Swarms of his new rogueries shall haunt him in every place, and that not only in the guilt, but in the filth and pollution of them. Pr. xiv. 14. None know the things that haunt a backslider's mind, his *new* sins are all turned talking devils, threatening devils, roaring devils, within him. Besides, he doubts of the truth of his first conversion, consequently he has it lying upon him as a strong suspicion that there was nothing of truth in all his first experience; and this also adds *lead* to his heels, and makes him come, as to sense and feeling, more heavy and with the greater difficulty to God by Christ. As faithfulness of other men kills him, he cannot see an honest, humble, holy, faithful servant of God, but he is pierced and wounded at the heart. Ay, says he within himself, that man fears God, that man hath faithfully followed God, that man, like the elect angels, has kept his place; but I am fallen

from my station like a devil. That man honoureth God, edifieth the saints, convinceth the world, and condemneth them, and is become heir of the righteousness which is by faith. But I have dishonoured God, stumbled and grieved saints, made the world blaspheme, and, for aught I know, been the cause of the damnation of many! These are the things, I say, together with many more of the same kind, that come with him; yea, they *will* come with him, yea, and will stare him in the face, will tell him of his baseness, and laugh him to scorn, all the way that he is coming to God by Christ—*I know what I say!*—and this makes his coming to God by Christ hard and difficult to him. Besides, he thinks saints will be aware of him, will be shy of him, will be afraid to trust him, yea, will tell his Father of him, and make intercession against him, as Elias did against Israel, Ro. xi. 2, or as the men did that were fellow-servants with him that took his brother by the throat. Mat. xviii. 31. Shame covereth his face all the way he comes; he doth not know what to do; the God he is returning to, is the God that he has slighted, the God before whom he has preferred the vilest lust; and he knows God knows it, and has before him all his ways. The man that has been a backslider, and is returning to God, can tell strange stories, and yet such as are very true. No man was in the whale's belly, and came out again alive, but backsliding and returning Jonah; consequently, no man could tell how he was there, what he felt there, what he saw there, and what workings of heart he had when he was there, so well as he.

[*The sincere Christian's coming to God by Christ.*]

Third, I come now to the third man—to wit, *to the sincere and upright man that cometh to God by Christ.* And although this may, in some sense, be applicable to the two former, for his coming is not worthy to be counted coming to God, that is, not in sincerity and uprightness, yet by such an one I now mean, one that has been called to the faith, and that has in some good measure of sincerity and uprightness therein abode with God.

This man also comes to God by Christ; but his coming is to be distinguished, I mean in the main of it, from the coming of the other two. The other come for the *knowledge* of forgiveness, a thing that the upright and faithful Christian for the most part has a comfortable faith of, and that for which he is often helped to give thanks to God. I do not say he doubteth not, or that he has not his evidences sometimes clouded; nor do I say that the knowledge of his reconciliation to God by Christ Jesus is so high, so firm, so fixed, and steadfast, that it cannot be shaken, or that he needs no more. I will then explain myself. He comes not to God as an unconverted sinner comes; he comes not as a backslider comes when he is returning to God from his backslidings; but he comes as a son, as one of the household of God, and he comes as one that has not, since correction, wickedly departed from his God.

1. He then comes to God with that access and godly boldness that is only proper to such as himself, that is, to them that walk with God. Ro. v. 2. Thus every one that shall be saved doth not do; thus every one that shall be saved cannot do—to instance the two spoken of before.

2. He comes to God by Christ constantly by prayer, by meditation, by every ordinance. For therefore he maketh use of ordinances, because by them through Christ he getteth into the presence of God. Ps. xxvii. 4.

3. He comes to God through Christ, because he judgeth that God only is that good, that blessedness, that happiness, that is worth looking after; that good and that blessedness that alone can fill the soul to the brim; that good and that happiness that is worthy of our hearts and souls and spirits. Hence David expresseth his coming to God by panting, by thirsting, by tears, saying, 'My soul panteth after thee, O God.' And again, 'My soul thirsteth for God, for the living God, when shall I come and appear before God?' Ps. xlii. 1, 2. And again, 'I will go to the altar of God, unto God, my exceeding joy.' Ps. xliii. 4. And hence it was that he so envied the swallow and sparrow, even because they could come to the altar of God, where he had promised to give his presence, when he, as I think, by the rage of Saul, was forced to abide remote. 'My soul longeth,' saith he, 'yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O Lord of hosts, my King, and my God. Blessed *are* they that dwell in thy house, they will be still praising thee.' Then after a few more words he saith, 'For a day in thy courts is better than a thousand. I had rather be a doorkeeper,' I would choose rather to sit at the threshold of thy house, 'than to dwell in the tents of wickedness;' and then renders the reason—'For the Lord *is* a sun and shield: the Lord gives grace and glory,' &c. Ps. lxxxiv.

The presence of God, and the glory and soul-ravishing goodness of that presence, is a thing that the world understands not, nor can they *as such* desire to know what it is.

4. These good men come to God upon other accounts also; for so it is that they have many concerns with God.

[*Concern for themselves.*]—(1.) They come to him for a more clear discovery of themselves to themselves, for they desire to know how frail they are, because the more they know that, the more they are engaged in their souls to take heed to their

ways, and to fear lest they should tempt their God to leave them. Ps. xxix. 1–8.

(2.) They come to God by Christ for the weakening of their lusts and corruptions; for they are a sore, yea, a plague to a truly sanctified soul. Those, to be rid of which, if it might be, a godly man chooseth rather to die than to live. This David did mean when he cried, 'Create in me a clean heart, O God, and renew a right spirit within me,' Ps. li. 10; and Paul, when he cried out, 'O wretched man that I am, who shall deliver me from the body of this death?' Ro. vii. 24.

(3.) They come to God by Christ for the renewing and strengthening of their graces. The graces that the godly have received are, and they feel they are, subject to decay; yea, they cannot live without a continual supply of grace. This is the meaning of that, 'Let us have grace,' and, 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.' He. iv. 16.

(4.) They come to God by Christ to be helped against those temptations that they may meet withal. Mat. vi. 13. They know that every new temptation has a new snare and a new evil in it; but what snare and what evil, that at present they know not; but they know their God knows, and can deliver out of temptation when we are in, and keep us out while we are out.

(5.) They come to God by Christ for a blessing upon that means of grace which God has afforded for the succour of the soul, and the building of it up in the faith; knowing that as the means, so a blessing upon it, is from God. 2 Th. iii. 1. And for this they have encouragement, because God has said, 'I will abundantly bless her provision: I will satisfy her poor with bread.' Ps. cxxxii. 15.

(6.) They come to God by Christ for the forgiveness of daily infirmities, Ps. xix. 12, and for the continuing them in the light of his countenance notwithstanding. Thus he also would always accept them and their services, and grant that an answer of peace may be returned from their Father into their bosoms; for this is the life of their souls. There are a great many such things that the sincere and upright man comes to God for, too many here to mention. But again,

[*Concern for the church and others.*]—(1.) This man also comes to God to beseech him for the flourishing of Christ's kingdom, which he knows will never be until Antichrist is dead, and till the Spirit be more plentifully poured upon us from on high. Therefore he also cries to God for the downfall of the first, and for the pouring out of the other.

(2.) He comes to God for the hastening the gathering in of his elect; for it is an affliction to him to think that so many of those for whom Christ died should be still in a posture of hostility against him. Ps. cxxii. 6.

(3.) He comes to God for a spirit of unity to be poured out among believers, for, for the divisions of Reuben he has great thoughts of heart.

(4.) He comes to God to pray for magistrates, and that God would make speed to set them all to that work that is so desirable to his church—that is, to 'hate the whore,' 'to eat her flesh,' to 'make her desolate,' 'and burn her with fire.' 1 Ti. ii. 1. Re. xvii. 16.

(5.) He comes to God to beg that he would hasten that great and notable day, the day of the coming of our Lord Jesus, for he knows that Christ will never be exalted as he must be till then; yea, he also knows that God's church will never be as she would, and shall, till then. Re. xxii. 20.

(6.) But the main meaning, if I may so call it, of this high text is this, that they that come to God by him—that is, by Christ, are those that come by Christ to God to enjoy him by faith and spirit here, and by open vision and unspeakable possession of him in the next world. This is the great design of the soul in its coming to God by Jesus Christ, and it comes to him by Jesus Christ because it dares not come by itself, and because God himself has made him the way, the new and living way. Here, as I said, the Father meets with that which pleaseth him, and the soul with that which saveth her. Here is righteousness and merits to spare, even righteousness that can justify the ungodly. Here is always, how empty soever we be, a fulness of merit always presented to God by Christ for my obtaining of that which at any time I want, whether wisdom, grace, Spirit, or any good thing soever; only, since I was upon this subject, I thought a little to touch upon things in this order, for the enlarging of thy thoughts, for the conviction of thy spirit, for the stirring of thee up to God, and for the showing of thee the good signs of grace where it is, where it is abused, and where any are seeking after it.

[*Inferences from thus coming to God by Christ.*]

And now I come to draw some inferences from this point also, as I have already done from those going before it. You see that I have now been speaking to you of the man that cometh to God, both with respect to the way he comes, as also with respect to the manner of spirit in which he comes; and hence I may well infer,

First, That he is no fool, no fool according to the best judgment, that cometh to God by Christ. The world indeed will count him one; for the things that be of the Spirit of God are foolishness to them; but indeed, and in the verdict of true judgment, he is not so.

1. For that he now seeketh and intermeddleth with all wisdom. He has chosen to be concerned with the very head and fountain of wisdom; for Christ is the wisdom of God, and the way to the

Father by Christ, is the greatest of mysteries; and to choose to walk in that way, the fruits of the most sage advice; wherefore he is not a fool that thus concerns himself. Pr. xviii. 1. 1 Co. i.

2. It is not a sign of foolishness timely to prevent ruin, is it? They are the prudent men that foresee an evil, and hide themselves; and the fools, that go on, and are punished. Pr. xviii. 3; xxvii. 12. Why, this man foresees an evil, the greatest evil, sin, and the punishment of the soul for sin in hell; and flies to Christ, who is the refuge that God has provided for penitent sinners; and is this a sign of a fool? God make me such a fool, and thee that readest these lines such a fool, and then we shall be wiser than all men that are counted wise by the wisdom of this world. Is it a sign of a fool to agree with one's adversary while we are in the way with him, even before he delivereth us to the judge? Yea, it is a piece of the highest wisdom.

Is he a fool that chooseth for himself long lasters, or he whose best things will rot in a day? Sinners, 'before your pots can feel the thorns (before you can see where you are), God shall take you away as with a whirlwind, both living, and in *his* wrath.' Ps. lviii. 9. But this man has provided for things; like the tortoise, he has got a shell on his back, so strong and sound that he fears not to suffer a loaden cart to go over him. The Lord is his rock, his defence, his refuge, his high tower, unto which he doth continually resort.

Was the unjust steward a fool in providing for himself for hereafter? for providing friends to receive him to harbour when others should turn him out of their doors? Lu. xvi. 8, 9. No more is he that gets another house for his harbour before death shall turn him out of doors here.

3. As he that cometh to God by Christ is no fool, so he is no little-spirited fellow. There are a generation of men in this world that count themselves men of the largest capacities, when yet the greatness of their desires lift themselves no higher than to things below. If they can, with their net of craft and policy, encompass a bulky lump of earth, oh what a treasure have they engrossed to themselves! Meanwhile, the man in the text has laid siege to heaven, has found out the way to get into the city, and is resolved, in and by God's help, to make that his own. Earth is a drossy thing in this man's account; earthly greatness and splendours are but like vanishing bubbles in this man's esteem. None but God, as the end of his desires, none but Christ, as the means to accomplish this his end, are things counted great by this man. No company now is acceptable to this man but the Spirit of God, Christ and angels, and saints, as fellow-heirs with himself. All other men and things he deals with as strangers and pilgrims were wont to do. This man's mind soars higher than the eagle or stork of the heavens. He is for musing about things that are above, and their glory, and for thinking what shall come to pass hereafter.

4. But as I have showed you what he is not, so now let me, by a few words, tell you what he is.

(1.) Then he is a man concerned for his soul, for his immortal soul. The soul is a thing, though of most worth, least minded by most. The souls of most lie waste while all other things are enclosed. But this man has got it by the end, that his soul is of more value than the world, wherefore he is concerned for his soul. Soul concerns are concerns of the highest nature, and concerns that arise from thoughts most deep and ponderous. He never yet knew what belonged to great and deep thoughts that is a stranger to soul concerns. Now the man that comes to God by Christ, is a man that is engaged in soul concerns.

(2.) He is a man whose spirit is subjected to a suitableness to spiritual things, for a carnal mind cannot suit with and be delighted in these things: 'The carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be.' Ro. viii. 7. This is the man that God has tamed, and keeps tame by himself, while all other run wild, as the asses upon the mountains. If birds could speak, surely they would tell that those that are kept in the cage have with them another temper than they that range the air, and fly in the fields and woods. Yea, and could those kept tame express themselves to the rest, they would tell that they have white bread and milk, and sugar; while those without make a life out of maggots and worms. They are also in place where there are better things, and their companions are the children of men; besides, they learn such notes, and can whistle such tunes, as other birds are strangers to. Oh! the man whose spirit is subjected to God, betwixt whom and God there is a reconciliation, not only as to a difference made up, but also as to a oneness of heart; none knows what lumps of sugar God gives that man, nor what notes and tunes God learns that man: 'He hath put a new song in my mouth,' saith David, '*even* praise unto our God: many shall see *it*, and fear, and shall trust in the Lord.' Ps. xl. 3.

Second. Is there a man that comes to God by Christ? Thence I infer that *there is that believes there is a world to come.* No man looks after that which yet he believes is not; faith must be before coming to Christ will be; coming is the fruit of faith. He that comes must believe antecedent to his coming; wherefore it is said, 'we walk by faith'—that is, we come to God through Christ by faith. He. xi. 7. 2 Co. v. 7. And hence I learn two things:—
1. That faith is of a strong and forcible quality.
2. That they who come not to God by Christ have no faith.

1. Faith is of a strong and forcible quality, and that whether it be true or false.

(1.) A false faith has done great things; it has made men believe lies, plead for them, and stand to them, to the damnation of their souls. 'God shall send them strong delusion, that they should believe a lie,' to their damnation. 2 Th. ii. 11, 12. Hence it is said, men make lies 'their refuge.' Why? Because they 'trust in a lie.' Is. xxviii. 15. A lie, if believed, if a man has faith in it, it will do great things, because faith is of a forcible quality. Suppose thyself to be twenty miles from home, and there some man comes and possesses thee that thy house, thy wife and children, are all burned with the fire. If thou believest it, though indeed there should be nothing of truth in what thou hast heard, yet will this lie 'drink up thy spirit,' even as if the tidings were true. How many are there in the world whose heart Satan hath filled with a belief that their state and condition for another world is good? and these are made to live by lying hope that all shall be well with them, and so are kept from seeking for that which will make them happy indeed. Man is naturally apt and willing to be deceived, and therefore a groundless faith is the more taking and forcible. Fancy will help to confirm a false faith, and so will conceit and idleness of spirit. There is also in man a willingness to take things upon trust, without searching into the ground and reason of them. Nor will Satan be behind hand to prompt and encourage to thy believing of a lie, for that he knows will be a means to bring thee to that end to which he greatly desireth thou shouldst come. Wherefore let men beware, and, oh, that they would, of a false and lying faith!

(2.) But if a false faith is so forcible, what is a true? What force, I say, is there in a faith that is begotten by truth, managed by truth, fed by truth, and preserved by the truth of God? This faith will make invisible things visible; not fantastically so, but substantially so—'Now faith is the substance of things hoped for, the evidence of things not seen.' He. xi. 1. True faith carrieth along with it an evidence of the certainty of what it believeth, and that evidence is the infallible Word of God. There is a God, a Christ, a heaven, saith the faith that is good, for the Word of God doth say so. The way to this God and this heaven is by Christ, for the Word of God doth say so. If I run not to this God by this Christ, this heaven shall never be my portion, for the Word of God doth say so. So, then, thus believing makes the man come to God by him. His thus believing, then, it is that carries him away from this world, that makes him trample upon this world, and that gives him the victory over this world. 'For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. Who is he that evercometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.' 1 Jn. v. 4–6.

2. Now if this be true, that faith, true faith, is so forcible a thing as to take a man from his seat of ease, and make him to come to God by Christ as afore, then, is it not truly inferred from hence that they that come not to God by Christ have no faith. What! is man such a fool as to believe things, and yet not look after them? to believe great things, and yet not to concern himself with them? Who would knowingly go over a pearl, and yet not count it worth stooping for? Believe thou art what thou art; believe hell is what it is; believe death and judgment are coming, as they are; and believe that the Father and the Son are, as by the Holy Ghost in the Word they are described, and sit still in thy sins if thou canst. Thou canst not sit still; faith is forcible. Faith is grounded upon the voice of God in the Word, upon the teaching of God in the Word. And it pleases God by the foolishness of preaching to save them that believe; for believing makes them heartily close in with, and embrace what by the Word is set before them, because it seeth the reality of them.

Shall God speak to man's soul, and shall not man believe? Shall man believe what God says, and nothing at all regard it? It cannot be. 'Faith comes by hearing, and hearing by the Word of God.' And we know that when faith is come, it purifies the heart of what is opposite to God, and the salvation of the soul.

So, then, those men that are at ease in a sinful course, or that come not to God by Christ, they are such as have no faith, and must therefore perish with the vile and unbelievers. Re. xxi. 8.

The whole world is divided into two sorts of men—believers and unbelievers. The godly are called believers; and why believers, but because they are they that have given credit to the great things of the gospel of God? These believers are here in the text called also comers, or they that come to God by Christ, because whoso believes will come; for coming is a fruit of faith in the habit, or, if you will, it is faith in exercise; yet faith must have a being in the soul before the soul can put it into act.

This therefore further evidences that they that come not, have no faith, are not believers, belong not to the household of faith, and must perish—'For he that believes not, shall be damned.'

Nor will it be to any boot* to say, I believe there is a God and a Christ, for still thy sitting still doth demonstrate that either thou liest in what thou sayest, or that thou believest with a worse than a false faith. But the object of my faith is true. I

* 'To any boot,' to any profit.

'What boots it at one gate to make defence,
And at another to let in the foe?'
Milton's *Samson Agonistes*.—Ed.

answer, so is the object of the faith of devils; for they believe that there is one God and one Christ, yet their faith, as to the root and exercise of it, is notwithstanding no such faith as is that faith that saves, or that is intended in the text, and that by which men come to God through Christ. Wherefore still, oh, thou slothful one, thou deceivest thyself! Thy not coming to God by Christ declareth to thy face that thy faith is not good, consequently, that thou feedest on ashes, and thy deceived heart has turned thee aside, that thou canst not deliver thy soul, nor say, '*Is there* not a lie in my right hand?' Is. xliv. 20.

Third. Is there a man that comes to God by Christ? Thence I infer that *the world to come is better than this;* yea, so much better as to quit cost and bear charges of coming to God, from this, by Christ, to that. Though there is a world to come, yet if it were no better than this, one had as good stay here as seek that, or if it were better than this, and would bear charges if a man left this for that, and that was all, still the one would be as good as the other. But the man that comes to God by Christ, has chosen the world that is infinitely good; a world, betwixt which and this there can be no comparison. This must be granted, because he that comes to God by Christ is said to have made the best choice, even chose a city that has foundations. He. xi. 10. There are several things that make it manifest enough that he that comes to God by Christ has made the best market, or chose the best world.

1. That is the world which God commendeth, but this that that he slighteth and contemneth. 2 Th. i. 5, 6. Hence that is called the kingdom of God, but this an 'evil world.' Ga. i. 4. Now let us conclude, that since God made both, he is able to judge which of the two are best; yea, best able so to judge thereof. I choose the rather to refer you to the judgment of God in this matter, for should I put you upon asking of him as to this, that is, coming to God by Christ, perhaps you would say, he is as little able to give an account of this matter as yourselves. But I hope you think God knows, and therefore I refer you to the judgment of God, which you have in the Scriptures of truth—'Heaven is his throne, and the earth is his footstool.' I hope you will say here is some difference. The Lord is the God of that, the devil the god and prince of this. Thus also it appears there is some difference between them.

2. That world, and those that are counted worthy of it, shall all be everlasting; but so shall not this, nor the inhabiters of it. The earth with the works thereof shall be burned up, and the men that are of it shall die in like manner. 2 Pe. iii. '*But* Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.' Is. xlv. 17. This world, with the lovers of it, will end in a burning hell; but the world to come fadeth not away. 1 Pe. i. 3, 4.

3. The world that we are now in, has its best comforts mixed either with crosses or curses; but that to come with neither. There shall be no more curse: and as for crosses, all tears shall be wiped from the eyes of them that dwell there. There will be nothing but ravishing pleasures, and holy; there will be no cessation of joys, nor any speck of pollution. 'In thy presence *is* fulness of joy, at thy right hand *there are* pleasures for evermore.' Ps. xvi. 11.

4. There men shall be made like angels, 'neither can they die any more.' Lu. xx. 35, 36. There shall they behold the face of God and his Son, and swim in the enjoyment of them for ever.

5. There men shall see themselves beyond all misery, and shall know that it will be utterly impossible that either anything like sorrow, or grief, or sickness, or discontent, should touch them more.

6. There men shall be rewarded of God for what they have done and suffered according to his will for his sake; there they shall eat and drink their comforts, and wear them to their everlasting consolation.

7. They are all kings that go to that world, and so shall be proclaimed there. They shall also be crowned with crowns, and they shall wear crowns of life and glory, crowns of everlasting joy, crowns of lovingkindness; yea, 'In that day the Lord of hosts himself shall be for a crown of glory to those that are his people.' He. ii. 7. Is. xxviii. 5; xxxv. 10. Ps. ciii. 4. Now, if this world, though no more could be said for it than is said in these few lines, is not infinitely far better than what the present world is, I have missed it in my thoughts. But the coming man, the man that comes to God by Christ, is satisfied, knows what he does; and if his way, all his way thither, were strewed with burning coals, he would choose, God helping him, to tread that path rather than to have his portion with them that perish.

Fourth, If there be a world to come, and such a way to it so safe and good, and if God is there to be enjoyed by them that come to him by Christ; *then this shows the great madness of the most of men,* madness, I say, of the highest degree, for that they come not to God by Christ that they may be inheritors of the world to come. It is a right character which Solomon gives of them, 'The heart,' saith he, 'of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.' Ec. ix. 3. A madman is intent upon his toys, upon anything but that about which he should be intent; and so are they that come not to God by Jesus Christ. A madman has neither ears to hear, nor a heart to do, what they that are in their right wits advice

him for the best, no more have they that come not to God by Christ. A madman sets more by the straws and cock's feathers by which he decks himself, than he does by all the pearls and jewels in the world. And they that come not to God by Christ set more by the vanishing bubbles of this life than they do by that glory that the wise man shall inherit; 'The wise shall inherit glory, but shame,' says Solomon, 'shall be the promotion of fools.' What a shame it is to see God's jewels lie unregarded of them that yet think none are wiser than themselves.

I know the wise men of this world will scorn one should think of them that they are mad; but verily it is so, the more wise for this world, the more fool in God's matters; and the more obstinately they stand in their way, the more mad. When Solomon gave himself to backsliding, he saith he gave himself to folly and madness. Ec. i. 17; ii. 12. And when he went about to search out what man is since the fall, he went about to search out foolishness and madness. Ec. vii. 25–29. And is it not said, that when the Jews were angry with Jesus for that he did good on the Sabbath, that that anger did flow from their being filled with madness? Doth not Paul also, while he opposed himself against Christ, the gospel, and professors thereof, plainly tell us that he did it even from the highest pitch of madness? 'And being exceedingly mad against them, I persecuted *them* even unto strange cities.' Ac. xxvi. 11. Now if it is exceeding madness to do thus, how many at this day must be counted exceeding mad, who yet count themselves the only sober men? They oppose themselves, they stand in their own light, they are against their own happiness, they cherish and nourish cockatrices in their own bosoms; they choose to themselves those paths which have written upon them in large characters, These are the ways of death and damnation. They are offended with them that endeavour to pull them out of their ditch, and choose rather to lie and die there than to go to God by Christ that they may be saved from wrath through him; yea, so mad are they, that they count the most sober, the most godly, the most holy man, the mad one; the more earnest for life, the more mad; the more in the Spirit, the more mad; the more desirous to promote the salvation of others, the more mad. But is not this a sign of madness, of madness unto perfection? And yet thus mad are many, and mad are all they that while it is called to-day, while their door is open, and while the golden sceptre of the golden grace of the blessed God is held forth, stand in their own light, and come not to God by Christ. Jn. x. 20. Ac. xxvi. 24. That is the fourth inference.

Fifth, A fifth inference that I gather from this text is, that *the end that God will make with men will be according as they come or come not to God by Christ.* 'They that come to God by Christ have taken shelter and have hid themselves; but they that come not to God by Christ lay themselves open to the windy storm and tempest that will be in that day. And the wind then will be high, and the tempest strong, that will blow upon them that shall be found in themselves; 'Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people.' Ps. l. 3, 4. And now, what will be found in that day to be the portion of them that in this day do not come to God by Christ? None knows but God, with whom the reward of unbelievers is.

But writing and preaching is in vain as to such; let men say what they will, what they can, to persuade to come, to dissuade from neglecting to come, they are resolved not to stir. They will try if God will be so faithful to himself and to his Word, as to dare to condemn them to hell fire that have refused to hear and comply with the voice of him that speaketh from heaven.

But this is but a desperate venture. Several things declare that He is determined to be at a point in this matter—

1. The gallows are built—hell is prepared for the wicked. 2. There are those already in chains, and stand bound over to the judgment of that day, that are, as to creation, higher and greater than men, to wit, the angels that sinned. 2 Pe. ii. 4. Let sinners, then, look to themselves. 3. The Judge is prepared and appointed, and it hath fallen out to be HE that thou hast refused to come to God by; and that predicts no good to thee; for then will he say of all such, 'Those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.' Lu. xix. 27.

But what a surprise will it be to them that now have come to God by Christ to see themselves in heaven indeed, saved indeed, and possessed of everlasting life indeed. For alas! what is faith to possession? Faith that is mixed with many fears, that is opposed with many assaults, and that seems sometimes to be quite extinguished; I say, what is that to a seeing of myself in heaven? Hence it is said, that he shall then come to be admired in them that now believe, because they did here believe the testimony; then they shall admire that it was their lot to believe when they were in the world. 2 Th. i. 10. They shall also admire to think, to see, and behold, what believing has brought them to, while the rest, for refusing to come to God by Christ, drink their tears mixed with burning brimstone.

Repentance will not be found in heaven among them that come to God by Christ; no, hell is the

place of untimely repentance; it is there where the tears will be mixed with gnashing of teeth, while they consider how mad, and worse, they were in not coming to God by Jesus Christ.

Then will their hearts and mouths be full of, 'Lord, Lord, open unto us.' But the answer will be, Ye shut me out of doors; 'I was a stranger, and ye took me not in;' besides, you refused to come to my Father by me, wherefore now you must go from my Father by me. Mat. xxv.

They that will not be saved by Christ, must be damned by Christ; no man can escape one of the two. Refuse the first they may, but shun the second they cannot. And now they that would not come unto God by Christ will have leisure and time enough, if I may call it time, to consider what they have done in refusing to come to God by Christ. Now they will meditate warmly on this thing, now their thoughts will be burning hot about it, and it is too late, will be, in each thought, such a sting, that, like a bow of steel, it will continually strike him through.

Now they will bless those whom formerly they have despised, and commend those they once contemned. Now would the rich man willingly change places with poor Lazarus, though he preferred his own condition before his in the world. The day of judgment will bring the worst to rights in their opinions; they will not be capable of misapprehending any more. They will never after that day put bitter for sweet, or darkness for light, or evil for good any more. Their madness will now be gone. Hell will be the unbeliever's bedlam house, and there God will tame them as to all those bedlam tricks and pranks which they played in this world, but not at all to their profit nor advantage; the gulf that God has placed and fixed betwixt heaven and hell will spoil all as to that. Lu. xvi. 23–26.

But what a joy will it be to the truly godly to think now that they are come to God by Christ! It was their mercy to begin to come, it was their happiness that they continued coming; but it is their glory that they are come, that they are come to God by Christ. To God! why, he is all! all that is good, essentially good, and eternally good. To God! the infinite ocean of good. To God, in friendly-wise, by the means of reconciliation; for the other now will be come to him to receive his anger, because they come not to him by Jesus Christ. Oh! that I could imagine; oh! that I could think, that I might write more effectually to thee of the happy estate of them that come to God by Christ.

But thus have I passed through the three former things, namely, 1. That of the intercession of Christ. 2. That of the benefit of intercession. 3. That of the persons that are interested in this intercession. Wherefore now I come to the

[IV. EVERY SINCERE COMER CERTAIN OF SALVATION.]

FOURTH and last head, and that is, TO SHOW YOU THE CERTAINTY OF THEIR REAPING THE BENEFIT OF HIS INTERCESSION. 'Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.'

[*Christ ever living is the safety of comers.*]

The certainty of their reaping the benefit of being saved that come unto God by Christ is thus expressed: 'Seeing he ever liveth to make intercession for them.' The intercession of Christ, and the lastingness of it, is a sure token of the salvation of them that come unto God by him.

Of his intercession, what it is, and for whom, we have spoken already; of the success and prevalency of it, we have also spoken before; but the reason of its successfulness of that we are to speak now. And that reason, as the apostle suggesteth, lies in the continuance of it, 'Seeing he ever liveth to make intercession.' The apostle also makes very much of the continuation of the priesthood of Christ in other places of this epistle: he abides a priest continually, 'Thou *art* a priest for ever.' He 'hath an unchangeable priesthood.' He. vii. 3, 17, 21, 24. And here he 'ever liveth to make intercession.'

Now, by the text is showed the reason why he so continually harpeth upon the durableness of it, namely, for that by the unchangeableness of this priesthood we are saved; nay, saved demonstratively, apparently; it is evident we are. 'He is also able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.' For,

First, The durableness of his intercession proves that the covenant in which those who come to God by him are concerned and wrapt up is not shaken, broken, or made invalid by all their weaknesses and infirmities.

Christ is a priest according to covenant, and in all his acts of mediation he has regard to that covenant; so long as that covenant abides in its strength, so long Christ's intercession is of worth. Hence, when God cast the old high priest out of doors, he renders this reason for his so doing: 'Because they continued not in my covenant;' that is, neither priests nor people. Therefore were they cast out of the priesthood, and the people pulled down as to a church state. He. vii. 6–9. Now, the covenant by which Christ acteth, as a priest, so far as we are concerned therein, he also himself acteth our part, being, indeed, the Head and Mediator of the body; wherefore, God doth not count that the covenant is broken, though we sin, if Christ Jesus our Lord is found to do by it what

by law is required of us. Therefore he saith, 'If his children break my law, and keep not my commandments, I will visit their sins with a rod,' &c. But their sins shall not shake my covenant with my Beloved, nor cause that I for ever should reject them. 'My covenant will I not break, nor alter the thing that is gone out of my lips. His seed will I make to endure for ever, his seed shall endure for ever.' Ps. lxxxix. 30–36. Hence, it is clear that the covenant stands good to us as long as Christ stands good to God, or before his face; for he is not only our Mediator by covenant, but he himself is our conditions to God-ward; therefore he is said to be 'a covenant of the people,' or that which the holy God, by law, required of us. Is. xlii. 6. Hence, again, he is said to be our justice or righteousness; to wit, which answereth to what is required of us by the law. He is made unto us of God so, and in our room and in our stead presenteth himself to God. So, then, if any ask me by what Christ's priesthood is continued, I answer, by covenant; for that the covenant by which he is made priest abideth of full force. If any ask whether the church is concerned in that covenant, I answer, yes; yet so as that all points and parts thereof, that concern life and death everlasting, is laid upon his shoulders, and he alone is the doer of it. He is the Lord our righteousness, and he is the Saviour of the body, so that *my sins* break not the covenant; but *them** notwithstanding, God's covenant stands fast with him, with him for evermore. And good reason, if no fault can be found with Christ, who is the person that did strike hands with his Father upon our account and for us; to wit, to do what was meet should be found upon us when we came to appear before God by him.

And that God himself doth so understand this matter is evident; because he also, by his own act, giveth and imputeth to us that good that we never did, that righteousness which we never wrought out; yea, and for the sake of that transmitteth our sins unto Christ, as to one that had not only well satisfied for them, but could carry them so far, both from us and from God, that they should never again come to be charged on the committers, to death and damnation. Ro. iv. 1–5. The Scriptures are so plentiful for this, that he must be a Turk, or a Jew, or an atheist that denies it. Besides, God's commanding that men should believe in his Son unto righteousness well enough proveth this thing, and the reason of this command doth prove it with an over and above; to wit, 'For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.' 2 Co. v. 19–21. Hence comes out that proclamation from God, at the rising again of Christ from the dead: 'Be it known unto you, therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.' Ac. xiii. 38, 39.

If this be so, as indeed it is, then here lieth a great deal of this conclusion, 'he ever liveth to make intercession,' and of the demonstration of the certain salvation of him that cometh to God by him, 'seeing he ever liveth to make intercession for them.' For if Christ Jesus is a priest by covenant, and so abides as the covenant abides, and if, since the covenant is everlasting, his priesthood is unchangeable, then the man that cometh to God by him must needs be certainly saved; for if the covenant, the covenant of salvation, is not broken, none can show a reason why he that comes to Christ should be damned, or why the priesthood of Jesus Christ should cease. Hence, after the apostle had spoken of the excellency of his person and priesthood, he then shows that the benefit of the covenant of God remaineth with us, namely, that grace should be communicated unto us for his priesthood's sake, and that our sins and iniquities God would remember no more. He. viii. 10–12; x. 16–22. Now, as I also have already hinted, if this covenant, of which the Lord Jesus is Mediator and High Priest, has in the bowels of it, not only grace and remission of sins, but a promise that we shall be partakers thereof, through the blood of his priesthood, for so it comes to us; then, why should not we have boldness, not only to come to God by him, but to enter also 'into the holiest by the blood of Jesus, by that new and living way,' &c.

Second, But, further, this priesthood, as to the unchangeableness of it, is confirmed unto him 'with an oath, by him that said unto him, the Lord sware, and will not repent, Thou *art* a priest for ever.' This oath seems to me to be for the confirmation of the covenant, as it is worded before by Paul to the Galatians, Ga. iii. 15–17, when he speaks of it with respect to that establishment that it also had on Christ's part by the sacrifice which he offered to God for us; yea, he then speaks of the mutual confirmation of it both by the Father and the Son. Now, I say, since, by this covenant he stands and abides a Priest, and since 'the Lord sware, and will not repent, saying, Thou *art* a priest for ever,' we are still further confirmed in the certain salvation of him that cometh to God by Christ.

The Lord, by swearing, confirmeth to Christ, and so to us in him, the immutability of his counsel, He. vi. 16–18, and that he is utterly unchangeable in his resolutions 'to save them to the uttermost that come to God by Christ.' And this also shows that this covenant, and so the promise of remission

* 'Them.' As Christ is the Saviour of both body and soul, notwithstanding the sins of the body, they break not the covenant; because it is God's covenant, and stands fast in Christ for evermore.—Ed.

of sins, is steadfast and unmovable. And it is worth your noting the manner and nature of this oath, 'The Lord sware, and will not repent.' It is as much as to say, What I have now sworn I bind me for ever to stand to, or, I determine never to revoke; and that is, 'That thou art a priest for ever.' Now, as was said before, since his priesthood stands by covenant, and this covenant of his priesthood is confirmed by this oath, it cannot be but that he that comes by him to God must be accepted of him; for should such a one be rejected, it must be either for the greatness of his sins, or for want of merit in the sacrifice he presented and urged, as to the merit of it, before the mercy-seat. But let the reason specified be what it will, the consequence falls harder upon the sacrifice of Christ than it can do anywhere else, and so also upon the covenant, and at last upon God himself, who has sworn, and will not repent, that he is a Priest for ever. I thus discourse, to show you what dangerous conclusions follow from a conceit that some that come to God by Christ shall not be saved, though 'he ever liveth to make intercession for them.' And this I have further to say, that the Lord's swearing, since the manner of the oath is such as it is, and that it also tended to establish to Christ his priesthood to be unchangeable, it declareth that, as to the excellency of his sacrifice, he is eternally satisfied in the goodness and merit of it; and that he will never deny him anything that he shall ask for at his hands for his sufferings' sake. For this oath doth not only show God's firm resolution to keep his part of the covenant, in giving to Christ that which was covenanted for by him, but it declareth that, in the judgment of God, Christ's blood is able to save any sinner, and that he will never put stop nor check to his intercession, how great soever the sinners be that at any time he shall intercede for; so that the demonstration is clearer and clearer, 'He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.'

Third, This unchangeableness of the priesthood of Christ dependeth also upon his own life: 'This *man*, because he continueth ever, hath an unchangeable priesthood.' He. vii. 24. Now although, perhaps, at first much may not appear in this text, yet the words that we are upon take their ground from them. 'This *man*, because he continueth ever, hath an unchangeable priesthood: wherefore he is able also'—that is, by his unchangeable priesthood—'to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.'

The life of Christ, then, is a ground of the lastingness of his priesthood, and so a ground of the salvation of them that come unto God by him: 'We shall be saved by his life.' Ro. v. 10. Wherefore, in another place, this his life is spoken of with great emphasis—the power of an endless life. 'He is made (a priest), not after the law of a carnal commandment, but after the power of an endless life.' He. vii. 16. An endless life is, then, a powerful thing; and indeed two things are very considerable in it—1. That it is above death, and so above him that hath the power of death, the devil. 2. In that it capacitates him to be the last in his own cause, and so to have the casting voice.

1. We will speak to the first, and for the better setting of it forth we will show what life it is of which the apostle here speaks; and then how, as to life, it comes to be so advantageous, both with respect to his office of priesthood and us.

What life is it that is thus the ground of his priesthood? It is a life taken, his own life rescued from the power of the grave; a life that we had forfeited, he being our surety; and a life that he recovered again, he being the Captain of our salvation: I lay down my life that I may take it again: 'this commandment have I received of my Father.' Jn. x. 18. It is a life, then, that was once laid down as the price of man's redemption, and a life won, gained, taken, or recovered again, as the token or true effect of the completing, by so dying, that redemption; wherefore it is said again, 'In that he died, he died unto sin once: but in that he liveth, he liveth unto God.' Ro. vi. 10. He liveth as having pleased God by dying for our sins, as having merited his life by dying for our sins. Now if this life of his is a life merited and won by virtue of the death that he died, as Ac. ii. 24 doth clearly manifest; and if this life is the ground of the unchangeableness of this part of his priesthood, as we see it is, then it follows that this second part of his priesthood, which is called here intercession, is grounded upon the demonstrations of the virtue of his sacrifice, which is his life taken to live again; so, then, he holds this part of his priesthood, not by virtue of a carnal commandment, but by the power of an endless life; but by the power of a life rescued from death, and eternally exalted above all that any ways would yet assault it; for 'Christ being raised from the dead, dieth no more; death hath no more dominion over him.' Ro. vi. 9. Hence Christ brings in his life, the life that he won to himself by his death, to comfort John withal when he fainted under the view of that overcoming glory that he saw upon Christ in his vision of him at Patmos: 'And he laid his right hand upon me,' said he, 'saying unto me, Fear not; I am the first and the last: I *am* he that liveth and was dead, and, behold, I am alive for evermore. Amen.' Re. i. 17, 18. Why should Christ bring in his life to comfort John, if it was not a life advantageous to him? But the advantageousness of it doth lie not merely in the being of life, but in that it was a life laid down for his sins, and

a life taken up again for his justification; a life lost to ransom him, and a life won to save him; as also the text affirmeth, saying, 'He is able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them.'

Again; it is yet more manifest that Christ receiving of his life again was the death and destruction of the enemy of his people; and to manifest that it was so, therefore he adds (after he had said, 'And, behold, I am alive for evermore. Amen'), 'And I have the keys of hell and of death.' I have the power over them; I have them under me; I tread them down by being a victor, a conqueror, and one that has got the dominion of life (for he now is the Prince of life), one that lives for evermore. Amen. Hence it is said again, He 'hath abolished death, and brought life and immortality to light through the gospel.' 2 Ti. i. 10. He hath abolished death by his death (by death he destroyed him that had the power of death, that is, the devil), and brought life (a very emphatical expression); and brought it from whence? From God, who raised him from the dead; and brought it to light, to our view and sight, by the word of the truth of the gospel.

So, then, the life that he now hath is a life once laid down as the price of our redemption; a life obtained and taken to him again as the effect of the merit that was in the laying down thereof; a life by the virtue of which death, and sin, and the curse is overcome; and so a life that is above them for ever. This is the life that he liveth—to wit, this meriting, purchasing, victorious life—and that he improveth while he ever so lives to make intercession for us.

This life, then, is a continual plea and argument with God for them that come to him by Christ, should he make no other intercession, but only show to God that he liveth; because his thus living saith, that he has satisfied for the sins of them that come unto God by him. It testifies, moreover, that those—to wit, death, the grave, and hell—are overcome by him for them; because indeed he liveth, and hath their keys. But now, add to life, to a life meritorious, intercession, or an urging of this meritorious life by way of prayer for his, and against all those that seek to destroy them, since they themselves also have been already overcome by his death, and what an encouraging consideration is here for all them that come to God by him, to hope for life eternal. But,

2. Let us speak a word to the second head—namely, for that his living for ever capacitates him to be the last in his own cause, and to have the casting voice, and that is an advantage next to what is chiefest.

His cause; what is his cause? but that the death that he died when he was in the world was and is of merit sufficient to secure all those from hell, or, as the text has it, to save them that come unto God by him, to save them to the uttermost. Now, if this cause be faulty, why doth he live? yea, he liveth by the power of God, by the power of God towards us; or with a respect to our welfare, for he liveth to make intercession, intercession against Satan our accuser, for us. 2 Co. xiii. 4. Besides, he liveth before God, and to God, and that after he had given his life a ransom for us. What can follow more clearly from this, but that amends were made by him for those souls for whose sins he suffered upon the tree? Wherefore, since his Father has given him his life and favour, and that after he died for our sins, it cannot be thought but that the life he now liveth, is a life that he received as the effect of the merit of his passion for us.

God is just, and yet Christ liveth, and yet Christ liveth in heaven! God is just, and yet Christ our passover liveth there, do what our foes can to the contrary!

And this note, by the way, that though the design of Satan against us, in his labouring continually to accuse us to God, and to prevail against our salvation, seems to terminate here, yet indeed it is also laid against the very life of Christ, and that his priesthood might be utterly overthrown; and, in conclusion, that God also might be found unjust in receiving of such whose sins have not been satisfied for, and so whose souls are yet under the power of the devil. For he that objects against him for whom Christ intercedes, objects against Christ and his merits; and he that objects against Christ's intercession, objects against God, who has made him a priest for ever. Behold you, therefore, how the cause of God, of Christ, and of the souls that come to God by him are interwoven; they are all wrapt up in one bottom. Mischief one, and you mischief all; overthrow that soul, and you overthrow his intercessor; and overthrow him, and you overthrow even him that made him a priest for ever. For the text is without restriction: 'He is able to save to the uttermost them that come unto God by him.' He saith not, now and then one, or sinners of an inferior rank in sin, but them that come to God by him, how great soever their transgressions are, as is clear in that it addeth this clause, 'to the uttermost.' 'He is able to save them to the uttermost.' But if he were not, why did the King send, yea, come and loose him, and let him go free; yea, admit him into his presence; yea, make him Lord over all his people, and deliver all things into his hand?

But he liveth, he ever liveth, and is admitted to make intercession, yea, is ordained of God so to do; therefore he is 'able to save to the uttermost them that come unto God by him.' This, therefore, that he liveth, seeing he liveth to God and

his judgment, and in justice is made so to do, it is chiefly with reference to his life as Mediator for their sakes for whom he makes intercession. He liveth to make intercession. And in that it is said he liveth ever, what is it but that he must live, and outlive all his enemies; for he must live, yea, reign, till all his enemies are put under his feet. 1 Co. xv. 25. Yea, his very intercessions must live till they are all dead and gone. For the devil and sin must not live for ever, not for ever to accuse. Time is coming when due course of law will have an end, and all cavillers will be cast over the bar. But then and after that, Christ our high priest shall live, and so shall his intercessions; yea, and also all them for whom he makes intercession, seeing they come unto God by him.

Now if he lives, and outlives all, and if his intercession has the casting voice, since also he pleadeth in his prayers a sufficient merit before a just God, against a lying, malicious, clamorous, and envious adversary, he must needs carry the cause, the cause for himself and his people, to the glory of God and their salvation. So, then, his life and intercession must prevail, there can be no withstanding of it. Is not this, then, a demonstration clear as the sun, that they that come to God by him shall be saved, seeing he ever liveth to make intercession for them?

Fourth, The duration of Christ's intercession, as it is grounded upon a covenant betwixt God and him, upon an oath also, and upon his life, so it is grounded upon the validity of his merits. This has been promiscuously touched before, but since it is an essential to the lastingness of his intercession, it will be to the purpose to lay it down by itself.

Intercession, then, I mean Christ's intercession, is, that those for whom he died with full intention to save them, might be brought into that inheritance which he hath purchased for them. Now, then, his intercession must, as to length and breadth, reach no further than his merits, for he may not pray for those for whom he died not. Indeed, if we take in the utmost extent of his death, then we must beware, for his death is sufficient to save the whole world. But his intercessions are kept within a narrower compass. The altar of burnt-offerings was a great deal bigger than the altar of incense, which was a figure of Christ's intercession. Ex. xxvii. 1; xxx. 1. Re. viii. 3. But this, I say, his intercession is for those for whom he died with full intention to save them; wherefore it must be grounded upon the validity of his sufferings. And, indeed, his intercession is nothing else, that I know of, but a presenting of what he did in the world for us unto God, and pressing the value of it for our salvation. The blood of sprinkling is that which speaketh meritoriously, He. xii. 24; it is by the value of that that God measureth out and giveth unto us grace and life eternal; wherefore Christ's intercessions also must be ordered and governed by merit: 'By his own blood he entered into the holy place, having (before by it) obtained eternal redemption for us,' for our souls. He. ix. 12.

Now, if by blood he entered in thither, by blood he must also make intercession there. His blood made way for his entrance thither, his blood must make way for our entrance thither. Though here, again, we must beware; for his blood did make way for him as Priest to intercede; his blood makes way for us, as for those redeemed by it, that we might be saved. This, then, shows sufficiently the worth of the blood of Christ, even his ever living to make intercession for us; for the merit of his blood lasts all the while that he doth, and for all them for whom he ever liveth to make intercession. Oh, precious blood! oh, lasting merit!

Blood must be pleaded in Christ's intercession, because of justice, and to stop the mouth of the enemy, and also to encourage us to come to God by him. Justice, since that is of the essence of God, must concur in the salvation of the sinner; but how can that be, since it is said at first, 'In the day thou eatest thereof, thou shalt surely die,' unless a plenary* satisfaction be made for sin to the pleasing of the mighty God. The enemy also would else never let go his objecting against our salvation. But now God has declared that our salvation is grounded on justice, because merited by blood. And though God needed not to have given his Son to die for us that he might save us, and stop the mouth of the devil in so doing, yet this way of salvation has done both, and so it is declared, we are 'justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past - to declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.' Ro. iii. 24, 25. So, then, here is also a ground of intercession, even the blood shed for us before.

And that you may see it yet more for your comfort, God did, at Christ's resurrection, to show what a price he set upon his blood, bid him ask of him the heathen, and he would give him the uttermost parts of the earth for his possession. Ps. ii. 8. His blood, then, has value enough in it to ground intercession upon; yea, there is more worth in it than Christ will plead or improve for men by way of intercession. I do not at all doubt but that there is virtue enough in the blood of Christ, would God Almighty so apply it, to save the souls of the whole world. But it is the blood of Christ, his own blood; and he may do what he will with his own. It is also the blood of God, and he also

* 'Plenary;' full, perfect, or complete.—Ed.

may restrain its merits, or apply it as he sees good. But the coming soul, he shall find and feel the virtue thereof, even the soul that comes to God by Christ; for he is the man concerned in its worth, and he ever liveth to make intercession for him. Now, seeing the intercession of Christ is grounded upon a covenant, an oath, a life, and also upon the validity of his merits, it must of necessity be prevalent, and so drive down all opposition before it. This, therefore, is the last part of the text, and that which demonstrateth that he that comes to God by Christ shall be saved, seeing 'he ever liveth to make intercession for him.'

I have now done what I intend upon this subject when I have drawn a few inferences from this also.

[*Inferences from the certainty of benefit from Christ's Intercession.*]

First, then, hence I infer that *the souls saved by Christ are in themselves in a most deplorable condition.* Oh, what ado, as I may say, is here before one sinner can be eternally saved! Christ must die; but that is not all; the Spirit of grace must be given to us; but that is not all;—but Christ must also ever live to make intercession for us. And as he doth this for all, so he doth it for each one. He interceded for me, before I was born, that I might in time, at the set time, come into being. After that, he also made intercession for me, that I might be kept from hell in the time of my unregenerate state, until the time of my call and conversion. Yet again, he then intercedes that the work now begun in my soul may be perfected, not only to the day of my dissolution, but unto the day of Christ; that is, until he comes to judgment. Ph. i. 6. So that, as he began to save me before I had being, so he will go on to save me when I am dead and gone, and will never leave off to save me until he has set me before his face for ever.

But, I say, what a deplorable condition has our sin put us into, that there must be all this ado to save us. Oh, how hardly is sin got out of the soul when once it is in! Blood takes away the guilt; inherent grace weakens the filth; but the *grave* is the place, at the mouth of which, sin, as to the being of sin, and the saved, must have a perfect and final parting. Is. xxviii. 10. Not that the grave of itself is of a sin-purging quality, but God will follow Satan home to his own door; for the grave is the door or gate of hell, and will there, where the devil thought to have swallowed us up, even there by the power of his mercy make us, at our coming thence, shine like the sun, and look like angels. Christ, all this while, ever liveth to make intercession for us.

Second, Hence, also, I infer that *as Satan thought he struck home at first, when he polluted our nature, and brought our souls to death, so he is marvellous loath to lose us, and to suffer his lawful captives now to escape his hands.* He is full of fire against us, full of the fire of malice, as is manifest—

1. Not only by his first attempt upon our first parents, but behold, when the Deliverer came into the world, how he roared. He sought his death while he was an infant; he hated him in his cradle; he persecuted him while he was but a bud and blossom. Mat. ii. When he was come to riper years, and began to manifest his glory, yet, lest the world should be taken with him, how politicly did this old serpent, called the Devil and Satan, work? He possessed people that he had a devil, and was mad, and a deceiver; that he wrought his miracles by magic art and by the devil; that the prophets spake nothing of him, and that he sought to overthrow the government which was God's ordinance. And, not being contented with all this, he pursued him to the death, and could never rest until he had spilt his blood upon the ground like water. Yea, so insatiable was his malice, that he set the soldiers to forge lies about him to the denial of his resurrection, and so managed that matter that what they said has become a stumblingblock to the Jews to this very day. Jn. x. 20; vii. 12. Mat. ix. 34. Jn. vii. 52. Lu. xxiii. 2. Mat. xxviii. 11—15.

2. When he was ascended to God, and so was out of his reach, yet how busily went he about to make war with his people. Re. xii. Yea, what horrors and terrors, what troubles and temptations, has God's church met with from that day till now! Nor is he content with persecutions and general troubles; but oh! how doth he haunt the spirits of the Christians with blasphemies and troubles, with darkness and frightful fears; sometimes to their distraction, and often to the filling the church with outcries.

3. Yet his malice is in the pursuit, and now his boldness will try what it can do with God, either to tempt him to reject his Son's mediation, or to reject them that come to God by him for mercy. And this is one cause among many why 'he ever liveth to make intercession for them that come to God by him.'

4. And if he cannot overthrow, if he knows he cannot overthrow them, yet he cannot forbear but vex and perplex them, even as he did their Lord, from the day of their conversion to the day of their ascension to glory.

Third, Hence I infer that *the love of Christ to his, is an unwearied love, and it must needs be so; an undaunted love, and it must needs be so.* Who but Jesus Christ would have undertaken such a task as the salvation of the sinner is, if Jesus Christ had passed us by? It is true which is written of him, 'He shall not fail, nor be discouraged, till he have set judgment in the earth,' &c. If he had not set his 'face like a flint,' the greatness of this work would surely have daunted his mind. Is. xlii. 4; l. 6. 7.

For do but consider what sin is from which they must be saved; do but consider what the devil and the curse is from which they must be saved; and it will easily be concluded by you that it is he that full rightly deserveth to have his name called Wonderful, and his love such as verily passeth knowledge.

Consider, again, by what means these souls are saved, even with the loss of his life, and, together with it, the loss of the light of his Father's face. I pass by here and forbear to speak of the matchless contradiction of sinners which he endured against himself, which could not but be a great grief, or, as himself doth word it, a breaking of heart unto him; but all this did not, could not, hinder.

Join to all this, his everlasting intercession for us, and the effectual management thereof with God for us; and, withal, the infinite number of times that we by sin provoke him to spue us out of his mouth, instead of interceding for us, and the many times also that his intercession is repeated by the repeating of our faults, and this love still passes knowledge, and is by us to be wondered at. What did, or what doth, the Lord Jesus see in us to be at all this care, and pains, and cost to save us? What will he get of us by the bargain but a small pittance of thanks and love? for so it is, and ever will be, when compared with his matchless and unspeakable love and kindness towards us.

Oh, how unworthy are we of this love! How little do we think of it! But, most of all, the angels may be astonished to see how little we are affected with that of which we pretend to know. But neither can this prevail with him to put us out of the scroll in which all the names of them are written for whom he doth make intercession to God. Let us cry, Grace, grace unto it.

Fourth, Hence again I infer that *they shall be saved that come to God by Christ, when the devil and sin have done what they can to hinder it.* This is clear, for that the strife is now, who shall be lord of all, whether Satan, the prince of this world, or Christ Jesus, the Son of God; or which can lay the best claim to God's elect, he that produceth their sins against them, or he that laid down his heart's blood a price of redemption for them. Who, then, shall condemn when Christ has died, and doth also make intercession? Stand still, angels, and behold how the Father divideth his Son 'a portion with the great;' and how he divideth 'the spoil with the strong: because he hath poured out his soul unto death, and was numbered with the transgressors, and bare the sin of many, and made intercession for the transgressors.' Is. liii. 12. The grace of God and blood of Christ will, before the end of the world, make brave work among the sons of men! They shall come to a wonderment to God by Christ, and be saved by a wonderment for Christ's sake—'Behold these shall come from far: and lo, these from the north and from the west, and these from the land of Sinim.' Is. xlix. 12.

Behold, these, and these, and these shall come, and lo, these, and these, and these from the land of Sinim! This is to denote the abundance that shall come in to God by Christ towards the latter end of the world—namely, when Antichrist is gone to bed in the sides of the pit's mouth; then shall nations come in and be saved, and shall walk in the light of the Lord.* But, I say, what encouragement would there be for sinners thus to do if that the Lord Jesus by his intercession were not able to save 'even to the uttermost' them that come unto God by him.

Fifth, Hence again I infer that *here is ground for confidence to them that come to God by Christ.* Confidence to the end becomes us who have such a High Priest, such an Intercessor as Jesus Christ; who would dishonour such a Jesus by doubting that, that all the devils in hell cannot discourage by all their wiles? He is a tried stone, he is a sure foundation; a man may confidently venture his soul in his hand, and not fear but he will bring him safe home. Ability, love to the person, and faithfulness to trust committed to him, will do all; and all these are with infinite fulness in him. He has been a Saviour these four thousand years already—two thousand before the law, two thousand in the time of the law—besides the sixteen hundred years he has in his flesh continued to make intercession for them that come unto God by him. Yet the day is to come, yea, will never come, that he can be charged with any fault, or neglect of the salvation of any of them that at any time have come unto God by him. What ground, then, is here for confidence that Christ will make a good end with me, since I come unto God by him, and since he ever liveth to make intercession for me. Let me, then, honour him, I say, by setting on his head the crown of his undertakings for me, by the believing that he is able to save me 'even to the uttermost, seeing he ever liveth to make intercession for me.'

Sixth, Hence also I infer that *Christ ought to bear and wear the glory of our salvation for ever.* He has done it, he has wrought it out. 'Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.' Do not sacri-

* Bunyan saw that time very far off, which much more nearly approaches us: when Antichrist will find a grave in the side of the pit's mouth; when no national barriers, either Pagan, Popish, or Protestant, shall exist to prevent the glorious spread of pure and vital Christianity. And, however abundant that harvest of souls shall be, there will prove a superabundance of grace in Christ to supply all their wants. He was, is now, and ever will be, 'a complete Saviour.'—Ed.

fice to your own inventions, do not give glory to the work of your own hands. Your reformations, your works, your good deeds, and all the glory of your doing, cast them at the feet of this High Priest, and confess that glory belongs unto him—'Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.' Re. v. 12. 'And they shall hang upon him all the glory of his Father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.' Is. xxii. 24. Oh! the work of our redemption by Christ is such as wanteth not provocation to us to bless, and praise, and glorify Jesus Christ. Saints, set to the work and glorify him in your body and in your souls; him who has bought us with a price, and glorify God and the Father by him. 1 Co. vi. 20.

THE USE.

I come now to make some use of this discourse; and,

USE FIRST, Let me exhort you to the study of this, as of other the truths of our Lord Jesus Christ. The priestly office of Christ is the first and great thing that is presented to us in the gospel—namely, how that he died for our sins, and gave himself to the cross, that the blessing of Abraham might come upon us through him. 1 Co. xv. 1–6. Ga. iii. 13–16. But now because this priestly office of his is divided into two parts, and because one of them—to wit, this of his intercession—is to be accomplished for us within the veil, therefore, as we say among men, out of sight out of mind, he is too much as to this forgotten by us. We satisfy ourselves with the slaying of the sacrifice; we look not enough after our Aaron as he goes into the holiest, there to sprinkle the mercy-seat with blood upon our account. God forbid that the least syllable of what I say should be intended by me, or construed by others, as if I sought to diminish the price paid by Christ for our redemption in this world. But since his dying is his laying down his price, and his intercession the urging and managing the worthiness of it in the presence of God against Satan, there is glory to be found therein, and we should look after him into the holy place. The second part of the work of the high priests under the law, had great glory and sanctity put upon it; forasmuch as the holy garments were provided for him to officiate in within the veil, also it was there that the altar stood on which he offered incense; also there was the mercy-seat and the cherubims of glory, which were figures of the angels, that love to be continually looking and prying into the management of this second part of the priesthood of Christ in the presence of God; for although themselves are not the persons so immediately concerned therein as we, yet the management of it, I say, is with so much grace, and glory, and wisdom, and effectualness, that it is a heaven to the angels to see it. Oh! to enjoy the odorous scent, and sweet memorial, the heart-refreshing perfumes, that ascend continually from the mercy-seat to the 'above' where God is; and also to behold how effectual it is to the end for which it is designed, is glorious; and he that is not somewhat let into this by the grace of God, there is a great thing lacking to his faith, and he misseth of many a sweet bit that he might otherwise enjoy. Wherefore, I say, be exhorted to the study of this part of Christ's work in the managing of our salvation for us. And the ceremonies of the law may be a great help to you as to this, for though they be out of use now as to practice, yet the signification of them is rich, and that from which many gospellers* have got much. Wherefore I advise that you read the five books of Moses often; yea, read, and read again, and do not despair of help to understand something of the will and mind of God therein, though you think they are fast locked up from you. Neither trouble your heads though you have not commentaries and expositions; pray and read, and read and pray; for a little from God is better than a great deal from men. Also, what is from men is uncertain, and is often lost and tumbled over and over by men; but what is from God is fixed as a nail in a sure place. I know there are [peculiar] times of temptation, but I speak now as to the common course of Christianity. There is nothing that so abides with us as what we receive from God; and the reason why Christians at this day are at such a loss as to some things is, because they are content with what comes from men's mouths, without searching and kneeling before God, to know of him the truth of things. Things that we receive at God's hand come to us as things from the *minting house*, though old in themselves, yet new to us. Old truths are always new to us if they come to us with the smell of heaven upon them. I speak not this because I would have people despise their ministers, but to show that there is nowadays so much idleness among professors as hinders them from a diligent search after things, and makes them take up short of that that is sealed by the Spirit of testimony to the conscience. Witness the great decays at this day amongst us, and that strange revolting from truth once professed by us.

USE SECOND, As I would press you to an earnest study and search after this great truth, so

* 'Gospellers,' a nickname given to the Reformers, when first a holy band determined, at the imminent risk of life, to read the New Testament or Gospels in English. It was like the term Methodist, a few years ago. The gospel has now so much spread, that these terms of reproach are only used by fanatics.—ED.

I would press you to a diligent improvement of it to yourselves and to others. To know truth for knowledge' sake is short of a gracious disposition of soul; and to communicate truth out of a desire of praise and vain-glory for so doing is also a swerving from godly simplicity; but to improve what I know for the good of myself and others is true Christianity indeed. Now truths received may be improved with respect to myself and others, and that several ways—

1. To myself, when I search after the power that belongs to those notions that I have received of truth. There belongs to every true notion of truth a power; the notion is the shell—the power is the kernel and life. Without this last, truth doth me no good, nor those to whom I communicate it. Hence Paul said to the Corinthians, 'When I come to you again, I will know not the speech of them that are puffed up, but the power. For the kingdom of God *is* not in word, but in power.' 1 Co. iv. 19, 20. Search, then, after the power of what thou knowest, for it is the power that will do thee good. Now this will not be got but by earnest prayer, and much attending upon God; also there must not be admitted by thee that thy heart be stuffed with cumbering cares of this world, for they are of a choking nature.

Take heed of slighting that little that thou hast; a good improvement of little is the way to make that little thrive, and the way to obtain additions thereto: 'He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.' Lu. xvi. 10.

2. Improve them to others, and that, (1.) By labouring to instil them upon their hearts by good and wholesome words, presenting all to them with the authority of the Scriptures. (2.) Labour to enforce those instillings on them by showing them by thy life the peace, the glorious effects that they have upon thy soul.

Lastly, Let this doctrine give thee boldness to come to God. Shall Jesus Christ be interceding in heaven? Oh, then, be thou a praying man on earth; yea, take courage to pray. Think thus with thyself—I go to God, to God, before whose throne the Lord Jesus is ready to hand my petitions to him; yea, 'he ever lives to make intercession for me.' This is a great encouragement to come to God by prayers and supplications for ourselves, and by intercessions for our families, our neighbours, and enemies. Farewell.

COME AND WELCOME TO JESUS CHRIST;

OR,

A PLAIN AND PROFITABLE DISCOURSE ON JOHN VI. 37:

SHOWING THE CAUSE, TRUTH, AND MANNER OF THE COMING OF A SINNER TO JESUS CHRIST; WITH HIS HAPPY RECEPTION AND BLESSED ENTERTAINMENT.

WRITTEN BY JOHN BUNYAN, AUTHOR OF 'THE PILGRIM'S PROGRESS.'

'*And they shall come which were ready to perish.*'—Isa. xxvii. 13.

London, 1681.

ADVERTISEMENT BY THE EDITOR.

'COME and welcome to Jesus Christ,' is a subject peculiarly fitted to the deep and searching experience of John Bunyan. He knew all the wiles of sin and Satan, in placing stumblingblocks in the way of a sincere penitent; all the human craft employed in keeping the soul from a simple and entire reliance upon Christ for salvation. This little work soon became most deservedly popular, passing through four large editions during the last seven years of the author's life. It is an enlightened display of the dealings of the Father in giving sinners to Christ; the Son in saving them by his atonement, mediation, and intercession; and the Holy Spirit in sanctifying and fitting them for glory. Here is no Calvinism, Lutheranism, or Arminianism; no Episcopacy, Presbytery, or Independency; nothing but Christism and Bibleism. The gracious invitation is addressed to all who feel their misery, Come unto me, and I will make you happy and blessed. All who feel the leprosy of sin are invited to this spiritual Physician, and he only can and will heal them. All who suffer under the slavery of sin and Satan, Christ alone can make you free. Come to him, and you shall be free indeed. The analysis of Bunyan's treatise shows that ALL mankind are born in sin. ALL sinners are invited to Christ. None will come but such as feel the plague, and see the leprosy of sin. Those who come are drawn in a variety of ways—some terrified with the horrors of hell, others allured by the gracious voice of the Saviour, and the prospects of heavenly felicity. ALL who sincerely come, attain the same end, a sincere and total reliance upon the Saviour as the only refuge from the roaring lion.

Every other way to life is guarded by the flaming swords of the cherubim. Christ opens his golden arms wider than all our miseries. But he suffers no rival on his throne, no partnership with Moses or John Baptist. The personification of 'shall come,' and of 'ignorance,' is strikingly illustrative; as is 'sin, the winding-sheet of the soul;' 'unbelief, the white devil;' the sinner being a counsellor for Satan; and the two ways of taking our own likeness. His appeal to persecutors on p. 277, is most forcible. But I must not detain the reader longer from the pleasure and profit he will receive from an attentive perusal of these pages.

HACKNEY, 1850. GEORGE OFFOR.

COME AND WELCOME TO JESUS CHRIST.

'ALL THAT THE FATHER GIVETH ME SHALL COME TO ME; AND HIM THAT COMETH TO ME I WILL IN NO WISE CAST OUT.'—JOHN vi. 37.

A LITTLE before, in this chapter, you may read that the Lord Jesus walked on the sea to go to Capernaum, having sent his disciples before in a ship, but the wind was contrary; by which means the ship was hindered in her passage. Now, about the fourth watch of the night, Jesus came walking upon the sea, and overtook them; at the sight of whom they were afraid.

Note, When providences are black and terrible to God's people, the Lord Jesus shows himself to them in wonderful manner; the which sometimes they

[illegible]

Luke XV [illegible]

[illegible]

can as little bear, as they can the things that were before terrible to them. They were afraid of the wind and the water; they were also afraid of their Lord and Saviour, when he appeared to them in that state.

But he said, 'Be not afraid, it is I.'

Note, That the end of the appearing of the Lord Jesus unto his people, though the manner of his appearing be never so terrible, is to allay their fears and perplexities.

Then they received him into the ship, and immediately the ship was at land whither it went.

Note, When Christ is absent from his people, they go on but slowly, and with great difficulty; but when he joineth himself unto them, oh! how fast they steer their course! how soon are they at their journey's end!*

The people now among whom he last preached, when they saw that both Jesus was gone and his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him, they wonderingly asked him, 'Rabbi, when camest thou hither?' But the Lord Jesus, slighting their compliment, answered, 'Verily, verily, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.'

Note, A people may follow Christ far for base ends, as these went after him beyond sea for loaves. A man's belly will carry him a great way in religion; yea, a man's belly will make him venture far for Christ.

Note again, They are not feigning compliments, but gracious intentions, that crown the work in the eye of Christ; or thus, it is not the toil and business of professors,† but their love to him, that makes him approve of them.

Note again, When men shall look for friendly entertainment at Christ's hand, if their hearts be rotten, even then will they meet with a check and rebuke. 'Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.'

Yet observe again, He doth not refuse to give, even to these, good counsel: he bids them labour for the meat that endureth to eternal life. Oh! how willingly would Jesus Christ have even those professors that come to him with pretences only, come to him sincerely, that they may be saved.

The text, you will find, is, after much more discourse with and about this people, and it is uttered by the Lord Jesus as the conclusion of the whole, and intimateth that, since they were professors in pretence only, and therefore such as his soul could not delight in, as such, that he would content himself with a remnant that his Father had bestowed upon him. As who should say, I am not like to be honoured in your salvation; but the Father hath bestowed upon me a people, and they shall come to me in truth, and in them will I be satisfied. The text, therefore, may be called *Christ's repose;* in the fulfilling whereof he resteth himself content, after much labour and many sermons spent, as it were, in vain. As he saith by the prophet, 'I have laboured in vain, I have spent my strength for nought, and in vain.' Is. xlix. 4.

But as there he saith, 'My judgment *is* with the LORD, and my work with my God;' so in the text he saith, 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.' By these words, therefore, the Lord Jesus comforteth himself under the consideration of the dissimulation of some of his followers. He also thus betook himself to rest under the consideration of the little effect that his ministry had in Capernaum, Chorazin, and Bethsaida: 'I thank thee, O Father,' said he, 'Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight.' Mat. xi. 25. Lu. x. 21.

The text, in the general, standeth of TWO PARTS, and hath special respect to the Father and the Son; as also to their joint management of the salvation of the people: 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.' *The first part of the text,* as is evident, respecteth the Father and his gift; *the other part* the Son and his reception of that gift.

FIRST, For the gift of the Father there is this to be considered, to wit, the gift itself; and that is the gift of certain persons to the Son. The Father giveth, and that gift shall come: 'And him that cometh.' The gift, then, is of persons; the Father giveth persons to Jesus Christ.

SECOND, Next you have the Son's reception of this gift, and that showeth itself in these particulars:—1. In his hearty acknowledgement of it to be *a gift:* 'The Father giveth me.' 2. In his taking notice, after a solemn manner, of *all* and every part of the *gift:* 'All that the Father giveth me.' 3. In his resolution to bring them to himself: 'All that the Father giveth me shall come to me.' 4. And in his determining that not anything shall make him dislike them in their coming: 'And him that cometh to me I will in no wise cast out.'

These things might be spoken to at large, as they are in this method presented to view: but I shall choose to speak to the words, FIRST, BY WAY OF EXPLICATION. SECOND, BY WAY OF OBSERVATION.

* 'My grace is sufficient for thee;' and the language of the church, conscious of its own weakness and the Lord's all-sufficiency, is, 'Draw me, we will run after thee.' Ca. i. 4.—*Mason.*

† No outward profession is accepted, except it springs from inward love to Christ.—ED.

[FIRST, THE TEXT TREATED BY WAY OF EXPLICATION.]

[THE EXTENT OF THE GIFT.]

'ALL that the Father giveth me.' This word *all*, is often used in Scripture, and is to be taken more largely, or more strictly, even as the truth or argument, for the sake of which it is made use of, will bear. Wherefore, that we may the better understand the mind of Christ in the use of it here, we must consider, that it is limited and restrained only to those that shall be saved, to wit, to those that shall come to Christ; even to those whom he will 'in no wise cast out.' Thus, also, the words *all Israel*, is sometimes to be taken, although sometimes it is taken for the whole family of Jacob. 'And so all Israel shall be saved.' Ro. xi. 26. By all Israel here, he intendeth not all of Israel, in the largest sense; 'for they are not all Israel which are of Israel;' 'neither because they are of the seed of Abraham, *are they* all children; but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these *are* not the children of God; but the children of the promise are counted for the seed.' Ro. ix. 6–8.

This word ALL, therefore, must be limited and enlarged, as the truth and argument, for the sake of which it is used, will bear; else we shall abuse Scripture, and readers, and ourselves, and all. 'And I, if I be lifted up from the earth,' said Christ, 'will draw ALL *men* unto me.' Jn. xii. 32. Can any man imagine, that by ALL, in this place, he should mean all and every individual man in the world, and not rather that all that is consonant to the scope of the place? And if, by being 'lifted up from the earth,' he means, as he should seem, his being taken up into heaven; and if, by 'drawing ALL men after him,' he meant a drawing them unto that place of glory; then must he mean by ALL men, those, and only those, that shall in truth be eternally saved from the wrath to come. 'For God hath concluded them all in unbelief, that he might have mercy upon all.' Ro. xi. 32. Here again you have all and all, two alls; but yet a greater disparity between the all made mention of in the first place, and that all made mention of the second. Those intended in this text are the Jews, even all of them, by the first all that you find in the words. The second all doth also intend the same people; but yet only so many of them as God will have mercy upon. 'He hath concluded them all in unbelief, that he might have mercy upon all.' The all also in the text, is likewise to be limited and restrained to the saved, and to them only. But again;—

The word 'giveth,' or 'hath given,' must be restrained, after the same manner, to the same limited number. 'All that the Father giveth me.' Not all that are given, if you take the gift of the Father to the Son in the largest sense; for in that sense there are many given to him that shall never come unto him; yea, many are given unto him that he will 'cast out.' I shall, therefore, first show you the truth of this; and then in what sense the gift in the text must be taken

First, [ALL *cannot be intended in its largest sense.*] That ALL that are given to Christ, if you take the gift of the Father to him in the largest sense, cannot be intended in the text, is evident—

1. Because, then, all the men, yea, all the things in the world, must be saved. 'All things,' saith he, 'are delivered unto me of my Father.' Mat. xi. 27. This, I think, no rational man in the world will conclude. Therefore, the gift intended in the text must be restrained to some, to a gift that is given by way of speciality by the Father to the Son.

2. It must not be taken for ALL, that in any sense are given by the Father to him, because the Father hath given some, yea, many to him, to be dashed in pieces by him. 'Ask of me,' said the Father to him, 'and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.' But what must be done with them? must he save them all? No. 'Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.' Ps. ii. This method he useth not with them that he saveth by his grace, but with those that himself and saints shall rule over in justice and severity. Re. ii. 26, 27. Yet, as you see, 'they are given to him.' Therefore, the gift intended in the text must be restrained to some, to a gift that is given by way of speciality by the Father to the Son.

In Ps. xviii. he saith plainly, that some are given to him that he might destroy them. 'Thou hast given me the necks of mine enemies; that I might destroy them that hate me.' ver. 40. These, therefore, cannot be of the number of those that are said to be given in the text; for those, even ALL of them, shall come to him, 'and he will in no wise cast them out.'

3. Some are given to Christ, that he by them might bring about some of his high and deep designs in the world. Thus Judas was given to Christ, to wit, that by him, even as was determined before, he might bring about his death, and so the salvation of his elect by his blood. Yea, and Judas must so manage this business, as that he must lose himself for ever in bringing it to pass. Therefore the Lord Jesus, even in his losing of Judas, applies himself to the judgment of his Father, if he had not in that thing done that which was right, even in suffering of Judas so to bring about his Master's death, as that he might, by so doing, bring about his own eternal damnation also.

'Those,' said he, 'that thou gavest me, I have kept, and none of them is lost, but the son of per-

dition; that the Scripture might be fulfilled.' Jn. xvii. 12. Let us, then, grant that Judas was given to Christ, but not as others are given to him, not as those made mention of in the text; for then he should have failed to have been so received by Christ, and kept to eternal life. Indeed, he was given to Christ; but he was given to him to lose him, in the way that I have mentioned before; he was given to Christ, that he by him might bring about his own death, as was before determined; and that in the overthrow of him that did it. Yea, he must bring about his own death, as was before determined, and that in the overthrow of him that did it. Yea, he must bring about his dying for us in the loss of the instrument that betrayed him, that he might even fulfil the Scripture in his destruction, as well as in the salvation of the rest. 'And none of them is lost, but the son of perdition; that the Scripture might be fulfilled.'

[*Second, Those intended as the gift.*]—The gift, therefore, in the text, must not be taken in the largest sense, but even as the words will bear, to wit, for such a gift as he accepteth, and promiseth to be an effectual means of eternal salvation to. 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.' Mark! they shall come that are in special given to me; and they shall by no means be rejected. For this is the substance of the text.

Those, therefore, intended as the gift in the text, are those that are given by covenant to the Son; those that in other places are called 'the elect,' 'the chosen,' 'the sheep,' and 'the children of the promise,' &c.

These be they that the Father hath given to Christ to keep them; those that Christ hath promised eternal life unto; those to whom he hath given his word, and that he will have with him in his kingdom to behold his glory.

'This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.' Jn. vi. 39. 'And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.' Jn. x. 28. 'As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Thine they were, and thou gavest them me, and they have kept thy word; I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.' 'Keep through thine own name those whom thou hast given me, that they may be one, as we *are*.' 'Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.' Jn. xvii. 1, 6, 9, 10, 24.

All these sentences are of the same import with the text; and the alls and manies, those, they, &c., in these several sayings of Christ, are the same with all the given in the text. 'All that the Father giveth.'

So that, as I said before, the word ALL, as also other words, must not be taken in such sort as our foolish fancies or groundless opinions will prompt us to, but do admit of an enlargement or a restriction, according to the true meaning and intent of the text. We must therefore diligently consult the meaning of the text, by comparing it with other the sayings of God; so shall we be better able to find out the mind of the Lord, in the word which he has given us to know it by.

[THE PERSON GIVING, THE FATHER.]

'All that the Father giveth.' By this word 'Father,' Christ describeth the person giving; by which we may learn several useful things.

First, That the Lord God, and Father of our Lord Jesus Christ, is concerned with the Son in the salvation of his people. True, his acts, as to our salvation, are diverse from those of the Son; he was not capable of doing that, or those things for us, as did the Son; he died not, he spilt not blood for our redemption, as the Son; but yet he hath a hand, a great hand, in our salvation too. As Christ saith, 'The Father himself loveth you,' and his love is manifest in choosing of us, in giving of us to his Son; yea, and in giving his Son also to be a ransom for us. Hence he is called, 'The Father of mercies, and the God of all comfort.' For here even the Father hath himself found out, and made way for his grace to come to us through the sides and the heart-blood of his well-beloved Son. Col. i. 12–14. The Father, therefore, is to be remembered and adored, as one having a chief hand in the salvation of sinners. We ought to give 'thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.' Col. i. 12. For 'the Father sent the Son *to be* the Saviour of the world.' Jn. iv. 14. As also we see in the text, the 'Father giveth' the sinner to Christ to save him.

Second, Christ Jesus the Lord, by this word 'Father,' would familiarize this giver to us. Naturally the name of God is dreadful to us, especially when he is discovered to us by those names that declare his justice, holiness, power, and glory; but now this word 'Father' is a familiar word, it frighteth not the sinner, but rather inclineth his heart to love, and be pleased with the remembrance of him. Hence Christ also, when he would have us to pray with godly boldness, puts this word 'Father' into our mouths; saying, 'When ye pray,

say, Our Father which art in heaven;' concluding thereby, that by the familiarity that by such a word is intimated, the children of God may take more boldness to pray for, and ask great things. I myself have often found, that when I can say but this word Father, it doth me more good than when I call him by any other Scripture name. It is worth your noting, that to call God by his relative title was rare among the saints in Old Testament times. Seldom do you find him called by this name; no, sometimes not in three or four books: but now in New Testament times, he is called by no name so often as this, both by the Lord Jesus himself, and by the apostles afterwards. Indeed, the Lord Jesus was he that first made this name common among the saints, and that taught them, both in their discourses, their prayers, and in their writings, so much to use it; it being more pleasing to, and discovering more plainly our interest in, God, than any other expression; for by this one name we are made to understand that all our mercies are the offspring of God, and that we also that are called are his children by adoption.

[*Import of the word* GIVETH.]—'All that the Father giveth.' This word 'giveth' is out of Christ's ordinary dialect, and seemeth to intimate, at the first sound, as if the Father's gift to the Son was not an act that is past, but one that is present and continuing; when, indeed, this gift was bestowed upon Christ when the covenant, the eternal covenant, was made between them before all worlds. Wherefore, in those other places, when this gift is mentioned, it is still spoken of, as of an act that is past; as, 'All that he hath given me; to as many as thou hast given me; thou gavest them me; and those which thou hast given me.' Therefore, of necessity, this must be the first and chief sense of the text; I mean of this word 'giveth,' otherwise the doctrine of election, and of the eternal covenant which was made between the Father and the Son, in which covenant this gift of the Father is most certainly comprised, will be shaken, or at least-wise questionable, by erroneous and wicked men: for they may say, That the Father gave not all those to Christ that shall be saved, before the world was made; for that this act of giving is an act of continuation.*

But again, this word 'giveth' is not to be rejected, for it hath its proper use, and may signify to us—

1. That though the act of giving among men doth admit of the time past, or the time to come, and is to be spoken of with reference to such time; yet with God it is not so. Things past, or things to come, are always present with God, and with his Son Jesus Christ: He 'calleth those things which be not,' that is, to us, 'as though they were.' Ro. iv. 17. And again, 'Known unto God are all his works from the beginning of the world.' All things to God are present, and so the gift of the Father to the Son, although to us, as is manifest by the word, it is an act that is past. Ac. xv. 18.

2. Christ may express himself thus, to show, that the Father hath not only given him this portion in the lump, before the world was, but that those that he had so given, he will give him again; that is, will bring them to him at the time of their conversion; for the Father bringeth them to Christ. Jn. vi. 44. As it is said, 'She shall be brought unto the king in raiment of needle-work;' that is, in the righteousness of Christ; for it is God that imputeth that to those that are saved. Ps. xlv. 14. 1 Co. i.

A man giveth his daughter to such a man, first in order to marriage, and this respects the time past, and he giveth her again at the day appointed in marriage. And in this last sense, perhaps, the text may have a meaning; that is, that all that the Father hath, before the world was, given to Jesus Christ, he giveth them again to him in the day of their espousals.

Things that are given among men, are ofttimes best at first; to wit, when they are new; and the reason is, because all earthly things wax old; but with Christ it is not so. This gift of the Father is not old and deformed, and unpleasant in his eyes; and therefore to him it is always new. When the Lord spake of giving the land of Canaan to the Israelites, he saith not, that he had given, or would give it to them, but thus: 'The Lord thy God giveth thee - this good land.' De. ix. 6. Not but that he had given it to them, while they were in the loins of their fathers, hundreds of years before. Yet he saith now he giveth it to them; as if they were now also in the very act of taking possession, when as yet they were on the other side Jordan. What then should be the meaning? Why, I take it to be this. That the land should be to them always as new; as new as if they were taking possession thereof but now. And so is the gift of the Father, mentioned in the text, to the Son; it is always new, as if it were always new.

'All that the Father giveth me.' In these words you find mention made of two persons, the Father and the Son; the Father giving, and the Son receiving or accepting of this gift. This, then, in the first place, clearly demonstrateth, that the Father and the Son, though they, with the Holy Ghost, are one and the same eternal God; yet, as to their personality, are distinct. The Father is one, the Son is one, the Holy Spirit is one. But because there is in this text mention made but of two of the three, therefore a word about these two. The giver and receiver cannot be the same person in a proper sense, in the same act of giving and receiving.

* How clearly is every seeming difficulty explained by Bunyan. The Father entered into covenant with the Son, in eternity, to save his elect; and, in time, as they appear upon earth, the Father *giveth* them to Christ by effectual calling, and he brings them to eternal glory.—ED.

He that giveth, giveth not to himself, but to another; the Father giveth not to the Father, to wit, to himself, but to the Son: the Son receiveth not of the Son, to wit, of himself, but of the Father: so when the Father giveth commandment, he giveth it not to himself, but to another; as Christ saith, 'He gave me a commandment.' Jn. xii. 49. So again, 'I am one that bear witness of myself, and the Father that sent me beareth witness of me.' Jn. viii. 18.

Further, here is something implied that is not expressed, to wit, that the Father hath not given all men to Christ; that is, in that sense as it is intended in this text, though in a larger, as was said before, he hath given him every one of them; for then all should be saved: he hath, therefore, disposed of some another way. He gives some up to idolatry; he gives some up to uncleanness, to vile affections, and to a reprobate mind. Now these he disposeth of in his anger, for their destruction, that they may reap the fruit of their doings, and be filled with the reward of their own ways. Ac. vii. 42. Ro. i. 24, 26, 28. But neither hath he thus disposed of all men; he hath even of mercy reserved some from these judgments, and those are they that he will pardon, as he saith, 'For I will pardon them whom I reserve.' Je. l. 20. Now these he hath given to Jesus Christ, by will, as a legacy and portion. Hence the Lord Jesus says, 'This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.' Jn. vi. 39.

[THE FATHER'S INTENT IN GIVING.]

The Father, therefore, in giving of them to him to save them, must needs declare unto us these following things:—

First, That he is able to answer this design of God, to wit, to save them to the uttermost sin, the uttermost temptation, &c. He. vii. 25. Hence he is said to lay 'help upon *one that is* mighty,' 'mighty to save.' Ps. lxxxix. 19. Is. lxiii. 1. And hence it is again, that God did even of old promise to send his people 'a Saviour, a great one.' Is. xix. 20. To save is a great work, and calls for almightiness in the undertaker: hence he is called the 'Mighty God, the wonderful Counsellor,' &c. Sin is strong, Satan is also strong, death and the grave are strong, and so is the curse of the law; therefore it follows, that this Jesus must needs be, by God the Father, accounted almighty, in that he hath given his elect to him to save them, and deliver them from these, and that in despite of all their force and power.

And he gave us testimony of this his might, when he was employed in that part of our deliverance that called for a declaration of it. He abolished death; he destroyed him that had the power of death; he was the destruction of the grave; he hath finished sin, and made an end of it, as to its damning effects upon the persons that the Father hath given him; he hath vanquished the curse of the law, nailed it to his cross, triumphed over them upon his cross, and made a show of these things openly. 2 Ti. i. 10. He. ii. 14, 15. Ho. xiii. 14. Da. ix. 24. Ga. iii. 13. Col. ii. 14, 15. Yea, and even now, as a sign of his triumph and conquest, he is alive from the dead, and hath the keys of hell and death in his own keeping. Re. i. 18.

Second, The Father's giving of them to him to save them, declares unto us that he is and will be faithful in his office of Mediator, and that therefore they shall be secured from the fruit and wages of their sins, which is eternal damnation, by his faithful execution of it. And, indeed, it is said, even by the Holy Ghost himself, That he 'was faithful to him that appointed him,' that is, to this work of saving those that the Father hath given him for that purpose; as 'Moses *was faithful* in all his house.' Yea, and more faithful too, for Moses was faithful in God's house but as a servant; 'but Christ as a Son over his own house.' He. iii. And therefore this man is counted worthy of more glory than Moses, even upon this account, because more faithful than he, as well as because of the dignity of his person. Therefore in him, and in his truth and faithfulness, God resteth well pleased, and hath put all the government of this people upon his shoulders. Knowing that nothing shall be wanting in him, that may any way perfect this design. And of this he, to wit, the Son, hath already given a proof. For when the time was come, that his blood was, by Divine justice, required for their redemption, washing, and cleansing, he as freely poured it out of his heart, as if it had been water out of a vessel; not sticking to part with his own life, that the life which was laid up for his people in heaven might not fail to be bestowed upon them. And upon this account, as well as upon any other, it is that God calleth him 'my righteous servant.' Is. liii. 11. For his righteousness could never have been complete, if he had not been to the uttermost faithful to the work he undertook; it is also, because he is faithful and true, that in righteousness he doth judge and make work for his people's deliverance. He will faithfully perform this trust reposed in him. The Father knows this, and hath therefore given his elect unto him.

Third, The Father's giving of them to him, to save them, declares that he is, and will be gentle, and patient towards them, under all their provocations and miscarriages. It is not to be imagined, the trials and provocations that the Son of God hath all along had with these people that have been given to him that saves them: indeed he is said to be 'a tried stone;' for he has been tried, not only by the devil, guilt of sin, death, and the

curse of the law, but also by his people's ignorance, unruliness, falls into sin, and declining to errors in life and doctrine. Were we but capable of seeing how this Lord Jesus has been tried even by his people, ever since there was one of them in the world, we should be amazed at his patience and gentle carriages to them. It is said, indeed, 'The Lord is very pitiful, slow to anger, and of great mercy.' And, indeed, if he had not been so, he could never have endured their manners as he has done from Adam hitherto. Therefore is his pity and bowels towards his church preferred above the pity and bowels of a mother towards her child. 'Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee,' saith the Lord. Is. xlix. 15.

God did once give Moses, as Christ's servant, an handful of his people, to carry them in his bosom, but no further than from Egypt to Canaan; and this Moses, as is said of him by the Holy Ghost, was the meekest man that was then to be found in the earth; yea, and he loved the people at a very great rate; yet neither would his meekness nor love hold out in this work; he failed and grew passionate, even to the provoking his God to anger under this work. 'And Moses said unto the Lord, Wherefore hast thou afflicted thy servant?' But what was the affliction? Why, the Lord had said unto him, 'Carry this people in thy bosom as a nursing father beareth the suckling child, unto the land which thou swarest unto their fathers.' And how then? Not I, says Moses, 'I am not able to bear all this people alone, because *it is* too heavy for me. If thou deal thus with me, kill me, I pray thee, out of hand, and let me not see my wretchedness.' Nu. xi. 11–15. God gave them to Moses, that he might carry them in his bosom, that he might show gentleness and patience towards them, under all the provocations wherewith they would provoke him from that time till he had brought them to their land; but he failed in the work; he could not exercise it, because he had not that sufficiency of patience towards them. But now it is said of the person speaking in the text, 'That he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.' Is. xl. 11. Intimating, that this was one of the qualifications that God looked for, and knew was in him, when he gave his elect to him to save them.

Fourth, The Father giving of him to save them, declares that he hath a sufficiency of wisdom to wage with all those difficulties that would attend him in his bringing of his sons and daughters unto glory. He made him to us to be wisdom; yea, he is called wisdom itself. 1 Co. i. 30. And God saith, moreover, That 'he shall deal prudently.' Is. lii. 13. And, indeed, he that shall take upon him to be the Saviour of the people, had need be wise, because their adversaries are subtle above any. Here they are to encounter with the serpent, who for his subtilty outwitted our father and mother, when their wisdom was at highest. Ge. iii. But if we talk of wisdom, our Jesus is wise, wiser than Solomon, wiser than all men, wiser than all angels; he is even the wisdom of God. 'Christ is the wisdom of God.' 1 Co. i. 24. And hence it is that he turneth sin, temptations, persecutions, falls, and all things, for good unto his people. Ro. viii. 28.

Now these things thus concluded on do show us also the great and wonderful love of the Father, in that he should choose out one every way so well prepared for the work of man's salvation.

Herein, indeed, perceive we the love of God. Huram gathered, that God loved Israel because he had given them such a king as Solomon. 2 Ch. ii. 11. But how much more may we behold the love that God hath bestowed upon us, in that he hath given us to his Son, and also given his Son for us?

[THE SON'S RECEPTION OF THE GIFT.]

'All that the Father giveth me SHALL COME.' In these last words there is closely inserted an answer unto the Father's end in giving of his elect to Jesus Christ. The Father's end was, that they might come to him, and be saved by him; and that, says the Son, shall be done; neither sin nor Satan, neither flesh nor world, neither wisdom nor folly, shall hinder their coming to me. 'They shall come to me; and him that cometh to me I will in no wise cast out.'

Here, therefore, the Lord Jesus positively determineth to put forth such a sufficiency of all grace as shall effectually perform this promise. 'They shall come;' that is, he will cause them to come, by infusing of an effectual blessing into all the means that shall be used to that end. As was said to the evil spirit that was sent to persuade Ahab to go and fall at Ramoth-Gilead; Go: 'Thou shalt persuade *him*, and prevail also: go forth, and do so.' 1 Ki. xxii. 22. So will Jesus Christ say to the means that shall be used for the bringing of those to him that the Father hath given him. I say, he will bless it effectually to this very end; it shall persuade them, and shall prevail also; else, as I said, the Father's end would be frustrate; for the Father's will is, that 'of all which he hath given him, he should lose nothing, but should raise it up at the last day,' Jn. vi. 39; in order next unto himself, Christ the first-fruits, afterwards those that are his at his coming. 1 Co. xv. But this cannot be done if there should fail to be a work of grace effectually wrought, though but in any one of them. But this shall not fail to be wrought in them, even in all the Father hath given him to save. 'All that the Father hath given me shall come unto me,' &c.

But to speak more distinctly to the words, THEY 'SHALL COME,' two things I would show you from these words—FIRST, *What it is to come to Christ.* SECOND, *What force there is in this promise, to make them come to him.*

[WHAT IT IS TO COME TO CHRIST.]

FIRST, I would show you WHAT IT IS TO COME TO CHRIST. This word *come* must be understood spiritually, not carnally; for many came to him carnally, or bodily, that had no saving advantage by him. Multitudes did thus come unto him in the days of his flesh; yea, innumerable companies. There is also at this day a formal customary coming to his ordinances and ways of worship, which availeth not anything; but with them I shall not now meddle, for they are not intended in the text. The coming, then, intended in the text is to be understood of the coming of the mind to him, even the moving of the heart towards him. I say the moving of the heart towards him, from a sound sense of the absolute want that a man hath of him for his justification and salvation.

This description of coming to Christ divideth itself into two heads: *First,* That coming to Christ is a moving of the mind towards him. *Second,* That it is a moving of the mind towards him, from a sound sense of the absolute want that a man hath of him for his justification and salvation.

[*First.*] To speak to the first, *that it is a moving of the mind towards him.* This is evident; because coming hither or thither, if it be voluntary, is by an act of the mind or will; so coming to Christ is through the inclining of the will. 'Thy people *shall be* willing.' PS. CX. 3. This willingness of heart is it which sets the mind a-moving after or towards him. The church expresseth this moving of her mind towards Christ by the moving of her bowels. 'My beloved put in his hand by the hole *of the door,* and my bowels were moved for him.' CA. V. 4. 'My bowels;' the passions of my mind and affections; which passions of the affections are expressed by the yearning and sounding of the bowels, the yearning or passionate working of them, the sounding of them, or their making a noise for him. GE. XLIII. 30. 1 KI. III. 26. IS. XVI. 11.

This, then, is the coming to Christ, even a moving towards him with the mind.* 'And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live.' EZE. XLVII. 9.

The water in this text is the grace of God in the doctrine of it. The living things are the children of men, to whom the grace of God, by the gospel, is preached. Now, saith he, every living thing which moveth, whithersoever the water shall come, shall live. And see how this word moveth is expounded by Christ himself, in the book of the Revelations: 'The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will,' that is, willing, 'let him take the water of life freely.' RE. XXII. 17.

So that to move in thy mind and will after Christ, is to be coming to him. There are many poor souls that are coming to Christ, that yet cannot tell how to believe it, because they think that coming to him is some strange and wonderful thing; and, indeed, so it is. But I mean, they overlook the inclination of their will, the moving of their mind, and the sounding of their bowels after him; and count these none of this strange and wonderful thing; when, indeed, it is a work of greatest wonder in this world, to see a man who was sometimes dead in sin possessed of the devil, an enemy to Christ and to all things spiritually good; I say, to see this man moving with his mind after the Lord Jesus Christ, is one of the highest wonders in the world.

Second, It is a moving of the mind towards him, *from a sound sense of the absolute want that a man hath of him for his justification and salvation.* Indeed, without this sense of a lost condition without him, there will be no moving of the mind towards him. A moving of their mouth there may be; 'With their mouth they show much love.' EZE. XXXIII. 31. Such a people as this will come as the true people cometh; that is, in show and outward appearance. And they will sit before God's ministers, as his people sit before them; and they will hear his words too, but they will not do them; that is, will not come inwardly with their minds. 'For with their mouth they shew much love, *but* their heart,' or mind, 'goeth after their covetousness.' Now, all this is because they want an effectual sense of the misery of their state by nature; for not till they have that will they, in their mind, move after him. Therefore, thus it is said concerning the true comers, At 'that day, the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.' IS. XXVII. 13. They are then, as you see, the outcasts, and those that are ready to perish, that, indeed, have their minds effectually moved to come to Jesus Christ. This sense of things was that which made the three thousand come, that made Saul come, that made the jailer come, and that, indeed, makes all others come, that come effectually. AC. II. 8, 18.

* To come unto Christ, in its proper sense, is to receive him as he is offered to us in the Word; to believe in him, as a suitable and all-sufficient Saviour; to submit to his government, in both suffering and doing his will, with all lowly-mindedness and humility; and this by the powerful operation of the Holy Spirit upon the soul.—*Mason.*

Of the true coming to Christ, the four lepers were a famous semblance, of whom you read, 2 Ki. vii. 3, &c. The famine in those days was sore in the land, there was no bread for the people; and as for that sustenance that was, which was asses' flesh and doves' dung, that was only in Samaria, and of these the lepers had no share, for they were thrust without the city. Well, now they sat in the gate of the city, and hunger was, as I may say, making his last meal of them; and being, therefore, half dead already, what do they think of doing? Why, first they display the dismal colours of death before each other's faces, and then resolve what to do, saying, 'If we say we will enter into the city, then the famine *is* in the city, and we shall die there: if we sit still here, we die also. Now, therefore, come, let us fall unto the host of the Syrians: if they save us alive, we shall live; if they kill us, we shall but die.' Here, now, was necessity at work, and this necessity drove them to go thither for life, whither else they would never have gone for it. Thus it is with them that in truth come to Jesus Christ. Death is before them, they see it and feel it; he is feeding upon them, and will eat them quite up, if they come not to Jesus Christ; and therefore they come, even of necessity, being forced thereto by that sense they have of their being utterly and everlastingly undone, if they find not safety in him. These are they that will come. Indeed, these are they that are invited to come. 'Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.' Mat. xi. 28.

Take two or three things to make this more plain; to wit, That coming to Christ floweth from a sound sense of the absolute need that a man hath of him, as afore.

1. 'They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way wherein they shall not stumble.' Je. xxxi. 9. Mind it; they come with weeping and supplication; they come with prayers and tears. Now prayers and tears are the effects of a right sense of the need of mercy. Thus a senseless sinner cannot come, he cannot pray, he cannot cry, he cannot come sensible of what he sees not, nor feels. 'In those days, and in that time - the children of Israel shall come; they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, *saying*, Come and let us join ourselves to the Lord in a perpetual covenant *that* shall not be forgotten.' Je. l. 4, 5.

2. This coming to Christ, it is called a running to him, as *flying* to him; a flying to him from wrath to come. By all which terms is set forth the sense of the man that comes; to wit, That he is affected with the sense of his sin, and the death due thereto; that he is sensible that the avenger of blood pursues him, and that, therefore, he is thus off, if he makes not speed to the Son of God for life. Mat. iii. 7. Ps. cxliii. 9. Flying is the last work of a man in danger; all that are in danger do not fly; no, not all that see themselves in danger; flying is the last work of a man in danger; all that hear of danger will not fly. Men will consider if there be no other way of escape before they fly. Therefore, as I said, flying is the last thing. When all refuge fails, and a man is made to see that there is nothing left him but sin, death, and damnation, unless he flies to Christ for life; then he flies, and not till then.

3. That the true coming is from a sense of an absolute need of Jesus Christ to save, &c., is evident by the outcry that is made by them to come, even as they are coming to him, 'Lord, save me,' or I perish; 'Men *and* brethren, what shall we do?' 'Sirs, what must I do to be saved?' and the like. Mat. xiv. 30. Ac. ii. 37; xvi. 30. This language doth sufficiently discover that the truly-coming souls are souls sensible of their need of salvation by Jesus Christ; and, moreover, that there is nothing else that can help them but Christ.

4. It is yet further evident by these few things that follow: It is said that such are 'pricked in their heart,' that is, with the sentence of death by the law; and the least prick in the heart kills a man. Ac. ii. 37. Such are said, as I said before, to weep, to tremble, and to be astonished in themselves at the evident and unavoidable danger that attends them, unless they fly to Jesus Christ Ac. ix. 16.

5. Coming to Christ is attended with an honest and sincere forsaking of all for him. 'If any *man* come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.' Lu. xiv. 26, 27.

By these and the like expressions elsewhere, Christ describeth the true comer, or the man that indeed is coming to him; he is one that casteth all behind his back; he leaveth all, he forsaketh all, he hateth all things that would stand in his way to hinder his coming to Jesus Christ. There are a great many pretended comers to Jesus Christ in the world; and they are much like to the man you read of in Mat. xxi. 30, that said to his father's bidding, 'I *go*, Sir, and went not.' I say, there are a great many such comers to Jesus Christ; they say, when Christ calls by his gospel, I come, Sir; but still they abide by their pleasures and carnal delights. They come not at all, only they give him a courtly compliment; but he takes notice of it, and will not let it pass for any more than a lie. He said, 'I *go*, Sir, and went not;' he dissembled and lied. Take heed of this, you that

flatter yourselves with you own deceivings. Words will not do with Jesus Christ. Coming *is coming*, and nothing else will go for coming with him.

[*Objections that usually lie in the way of coming to Christ.*]

Before I speak to the other head, I shall answer some objections that usually lie in the way of those that in truth are coming to Jesus Christ.

Objection 1. *Though I cannot deny but my mind runs after Christ, and that too as being moved thereto from a sight and consideration of my lost condition, for I see without him I perish; yet I fear my ends are not right in coming to him. Quest.* Why, what is thine end in coming to Christ? *Answ.* My end is, that I might have life, and be saved by Jesus Christ.

This is the objection; well, let me tell thee, that to come to Christ for life, and to be saved, although at present thou hast no other end, is a lawful and good coming to Jesus Christ. This is evident, because Christ propoundeth life as the only argument to prevail with sinners to come to him, and so also blameth them because they come not to him for life. 'And ye will not come to me, that ye might have life.' Jn. v. 40. Besides, there are many other scriptures whereby he allureth sinners to come to him, in which he propoundeth nothing to them but their safety. As, 'Whosoever believeth in him should not perish;' he that believeth is 'passed from death unto life.' 'He that believeth - shall be saved.' 'He that believeth on him is not condemned.' And believing and coming are all one. So that you see, to come to Christ for life, is a lawful coming and good. In that he believeth, that he alone hath made atonement for sin. Ro. ii.

And let me add over and above, that for a man to come to Christ for life, though he comes to him for nothing else but life, it is to give much honour to him.

1. He honoureth the word of Christ, and consenteth to the truth of it; and that in these two general heads. (1.) He consenteth to the truth of all those sayings that testify that sin is most abominable in itself, dishonourable to God, and damnable to the soul of man; for thus saith the man that cometh to Jesus Christ. Je. xliv. 4. Ro. ii. 23; vi. 23. 2 Th. ii. 12. (2.) In that he believeth, as the word hath said, that there is in the world's best things, righteousness and all, nothing but death and damnation; for so also says the man that comes to Jesus Christ for life. Ro. vii. 24, 25; viii. 2, 3. 2 Co. iii. 6–8.

2. He honoureth Christ's person, in that he believeth that there is life in him, and that he is able to save him from death, hell, the devil, and damnation; for unless a man believes this, he will not come to Christ for life. He. vii. 24, 25.

3. He honoureth him, in that he believeth that he is authorized of the Father to give life to those that come to him for it. Jn. v. 11, 12; xvii. 1–3.

4. He honoureth the priesthood of Jesus Christ. (1.) In that he believeth that Christ hath more power to save from sin by the sacrifice that he hath offered for it, than hath all law, devils, death, or sin to condemn. He that believes not this, will not come to Jesus Christ for life. Ac. iii. 38. He. ii. 14, 15. Ro. i. 17, 18. (2.) In that he believeth that Christ, according to his office, will be most faithful and merciful in the discharge of his office. This must be included in the faith of him that comes for life to Jesus Christ. 1 Jn. ii. 1–3. He. ii. 17, 18.

5. Further, He that cometh to Jesus Christ for life, taketh part with him against sin, and against the ragged and imperfect righteousness of the world; yea, and against false Christs, and damnable errors, that set themselves against the worthiness of his merits and sufficiency. This is evident, for that such a soul singleth Christ out from them all, as the only one that can save.

6. Therefore as Noah, at God's command, thou preparest this ark, for the saving of thyself, by which also thou condemnest the world, and art become heir of the righteousness which is by faith. He. xi. 7. Wherefore, coming sinner, be content; he that cometh to Jesus Christ, believeth too that he is willing to show mercy to, and have compassion upon him, though unworthy, that comes to him for life. And therefore thy soul lieth not only under a special invitation to come, but under a promise too of being accepted and forgiven. Mat. xi. 28.

All these particular parts and qualities of faith are in that soul that comes to Jesus Christ for life, as is evident to any indifferent judgment. For, will he that believeth not the testimony of Christ concerning the baseness of sin, and the insufficiency of the righteousness of the world, come to Christ for life? No. He that believeth not this testimony of the word, comes not. He that believeth that there is life anywhere else, comes not. He that questions whether the Father hath given Christ power to forgive, comes not. He that thinketh that there is more in sin, in the law, in death, and the devil, to destroy, than there is in Christ to save, comes not. He also that questions his faithful management of his priesthood for the salvation of sinners, comes not.

Thou, then, that art indeed the coming sinner, believest all this. True, perhaps thou dost not believe with that full assurance, nor hast thou leisure to take notice of thy faith as to these distinct acts of it; but yet all this faith is in him coming to Christ for life. And the faith that thus worketh, is the faith of the best and purest kind; because this man comes alone as a sinner, and as seeing that life is, and is to be had only in Jesus Christ.

Before I conclude my answer to this objection, take into thy consideration these two things.

1st. [*Consider*] that the cities of refuge were erected for those that were dead in law, and that yet would live by grace; even for those that were to fly thither for life from the avenger of blood that pursueth after them. And it is worth your noting, that those that were upon their flight thither, are in a peculiar manner called the people of God: 'Cast ye up, cast ye up,' saith God; 'prepare the way; take up the stumblingblock out of the way of my people.' Is. lvii. 14. This is meant of preparing the way to the city of refuge, that the slayers might escape thither; which flying slayers are here, by way of specialty, called the people of God; even those of them that escaped thither for life.

2dly. *Consider* that of Ahab, when Benhadad sent to him for life, saying, 'Thus saith thy servant Benhadad, I pray thee let me live.' Though Benhadad had sought the crown, kingdom, yea, and also the life of Ahab, yet how effectually doth Benhadad prevail with him! Is Benhadad yet alive? saith Ahab; He is my brother; yea, go ye, bring him to me. So he made him ride in his chariot. 1 Ki. xx.

Coming sinner, what thinkest thou? If Jesus Christ had as little goodness in him as Ahab, he might grant an humble Benhadad life; thou neither beggest of him his crown and dignity; life, eternal life, will serve thy turn. How much more then shalt thou have it, since thou hast to deal with him who is goodness and mercy itself! yea, since thou art also called upon, yea, greatly encouraged by a promise of life, to come unto him for life! Read also these Scriptures, Nu. xxxv. 11, 14, 15. Jos. xx. 1—6. Heb. vi. 16—21.

Object. 2. *When I say I only seek myself, I mean I do not find that I do design God's glory in mine own salvation by Christ, and that makes me fear I do not come aright.*

Answ. Where doth Christ Jesus require such a qualification of those that are coming to him for life? Come thou for life, and trouble not thy head with such objections against thyself, and let God and Christ alone to glorify themselves in the salvation of such a worm as thou art. The Father saith to the Son, 'Thou art my servant, O Israel, in whom I will be glorified.' God propoundeth life to sinners, as the argument to prevail with them to come to him for life; and Christ says plainly, 'I am come that they might have life.' Jn. x. 10. He hath no need of thy designs, though thou hast need of his. Eternal life, pardon of sin, and deliverance from wrath to come, Christ propounds to thee, and these be the things that thou hast need of; besides, God will be gracious and merciful to worthless, undeserving wretches; come then as such an one, and lay no stumblingblocks in the way to him, but come to him for life, and live. Jn. v. 34; x. 10; iii. 36. Mat. i. 21; Pr. viii. 35, 36. 1 Th. i. 10. Jn. xi. 25, 26.

When the jailer said, 'Sirs, What must I do to be saved?' Paul did not so much as once ask him, What is your end in this question? do you design the glory of God, in the salvation of your soul? He had more wit; he knew that such questions as these would have been but fools' babbles about, instead of a sufficient salve* to so weighty a question as this. Wherefore, since this poor wretch lacked salvation by Jesus Christ, I mean to be saved from hell and death, which he knew, now, was due to him for the sins that he had committed, Paul bids him, like a poor condemned sinner as he was, to proceed still in this his way of self-seeking, saying, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Ac. xvi. 30—32. I know that afterwards thou wilt desire to glorify Christ by walking in the way of his precepts; but at present thou wantest life; the avenger of blood is behind thee, and the devil like a roaring lion is behind thee; well, come now, and obtain life from these; and when thou hast obtained some comfortable persuasion that thou art made partaker of life by Christ, then, and not till then, thou wilt say, 'Bless the Lord, O my soul, and all that is within me *bless* his holy name. Bless the Lord, O my soul, and forget not all his benefits:† who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.' Ps. ciii. 1—4.

Object. 3. *But I cannot believe that I come to Christ aright, because sometimes I am apt to question his very being and office to save.*

Thus to do is horrible; but mayest thou not judge amiss in this matter?

How can I judge amiss, when I judge as I feel? Poor soul! Thou mayest judge amiss for all that. Why, saith the sinner, I think that these questionings come from my heart.

Let me answer. That which comes from thy heart, comes from thy will and affections, from thy understanding, judgment, and conscience, for these must acquiesce in thy questioning, if thy questioning be with thy heart. And how sayest thou, for to name no more, dost thou with thy affection and conscience thus question? Answ. No, my conscience trembles when such thoughts come into my mind; and my affections are otherwise inclined.

Then I conclude, that these things are either suddenly injected by the devil, or else are the

---

* 'Salve;' relief, aid, or help.

'Which Cambell seing, though he could not *salve*,
He done undoe, yet for to *salve* his name
And purchase honour to his friend's behalve,
This goodly counterfesaunce he did frame.'
Spenser's *Fairy Queen*.

† We cannot remember *all* God's benefits, but how prone we are to forget them all!—Ed.

fruits of that body of sin and death that yet dwells within thee, or perhaps from both together.

If they come wholly from the devil, as they seem, because thy conscience and affections are against them, or if they come from that body of death that is in thee, and be not thou curious in inquiring from whether of them they come, the safest way is to lay enough at thy own door; nothing of this should hinder thy coming, nor make thee conclude thou comest not aright.*

And before I leave thee, let me a little query with thee about this matter.

1. Dost thou like these wicked blasphemies? Answ. No, no, their presence and working kills me.

2. Dost thou mourn for them, pray against them, and hate thyself because of them? Answ. Yes, yes; but that which afflicts me is, I do not prevail against them.

3. Dost thou sincerely choose, mightest thou have thy choice, that thy heart might be affected and taken with the things that are best, most heavenly, and holy? Answ. With all my heart, and death the next hour, if it were God's will, rather than thus to sin against him.

Well then, thy not liking of them, thy mourning for them, thy praying against them, and thy loathing thyself because of them, with thy sincere choosing of those thoughts for thy delectation that are heavenly and holy, clearly declares, that these things are not countenanced either with thy will, affections, understanding, judgment, or conscience; and so, that thy heart is not in them, but that rather they come immediately from the devil, or arise from the body of death that is in thy flesh, of which thou oughtest thus to say, 'Now, then, it is no more I that do it, but sin that dwelleth in me.' Ro. vii. 17.

I will give thee a pertinent instance. In Deut. xxii., thou mayest read of a betrothed damsel, one betrothed to her beloved, one that had given him her heart and mouth, as thou hast given thyself to Christ; yet was she met with as she walked in the field, by one that forced her, because he was stronger than she. Well, what judgment now doth God, the righteous judge, pass upon the damsel for this? 'The man only that lay with her,' saith God, 'shall die. But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death. For, as when a man riseth against his neighbour, and slayeth him, even so *is* this matter; for he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.' De. xxii. 25–27.

Thou art this damsel. The man that forced thee with these blasphemous thoughts, is the devil; and he lighteth upon thee in a fit place, even in the field, as thou art wandering after Jesus Christ; but thou criest out, and by thy cry did show, that thou abhorrest such wicked lewdness. Well, the Judge of all the earth will do right; he will not lay the sin at thy door, but at his that offered the violence. And for thy comfort take this into consideration, that he came to heal them 'that were oppressed of the devil.' Ac. x. 38.

Object. 4. *But,* saith another, *I am so heartless, so slow, and, as I think, so indifferent in my coming, that, to speak truth, I know not whether my kind of coming ought to be called a coming to Christ.*

Answ. You know that I told you at first, that coming to Christ is a moving of the heart and affections towards him.

But, saith the soul, my dulness and indifferency in all holy duties, demonstrate my heartlessness in coming; and to come, and not with the heart, signifies nothing at all.

1. The moving of the heart after Christ is not to be discerned, at all times, by thy sensible affectionate performance of duties, but rather by those secret groanings and complaints which thy soul makes to God against that sloth that attends thee in duties.

2. But grant it to be even as thou sayest it is, that thou comest so slowly, &c., yet, since Christ bids them come that come not at all, surely they may be accepted that come, though attended with those infirmities which thou at present groanest under. He saith, 'And him that cometh;' he saith not, If they come sensible; so fast; but, 'And him that cometh to me I will in no wise cast out.' He saith also in the ninth of Proverbs, '*As for* him that wanteth understanding,' that is, an heart (for oftentimes the understanding is taken for the heart), 'come, eat of my bread, and drink of the wine which I have mingled.'

3. Thou mayest be vehement in thy spirit in coming to Jesus Christ, and yet be plagued with sensible sloth; so was the church when she cried, 'Draw me, we will run after thee;' and Paul, when he said, 'When I would do good, evil is present with me.' Ca. xiv. Ro. vii. Ga. v. 19. The works, strugglings, and oppositions of the flesh, are more manifest than are the works of the Spirit in our hearts, and so are sooner felt than they. What then? Let us not be discouraged at the sight and feeling of our own infirmities, but run the faster to Jesus Christ for salvation.

4. Get thy heart warmed with the sweet promise of Christ's acceptance of the coming sinner, and that will make thee make more haste unto

* Christian, in the Valley of the Shadow of Death, was thus exercised:—'I took notice that now poor Christian was so confounded that he did not know his own voice; and thus I perceived it:—Just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stepped up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind.' See also *Grace Abounding*, No. 100–102.—Ed.

him. Discouraging thoughts they are like unto cold weather, they benumb the senses, and make us go ungainly about our business; but the sweet and warm gleads* of promise are like the comfortable beams of the sun, which liven and refresh.† You see how little the bee and fly do play in the air in winter; why, the cold hinders them from doing it; but when the wind and sun is warm, who so busy as they?

5. But again, he that comes to Christ, flies for his life. Now, there is no man that flies for his life, that thinks he speeds fast enough on his journey; no, could he, he would willingly take a mile at a step. O my sloth and heartlessness, sayest thou! 'Oh that I had wings like a dove! *for then* would I fly away, and be at rest. I would hasten my escape from the windy storm *and* tempest.' Ps. lv. 6, 8.

Poor coming soul, thou art like the man that would ride full gallop, whose horse will hardly trot! Now, the desire of his mind is not to be judged of by the slow pace of the dull jade he rides on, but by the hitching, and kicking, and spurring, as he sits on his back. Thy flesh is like this dull jade; it will not gallop after Christ; it will be backward, though thy soul and heaven lie at stake.‡ But be of good comfort, Christ judgeth not according to the fierceness of outward motion, Mar. x. 17, but according to the sincerity of the heart and inward parts. Jn. i. 47. Ps. li. 6. Mat. xxvi. 41.

6. Ziba, in appearance, came to David much faster than did Mephibosheth; but yet his heart was not so upright in him to David as was his. It is true, Mephibosheth had a check from David; for, said he, 'Why wentest not thou with me, Mephibosheth?' But when David came to remember that Mephibosheth was lame, for that was his plea—'thy servant is lame' (2 Sa. xix.), he was content, and concluded, he would have come after him faster than he did; and Mephibosheth appealed to David, who was in those days as an angel of God, to know all things that are done in the earth, if he did not believe that the reason of his backwardness lay in his lameness, and not in his mind. Why, poor coming sinner, thou canst not come to Christ with that outward swiftness of a courier as many others do; but doth the reason of thy backwardness lie in thy mind and will, or in the sluggishness of the flesh? Canst thou say sincerely, 'The spirit indeed *is* willing, but the flesh *is* weak.' Mat. xxvi. 41. Yea, canst thou appeal to the Lord Jesus, who knoweth perfectly the very inmost thought of thy heart, that this is true? Then take this for thy comfort, he hath said, 'I will assemble her that halteth - I will make her that halted a remnant,' Mi. iv. 6, 'and I will save her that halteth.' Zep. iii. 19. What canst thou have more from the sweet lips of the Son of God? But,

7. I read of some that are to follow Christ in chains; I say, to come after him in chains. 'Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee: in chains they shall come over, and they shall fall down unto thee: they shall make supplication unto thee, *saying* - Surely *there is* none else' to save. Is. xlv. 14. Surely they that come after Christ in chains, come to him in great difficulty, because their steps, by the chains, are straitened.

And what chains are so heavy as those that discourage thee? Thy chain, which is made up of guilt and filth, is heavy; it is a wretched bond about thy neck, by which thy strength doth fail. La. i. 14; iii. 18. But come, though thou comest in chains; it is glory to Christ that a sinner comes after him in chains. The chinking of thy chains, though troublesome to thee, are not, nor can be obstruction to thy salvation; it is Christ's work and glory to save thee from thy chains, to enlarge thy steps, and set thee at liberty. The blind man, though called, surely could not come apace to Jesus Christ, but Christ could stand still, and stay for him. Mar. x. 49. True, 'He rideth upon the wings of the wind;' but yet he is long-suffering, and his long-suffering is salvation to him that cometh to him. 2 Pe. iii. 9.

8. Hadst thou seen those that came to the Lord Jesus in the days of his flesh, how slowly, how hobblingly, they came to him, by reason of their infirmities; and also how friendly, and kindly, and graciously, he received them, and gave them the desire of their hearts, thou wouldest not, as thou dost, make such objections against thyself, in thy coming to Jesus Christ.

Object. 5. *But*, says another, *I fear I come too late; I doubt I have staid too long; I am afraid the door is shut.*

Answ. Thou canst never come too late to Jesus Christ, if thou dost come. This is manifest by two instances.

1. By the man that came to him at the eleventh hour. This man was idle all the day long. He had a whole gospel day to come in, and he played it all away save only the last hour thereof. But

---

* 'Warm gleads;' from Saxon *glow*, anything heated or hot.

'My destiny to behold her doth me leade,
And yet I know I runne into the *gleade*.'—*Wyatt*.—Ed.

† Many misspend their time in poring upon their own hearts, to find out some evidence of their interest in Christ, when they should rather be employed in receiving Christ, and walking in him, by a confident faith grounded on the Divine testimony.—*Mason*.

‡ How striking are Bunyan's illustrations! The devil, as a roaring lion, is in pursuit of the flying sinner; he would flee faster than his infirmities will let him. We cannot wonder that modern preachers borrowed so vivid and truthful a figure. —Ed.

at last, at the eleventh hour, he came, and goes into the vineyard to work with the rest of the labourers, that had borne the burden and heat of the day. Well, but how was he received by the lord of the vineyard? Why, when pay-day came, he had even as much as the rest; yea, had his money first. True, the others murmured at him; but what did the Lord Jesus answer them? 'Is thine eye evil, because I am good? I will give unto this last, even as unto thee.' Mat. xx. 14, 15.

2. The other instance is, the thief upon the cross. He came late also, even as at an hour before his death; yea, he stayed from Jesus Christ as long as he had liberty to be a thief, and longer too; for could he have deluded the judge, and by lying words have escaped his just condemnation, for ought I know, he had not come as yet to his Saviour; but being convicted, and condemned to die, yea, fastened to the cross, that he might die like a rogue, as he was in his life; behold the Lord Jesus, when this wicked one, even now, desireth mercy at his hands, tells him, and that without the least reflection upon him, for his former misspent life, 'To-day shalt thou be with me in paradise.' Lu. xxiii. 43. Let no man turn this grace of God into wantonness. My design is now to encourage the coming soul.

Object. But is not the door of mercy shut against some before they die?

Answ. Yea; and God forbids that prayers should be made to him for them. Je. vi. 16. Jude 22.

Quest. Then, why may not I doubt that I may be one of these?

Answ. By no means, if thou art coming to Jesus Christ; because when God shuts the door upon men, he gives them no heart to come to Jesus Christ. 'None come but those to whom it is given of the Father.' But thou comest, therefore it is given to thee of the Father.

Be sure, therefore, if the Father hath given thee an heart to come to Jesus Christ, the gate of mercy yet stands open to thee. For it stands not with the wisdom of God to give strength to come to the birth, and yet to shut up the womb, Is. lxvi. 9; to give grace to come to Jesus Christ, and yet shut up the door of his mercy upon thee. 'Incline your ear,' saith he, 'and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.' Is. lv. 3.

Object. But it is said, that some knocked when the door was shut.

Answ. Yes; but the texts in which these knockers are mentioned, are to be referred unto the day of judgment, and not to the coming of the sinner to Christ in this life. See the texts, Mat. xxv. 11. Lu. xiii. 24, 25. These, therefore, concern thee nothing at all, that art coming to Jesus Christ, thou art coming NOW! 'Now *is* the accepted time; behold, now *is* the day of salvation.' 2 Co. vi. 2. Now God is upon the mercy-seat; now Christ Jesus sits by, continually pleading the victory of his blood for sinners; and now, even as long as this world lasts, this word of the text shall still be free, and fully fulfilled; 'And him that cometh to me I will in no wise cast out.'

Sinner, the greater sinner thou art, the greater need of mercy thou hast, and the more will Christ be glorified thereby. Come then, come and try; come, taste and see how good the Lord is to an undeserving sinner!

Object. 6. *But*, says another, *I am fallen since I began to come to Christ; therefore I fear I did not come aright, and so consequently that Christ will not receive me.*

Answ. Falls are dangerous, for they dishonour Christ, wound the conscience, and cause the enemies of God to speak reproachfully. But it is no good argument, I am fallen, therefore I was not coming aright to Jesus Christ. If David, and Solomon, and Peter, had thus objected against themselves, they had added to their griefs; and yet, at least they had as much cause as thou. A man whose steps are ordered by the Lord, and whose goings the Lord delights in, may yet be overtaken with a temptation that may cause him to fall.* Ps. xxxvii. 23, 24. Did not Aaron fall; yea, and Moses himself? What shall we say of Hezekiah and Jehosaphat? There are, therefore, falls and falls; falls pardonable and falls unpardonable. Falls unpardonable are falls against light, from the faith, to the despising of, and trampling upon Jesus Christ and his blessed undertakings. He. vi. 2–6; x. 28, 29. Now, as for such, there remains no more sacrifice for sin. Indeed, they have no heart, no mind, no desire to come to Jesus Christ for life, therefore they must perish. Nay, says the Holy Ghost, 'It is impossible that they should be renewed again unto repentance.' Therefore these God had no compassion for, neither ought we; but for other falls though they be dreadful, and God will chastise his people for them, they do not prove thee a graceless man, one not coming to Jesus Christ for life.

It is said of the child in the gospel, that while 'he was yet a-coming, the devil threw him down, and tare him.' Lu. ix. 42. Dejected sinner, it is no wonder that thou hast caught a fall in coming to Jesus Christ. Is it not rather to be wondered at, that thou hast not caught before this a thousand times a thousand falls? considering, 1. What fools we are by nature. 2. What weaknesses are in us. 3. What mighty powers the fallen angels, our implacable enemies, are. 4. Considering also how often the coming man is benighted in his journey;

* A Christian is 'never safe but when watchful;' he should keep a jealous eye on his own weakness, and a believing eye on the promise and power of Christ, and he shall be preserved from falling.—*Mason.*

and also what stumblingblocks do lie in his way. 5. Also his familiars, that were so before, now watch for his halting, and seek by what means they may to cause him to fall by the hand of their strong ones.

What then? Must we, because of these temptations, incline to fall? No. Must we not fear falls? Yes. 'Let him that thinketh he standeth take heed lest he fall.' 1 Co. x. 12. Yet let him not utterly be cast down; 'The Lord upholdeth all that fall, and raiseth up those that are bowed down.' Make not light of falls! Yet, hast thou fallen? 'Ye have,' said Samuel, 'done all this wickedness; yet turn not aside from following the Lord,' but serve him with a perfect heart, and turn not aside, 'for the Lord will not forsake his people,' and he counteth the coming sinner one of them, 'because it hath pleased to Lord to make you his people.' 1 Sa. xii. 20–22.

[WHAT FORCE THERE IS IN THE PROMISE TO MAKE THEM COME TO CHRIST.]

SECOND, 'Shall come to me.' Now we come to show WHAT FORCE THERE IS IN THIS PROMISE TO MAKE THEM COME TO HIM. 'All that the Father giveth me shall come to me.' I will speak to this promise, *First*, In general. *Second*, In particular.

[*First*], *In general.* This word SHALL is confined to these ALL that are given to Christ. 'All that the Father giveth me shall come to me.' Hence I conclude,

1. That coming to Jesus Christ aright is an effect of their being, of God, given to Christ before. Mark, *They* shall come. Who? *Those* that are given. They *come*, then, because they were *given*, 'Thine they were, and thou gavest them me.' Now, this is indeed a singular comfort to them that are coming in truth to Christ, to think that the reason why they come is, because they were given of the Father before to him. Thus, then, may the coming soul reason with himself as he comes. Am I coming, indeed, to Jesus Christ? This coming of mine is not to be attributed to me or my goodness, but to the grace and gift of God to Christ. God gave first my person to him, and, therefore, hath now given me a heart to come.

2. This word, *shall come*, maketh thy coming not only the fruit of the gift of the Father, but also of the purpose of the Son; for these words are a Divine purpose; they show us the heavenly determination of the Son. 'The Father hath given them to me, and *they shall*; yea, *they shall* come to me.' Christ is as full in his resolution to save those given to him as is the Father in giving of them. Christ prizeth the gift of his Father; he will lose nothing of it; he is resolved to save it every whit by his blood, and to raise it up again at the last day; and thus he fulfils his Father's will, and accomplisheth his own desires. Ja. vi. 39.

3. These words, *shall come*, make thy coming to be also the effect of an absolute promise; coming sinner, thou art concluded in a promise; thy coming is the fruit of the faithfulness of an absolute promise. It was this promise, by the virtue of which thou at first receivedst strength to come; and this is the promise, by the virtue of which thou shalt be effectually brought to him. It was said to Abraham, 'At this time will I come, and Sarah shall have a son.' This son was Isaac. Mark! 'Sarah shall have a son;' there is the promise. And Sarah had a son; there was the fulfilling of the promise; and, therefore, was Isaac called the child of the promise. Ge. xvii. 19; xviii. 10. Ro. ix. 9.

Sarah shall have a son. But how, if Sarah be past age? Why, still the promise continues to say, Sarah shall have a son. But how, if Sarah be barren? Why, still the promise says, Sarah shall have a son. But Abraham's body is now dead? Why, the promise is still the same, Sarah shall have a son. Thus, you see what virtue there is in an absolute promise; it carrieth enough in its own bowels to accomplish the thing promised, whether there be means or no in us to effect it. Wherefore, this promise in the text, being an absolute promise, by virtue of it, not by virtue of ourselves, or by our own inducements, do we come to Jesus Christ: for so are the words of the text: 'All that the Father giveth me shall come to me.'

Therefore is every sincere comer to Jesus Christ called also a child of the promise. 'Now we, brethren, as Isaac was, are the children of promise,' Ga. iv. 28; that is, we are the children that God hath promised to Jesus Christ, and given to him; yea, the children that Jesus Christ hath promised shall come to him. 'All that the Father giveth me shall come.'

4. This word, shall come, engageth Christ to communicate all manner of grace to those thus given him to make them effectually to come to him. 'They shall come;' that is, not if they will, but if grace, all grace, if power, wisdom, a new heart, and the Holy Spirit, and all joining together, can make them come. I say, this word, shall come, being absolute, hath no dependence upon our own will, or power, or goodness; but it engageth for us even God himself, Christ himself, the Spirit himself. When God had made that absolute promise to Abraham, that Sarah 'should have a son,' Abraham did not at all look at any qualification in himself, because the promise looked at none; but as God had, by the promise, absolutely promised him a son; so he considered now not his own body now dead, nor yet the barrenness of Sarah's womb. 'He staggered not at the

promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able also to perform.' Ro. iv. 20, 21. He had promised, and had promised absolutely, Sarah shall have a son. Therefore, Abraham looks that he, to wit, God, must fulfil the condition of it. Neither is this expectation of Abraham disapproved by the Holy Ghost, but accounted good and laudable; it being that by which he gave glory to God. The Father, also, hath given to Christ a certain number of souls for him to save; and he himself hath said, 'They shall come to him.' Let the church of God then live in a joyful expectation of the utmost accomplishment of this promise; for assuredly it shall be fulfilled, and not one thousandth part of a tittle thereof shall fail 'They SHALL come to me.'

[*Second, In particular.*] And now, before I go any further, I will more particularly *inquire into the nature of an absolute promise.*

1. We call that an absolute promise *that is made without any condition;* or more fully thus: That is an absolute promise of God, or of Christ, which maketh over to this or that man any saving, spiritual blessing, without a condition to be done on our part for the obtaining thereof. And this we have in hand is such an one. Let the best Master of Arts on earth show me, if he can, any condition in this text depending upon any qualification in us, which is not by the same promise concluded, shall be by the Lord Jesus effected in us.

2. An absolute promise therefore is, as we say, *without if or and;* that is, *it requireth nothing of us, that itself might be accomplished.* It saith not, They shall, if they will; but they shall: not, they shall, if they use the means; but, they shall. You may say, that a will and the use of the means is supposed, though not expressed. But I answer, No, by no means; that is, as a condition of this promise. If they be at all included in the promise, they are included there as the fruit of the absolute promise, not as if it expected the qualification to arise from us. 'Thy people *shall be* willing in the day of thy power.' Ps. cx. 3. That is another absolute promise. But doth that promise suppose a willingness in us, as a condition of God's making us willing? They shall be willing, if they are willing; or, they shall be willing, if they will be willing. This is ridiculous; there is nothing of this supposed. The promise is absolute as to us; all that it engageth for its own accomplishment is, the mighty power of Christ and his faithfulness to accomplish.

3. The *difference,* therefore, *betwixt the absolute and conditional promise* is this:

(1.) They differ in their terms. The absolute promises say, I will, and you shall: the other, I will, if you will; or, Do this, and thou shalt live. Je. xxxi. 31—33. Eze. xxxvi. 24—34. He. viii. 7—13. Je. iv. 1. Eze. xviii. 30—32. Mat. xix. 21.

(2.) They differ in their way of communicating of good things to men; the absolute ones communicate things freely, only of grace; the other, if there be that qualification in us, that the promise calls for, not else.

(3.) The absolute promises therefore engage God, the other engage us: I mean, God only, us only.

(4.) Absolute promises must be fulfilled; conditional may, or may not be fulfilled. The absolute ones must be fulfilled, because of the faithfulness of God; the other may not, because of the unfaithfulness of men.

(5.) Absolute promises have therefore a sufficiency in themselves to bring about their own fulfilling; the conditional have not so. The absolute promise is therefore a big-bellied promise, because it hath in itself a fulness of all desired things for us; and will, when the time of that promise is come, yield to us mortals that which will verily save us; yea, and make us capable of answering of the demands of the promise that is conditional.

4. Wherefore, though there be a real, yea, an eternal difference, in these things, with others, betwixt the conditional and absolute promise; yet again, *in other respects, there is a blessed harmony betwixt them;* as may be seen in these particulars. The conditional promise calls for repentance, the absolute promise gives it. Ac. v. 31. The conditional promise calls for faith, the absolute promise gives it. Zep. iii. 12. Ro. xv. 12. The conditional promise calls for a new heart, the absolute promise gives it. Eze. xxxvi. 25, 26. The conditional promise calleth for holy obedience, the absolute promise giveth it, or causeth it. Eze. xxxvi. 27.

5. And as they harmoniously agree in this, so again *the conditional promise blesseth the man, who by the absolute promise is endued with its fruit.* As, for instance, the absolute promise maketh men upright; and then the conditional follows, saying, 'Blessed *are* the undefiled in the way, who walk in the law of the Lord.' Ps. cxix. 1. The absolute promise giveth to this man the fear of the Lord; and then the conditional followeth, saying, 'Blessed *is* every that feareth the Lord.' Ps. cxxviii. 1. The absolute promise giveth faith, and then this conditional follows, saying, 'Blessed is she that believed.' Zep. iii. 12. Lu. i. 45. The absolute promise brings free forgiveness of sins; and then says the condition, 'Blessed *are* they whose iniquities are forgiven, and whose sins are covered.' Ro. iv. 7. The absolute promise says, that God's elect shall hold out to the end; then the conditional follows with his blessings, 'He that shall endure unto the end, the same shall be saved.' 1 Pe. i. 4—6. Mat. xxiv. 13.

Thus do the promises gloriously serve one another and us, in this their harmonious agreement.

Now, the promise under consideration is an absolute promise. 'All that the Father giveth me shall come to me.'

This promise therefore is, as is said, a big-bellied promise, and hath in itself all those things to bestow upon us that the conditional calleth for at our hands. They shall come! Shall they come? Yes, they shall come. But how, if they want those things, those graces, power, and heart, without which they cannot come? Why, *Shall-come* answereth all this, and all things else that may in this manner be objected. And here I will take the liberty to amplify things.

[*Objections to the absoluteness of this promise (the force of* SHALL-COME) *answered.*]

Object. 1. But *they are dead, dead in trespasses and sins*, how shall they then come?

Answ. Why, *Shall-come* can raise them from this death. 'The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.' Thus, therefore, is this impediment by *Shall-come* removed out of the way. They shall heal, they shall live.

Object. 2. But *they are Satan's captives; he takes them captive at his will, and he is stronger than they*: how then can they come?

Answ. Why, *Shall-come* hath also provided an help for this. Satan had bound that daughter of Abraham so, that she could by no means lift up herself; but yet *Shall-come* set her free both in body and soul. Christ will have them turned from the power of Satan to God. But what! Must it be, if they turn themselves, or do something to merit of him to turn them? No, he will do it freely, of his own good will. Alas! Man, whose soul is possessed by the devil, is turned whithersoever that governor listeth, is taken captive by him, notwithstanding its natural powers, at his will; but what will he do? Will he hold him when *Shall-come* puts forth itself, will he then let* him, for coming to Jesus Christ? No, that cannot be! His power is but the power of a fallen angel, but *Shall-come* is the Word of God. Therefore *Shall-come* must be fulfilled; 'and the gates of hell shall not prevail against it.'

There were seven devils in Mary Magdalene, too many for her to get from under the power of; but when the time was come that *Shall-come* was to be fulfilled upon her, they give place, fly from her, and she comes indeed to Jesus Christ, according as it is written, 'All that the Father giveth me shall come to me.'

The man that was possessed with a legion, Mar. v., was too much by them captivated for him by human force to come; yea, had he had, to boot, all the men under heaven to help him, had he that said, He shall come, withheld his mighty power: but when this promise was to be fulfilled upon him, then he comes; nor could all their power hinder his coming. It was also this *Shall-come* that preserved him from death; when by these evil spirits he was hurled hither and thither; and it was by the virtue of *Shall-come* that at last he was set at liberty from them, and enabled indeed to come to Christ. 'All that the Father giveth me shall come to me.'

Object. 3. *They shall, you say; but how if they will not*; and, if so, then what can *Shall-come* do?

Answ. True, there are some men say, 'We are lords; we will come no more unto thee.' Je. ii. 31. But as God says in another case, if they are concerned in *Shall-come* to me, they 'shall know whose words shall stand, mine or theirs.' Je. xli. 28. Here, then, is the case; we must now see who will be the liar, he that saith, I will not; or he that saith, He shall come to me. You shall come, says God; I will not come, saith the sinner. Now, as sure as he is concerned in this *Shall-come*, God will make that man eat his own words; for I will not, is the unadvised conclusion of a crazy-headed sinner; but *Shall-come* was spoken by him that is of power to perform his word. 'Son, go work to-day in my vineyard,' said the Father. But he answered, and said, I will not come. What now? will he be able to stand to his refusal? will he pursue his desperate denial? No, 'he afterwards repented and went.' But how came he by that repentance? Why, it was wrapped up for him in the absolute promise; and therefore, notwithstanding he said, 'I will not, he afterwards repented and went.' By this parable Jesus Christ sets forth the obstinacy of the sinners of the world, as touching their coming to him; they will not come, though threatened: yea, though life be offered them upon condition of coming.

But now, when *Shall-come*, the absolute promise of God, comes to be fulfilled upon them, then they come; because by that promise a cure is provided against the rebellion of their will. 'Thy people *shall be* willing in the day of thy power.' Ps. cx. 3. Thy people, what people? Why, the people that thy Father hath given thee. The obstinacy and plague that is in the will of that people, shall be taken away; and they shall be made willing; *Shall-come* will make them willing to come to thee.

He that had seen Paul in the midst of his outrages against Christ, his gospel, and people, would hardly have thought that he would ever have been a follower of Jesus Christ, especially since he went not against his conscience in his persecuting of them. He thought verily that he ought to do what he did. But we may see what *Shall-come* can do, when it comes to be fulfilled upon the soul of a rebellious sinner: he was a chosen vessel,

* 'Let him;' hinder him. See 2 Th. ii. 7. Obsolete.—*Imperial Dictionary.*—ED.

given by the Father to the Son; and now the time being come that *Shall-come* was to take him in hand, behold, he is over-mastered, astonished, and with trembling and reverence, in a moment becomes willing to be obedient to the heavenly call. Ac. ix.

And were not they far gone, that you read of, Ac. ii., who had their hands and hearts in the murder of the Son of God; and to show their resolvedness never to repent of that horrid fact, said, 'His blood *be* on us and on our children?' But must their obstinacy rule? Must they be bound to their own ruin, by the rebellion of their stubborn wills? No, not those of these the Father gave to Christ; wherefore, at the times appointed, *Shall-come* breaks in among them; the absolute promise takes them in hand; and then they come indeed, crying out to Peter, and the rest of the apostles, 'Men *and* brethren, what shall we do?' No stubbornness of man's will can stand, when God hath absolutely said the contrary; *Shall-come* can make them come 'as doves to their windows,' that had afore resolved never to come to him.

The Lord spake unto Manasseh, and to his people, by the prophets, but would he hear? No, he would not. But shall Manasseh come off thus? No, he *shall not*. Therefore, he being also one of those whom the Father had given to the Son, and so falling within the bounds and reach of *Shall-come*, at last *Shall-come* takes him in hand, and then he comes indeed. He comes bowing and bending; he humbles himself greatly, and made supplication to the Lord, and prayed unto him; and he was entreated of him, and had mercy upon him. 2 Ch. xxx. 10.

The thief upon the cross, at first, did rail with his fellow upon Jesus Christ; but he was one that the Father had given to him, and, therefore, *Shall-come* must handle him and his rebellious will. And behold, so soon as he is dealt withal, by virtue of that absolute promise, how soon he buckleth, leaves his railing, falls to supplicating of the Son of God for mercy; 'Lord,' saith he, 'Remember me when thou comest into thy kingdom.' Mat. xxvii. 44. Lu. xxiii. 40–42.

Object. 4. They shall come, say you, *but how if they be blind, and see not the way?* For some are kept off from Christ, not only by the obstinacy of their will, but by the blindness of their mind. Now, if they be blind, how shall they come?

Answ. The question is not, Are they blind? But, Are they within the reach and power of *Shall-come?* If so, that Christ that said, they shall come, will find them eyes, or a guide or both, to bring them to himself. 'Must is for the king.' If they shall come, they shall come. No impediment shall hinder.

The Thessalonians' darkness did not hinder them from being the children of light; 'I am come,' said Christ, 'that they which see not might see.' And if he saith, See, ye 'blind that have eyes,' who shall hinder it? Ep. v. 8. Ja. ix. 39. Is. xxix. 18; xlii. 8.

This promise, therefore, is, as I said, a big-bellied promise, having in the bowels of it, all things that shall occur to the complete fulfilling of itself. *They shall come.* But it is objected, that they are blind. Well, *Shall-come* is still the same, and continueth to say, 'They shall come to me.' Therefore he saith again, 'I will bring the blind by a way *that* they know not, I will lead them in paths *that* they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.' Is. xlii. 16.

Mark, I will bring them, though they be blind; I will bring them by a way they know not; I will —I will; and therefore 'they shall come to me.'

Object. 5. But how, *if they have exceeded many in sin, and so made themselves far more abominable?* They are the ring-leading sinners in the county, the town, or family.

Answ. What then? Shall that hinder the execution of *Shall-come?* It is not transgressions, nor sins, nor all their transgressions in all their sins, if they by the Father are given to Christ to save them, that shall hinder this promise, that it should not be fulfilled upon them. 'In those days, and in that time,' saith the Lord, 'the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found.' Je. l. 20. Not that they had none, for they abounded in transgression, 2 Ch. xxxiii. 9. Ezek. xvi. 43, but God would pardon, cover, hide, and put them away, by virtue of his absolute promise, by which they are given to Christ to save them. 'And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have trangressed against me. And it shall be to me a name of joy, a praise, and an honour before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.' Je. xxxiii. 8, 9.

Object. 6. But how, *if they have not faith and repentance?* How shall they come then?

Answ. Why, he that saith, They *shall come*, shall he not make it good? If they shall come, they shall come; and he that hath said, they shall come, if faith and repentance be the way to come, as indeed they are, then faith and repentance shall be given to them! for *Shall-come* must be fulfilled on them.

1. Faith shall be given them. 'I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.' 'There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.' Zep. iii. 12. Ro. xv. 12.

2. They shall have repentance. He is exalted to give repentance. 'They shall come weeping, and seeking the Lord their God.' And again,

'With weeping and supplication will I lead them.' Ac. v. 31. Je. xxxi. 9.

I told you before, that an absolute promise hath all conditional ones in the belly of it, and also provision to answer all those qualifications, that they propound to him that seeketh for their benefit. And it must be so; for if *Shall-come* be an absolute promise, as indeed it is, then it must be fulfilled upon every of those concerned therein. I say, it must be fulfilled, if God can by grace, and his absolute will, fulfil it. Besides, since coming and believing is all one, according to Jn. vi. 35, 'He that cometh to me shall never hunger, and he that believeth on me shall never thirst,' then, when he saith they shall come, it is as much as to say, they shall believe, and consequently repent, to the saving of the soul.

So then the present want of faith and repentance cannot make this promise of God of none effect; because that this promise hath in it to give what others call for and expect. I will give them an heart, I will give them my Spirit, I will give them repentance, I will give them faith. Mark these words: 'If any man be in Christ, he is a new creature.' But how came he to be a 'new creature,' since none can create but God? Why, God indeed doth make them 'new creatures.' 'Behold,' saith he, 'I make all things new.' And hence it follows, even after he had said they are 'new creatures,' 'and all things are of God;' that is, all this new creation standeth in the several operations, and special workings of the Spirit of grace, who is God. 2 Co. v. 17, 18.

Object. 7. But *how shall they escape all those dangerous and damnable opinions, that, like rocks and quicksands, are in the way in which they are going?*

Answ. Indeed this age is an age of errors, if ever there was an age of errors in the world; but yet the gift of the Father, laid claim to by the Son in the text, must needs escape them, and in conclusion come to him. There are a company of *Shall-comes* in the Bible that doth secure them; not but that they may be assaulted by them; yea, and also for the time entangled and detained by them from the Bishop of their souls, but these *Shall-comes* will break those chains and fetters, that those given to Christ are entangled in, and they *shall come*, because he hath said they shall come to him.

Indeed, errors are like that whore of whom you read in the Proverbs, that sitteth in her seat in the high places of the city, 'to call passengers who go right on their ways.' Pr. ix. 13–16. But the persons, as I said, that by the Father are given to the Son to save them, are, at one time or other, secured by 'shall come to me.'

And therefore of such it is said, God will guide them with his eye, with his counsels, by his Spirit, and that in the way of peace; by the springs of water, and into all truth. Ps. xxxii. 8; lxxiii. 24. Jn. xvi. 13. Lu. i. 79 Is. xlix. 10. So then he that hath such a guide, and all that the Father giveth to Christ shall have it, he shall escape those dangers, he shall not err in the way; yea, though he be a fool, he shall not err therein, Is. xxxv. 8, for of every such an one it is said, 'Thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.' Is. xxx. 21.

There were thieves and robbers before Christ's coming, as there are also now; but, said he, 'The sheep did not hear them.' And why did they not hear them, but because they were under the power of *Shall-come*, that absolute promise, that had that grace in itself to bestow upon them, as could make them able rightly to distinguish of voices, 'My sheep hear my voice.' But how came they to hear it? Why, to them it is given to know and to hear, and that distinguishingly. Jn. x. 8, 16; v. 25. Ep. v. 14.

Further, The very plain sentence of the text makes provision against all these things; for, saith it, 'All that the Father giveth me shall come to me;' that is, shall not be stopped, or be allured to take up anywhere short of ME, nor shall they turn aside, to abide with any besides ME.

[*Import of the words* TO ME.]

'Shall come TO ME.'—*To me.* By these words there is further insinuated, though not expressed, a double cause of their coming to him. *First.* There is in Christ a fulness of all-sufficiency of that, even of all that which is needful to make us happy. *Second.* Those that indeed come to him, do therefore come to him that they may receive it at his hand.

First. For the first of these, *there is in Christ a fulness of all-sufficiency of all that, even of all that which is needful to make us happy.* Hence it is said, 'For it pleased *the Father* that in him should all fulness dwell.' Col. i. 19. And again, 'Of his fulness have all we received, and grace for grace.' Jn. i. 16. It is also said of him, that his riches are unsearchable—'the unsearchable riches of Christ.' Ep. iii. 8. Hear what he saith of himself, 'Riches and honour *are* with me; *yea*, durable riches and righteousness. My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance. And I will fill their treasures.' Pr. viii. 18–21.

This in general. But, more particularly,

1. There is that light in Christ, that is sufficient to lead them out of, and from all that darkness, in the midst of which all others, but them that come to him, stumble, and fall and perish: 'I am the light of the world,' saith he, 'he that followeth me shall not walk in darkness, but shall have the light of life.' Jn. viii. 12. Man by nature is in darkness, and walketh in darkness, and knows not whither

he goes, for darkness hath blinded his eyes; neither can anything but Jesus Christ lead men out of this darkness. Natural conscience cannot do it; the ten commandments, though in the heart of man, cannot do it. This prerogative belongs only to Jesus Christ.

2. There is that life in Christ, that is to be found nowhere else. Jn. v. 40. Life, as a principle in the soul, by which it shall be acted and enabled to do that which through him is pleasing to God. 'He that believeth in,' or cometh to, 'me,' saith he, as the Scripture hath said, 'out of his belly shall flow rivers of living water.' Jn. vii. 38. Without this life a man is dead, whether he be bad, or whether he be good; that is, good in his own, and other men's esteem. There is no true and eternal life but what is in the ME that speaketh in the text.

There is also life for those that come to him, to be had by faith in his flesh and blood. 'He that eateth me, even he shall live by me.' Jn. vi. 57. And this is a life against that death that comes by the guilt of sin, and the curse of the law, under which all men are, and for ever must be, unless they eat the ME that speaks in the text. 'Whoso findeth ME,' saith he, 'findeth life;' deliverance from that everlasting death and destruction, that, without me, he shall be devoured by. Pr. viii. 35. Nothing is more desirable than life, to him that hath in himself the sentence of condemnation; and here only is life to be found. This life, to wit, eternal life, this life is in his Son; that is, in him that saith in the text, 'All that the Father hath given me shall come to me.' 1 Jn. v. 10.

3. The person speaking in the text, is he alone by whom poor sinners have admittance to, and acceptance with the Father, because of the glory of his righteousness, by and in which he presenteth them amiable and spotless in his sight; neither is there any way besides him so to come to the Father: 'I am the way,' says he, 'and the truth, and the life; no man cometh to the Father but by me.' Jn. xiv. 6. All other ways to God are dead and damnable; the destroying cherubim stand with flaming swords, turning every way to keep all others from his presence. Ge. iii. 24. I say, all others but them that come by him. 'I am the door; by me,' saith he, 'if any man enter in, he shall be saved.' Jn. x. 9.

The person speaking in the text is HE, and only HE, that can give stable and everlasting peace; therefore, saith he, 'My peace I give unto you.' My peace, which is a peace with God, peace of conscience, and that of an everlasting duration. My peace, peace that cannot be matched, 'not as the world giveth, give I unto you;' for the world's peace is but carnal and transitory, but mine is Divine and eternal. Hence it is called the peace of God, and that passeth all understanding.

4. The person speaking in the text hath enough of all things truly spiritually good, to satisfy the desires of every longing soul. 'Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.' And to him that is athirst, 'I will give of the fountain of the water of life freely.' Jn. vii. 37. Re. xxi. 6.

5. With the person speaking in the text is power to perfect and defend, and deliver those that come to him for safe-guard. 'All power,' saith he, 'is given unto me in heaven and earth.' Mat. xxviii. 18.

Thus might I multiply instances in this nature in abundance. But,

Second. They that in truth do come to him, do therefore come to him that they might receive it at his hand. They come for light, they come for life, they come for reconciliation with God: they also come for peace, they come that their soul may be satisfied with spiritual good, and that they may be protected by him against all spiritual and eternal damnation; and he alone is able to give them all this, to the filling of their joy to the full, as they also find when they come to him. This is evident,

1. From the plain declaration of those that already are come to him. 'Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.' Ro. v. 1, 2.

2. It is evident also, in that while they keep their eyes upon him, they never desire to change him for another, or to add to themselves some other thing, together with him, to make up their spiritual joy. 'God forbid,' saith Paul, 'that I should glory, save in the cross of our Lord Jesus Christ.' 'Yea, doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.' Phl. iii. 8, 9.

3. It is evident also, by their earnest desires that others might be made partakers of their blessedness. 'Brethren,' said Paul, 'my heart's desire and prayer to God for Israel is, that they might be saved.' That is, that way that he expected to be saved himself. As he saith also to the Galatians, 'Brethren,' saith he, 'I beseech you, be as I *am*; for I *am* as ye *are*;' that is, I am a sinner as you are. Now, I beseech you, seek for life, as I am seeking of it; as who should say, For there is a sufficiency in the Lord Jesus both for me and you.

4. It is evident also, by the triumph that such men make over all their enemies, both bodily and ghostly: 'Now thanks *be* unto God,' said Paul, 'which always causeth us to triumph in Christ.' And, 'who shall separate us from the love of Christ'

our Lord? and again, 'O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin, and the strength of sin *is* the law; but thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.' 2 Co. ii. 14. Ro. viii. 35. 1 Co. xv. 55, 56.

5. It is evident also, for that they are made by the glory of that which they have found in him, to suffer and endure what the devil and hell itself hath or could invent, as a means to separate them from him. Again, 'Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? as it is written, For thy sake we are killed all the day long, we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.' Ro. viii. 35–39.

'Shall come TO ME.' Oh! the heart-attracting glory that is in Jesus Christ, when he is discovered, to draw those to him that are given to him of the Father; therefore those that came of old, rendered this as the cause of their coming to him: 'And we beheld his glory, as of the only begotten of the Father.' Jn. i. 14. And the reason why others come not, but perish in their sins, is for want of a sight of his glory: 'If our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.' 2 Co. iv. 3, 4.

There is therefore heart-pulling glory in Jesus Christ, which, when discovered, draws the man to him; wherefore by *shall come to me*, Christ may mean, when his glory is discovered, then they must come, then they shall come to me. Therefore, as the true comers come with weeping and relenting, as being sensible of their own vileness, so again it is said, that 'the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.' That is, at the sight of the glory of that grace that shows itself to them now in the face of our Lord Jesus Christ, and in the hopes that they now have of being with him in the heavenly tabernacles. Therefore it saith again, 'With gladness and rejoicing shall they be brought; they shall enter into the King's palace.' Is. xxxv. 10; li. 11. Ps. xlv. 15. There is therefore heart-attracting glory in the Lord Jesus Christ, which, when discovered, subjects the heart to the Word, and makes us come to him.

It is said of Abraham, that when he dwelt in Mesopotamia, 'the God of glory appeared unto him,' saying, 'Get thee out of thy country.' And what then? Why, away he went from his house and friends, and all the world could not stay him. 'Now,' as the Psalmist says, 'Who *is* this King of glory?' he answers, 'The Lord, mighty in battle.' Ps. xxiv. 8. And who was that, but he that 'spoiled principalities and powers,' when he did hang upon the tree, triumphing over them thereon? And who was that but Jesus Christ, even the person speaking in the text? Therefore he said of Abraham, 'He saw his day. Yea,' saith he to the Jews, 'your father Abraham rejoiced to see my day, and he saw *it*, and was glad.' Col. ii. 15. Ja. ii. 23. Jn. viii. 56.

Indeed, the carnal man says, at least in his heart, 'There is no form or comeliness in Christ; and when we shall see him, *there is* no beauty that we should desire him,' Is. liii. 2; but he lies. This he speaks, as having never seen him. But they that stand in his house, and look upon him through the glass of his Word, by the help of his Holy Spirit, they will tell you other things. 'But we all,' say they, 'with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.' 2 Co. iii. 18. They see glory in his person, glory in his undertakings, glory in the merit of his blood, and glory in the perfection of his righteousnes; yea, heart-affecting, heart-sweetening, and heart-changing glory!

Indeed, his glory is veiled, and cannot be seen but as discovered by the Father. Mat. xi. 27. It is veiled with flesh, with meanness of descent from the flesh, and with that ignominy and shame that attended him in the flesh; but they that can, in God's light, see through these things, they shall see glory in him; yea, such glory as will draw and pull their hearts unto him.

Moses was the adopted son of Pharaoh's daughter; and for aught I know, had been king at last, had he now conformed to the present vanities that were there at court; but he could not, he would not do it. Why? What was the matter? Why! he saw more in the worst of Christ (bear with the expression), than he saw in the best of all the treasures of the land of Egypt. He 'refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward. He forsook Egypt, not fearing the wrath of the king.' But what emboldened him thus to do? Why, 'he endured;' for he had a sight of the person speaking in the text. 'He endured, as seeing him who is invisible.' But I say, would a sight of Jesus have thus taken away Moses' heart

from a crown, and a kingdom, &c., had he not by that sight seen more in him than was to be seen in them? Heb. xi. 24–26.

Therefore, when he saith, *shall come to me*, he means, they shall have a discovery of the glory of the grace that is in him; and the beauty and glory of that is of such virtue, that it constraineth, and forceth, with a blessed violency, the hearts of those that are given to him.

Moses, of whom we spake before, was no child when he was thus taken with the beauteous glory of his Lord. He was forty years old, and so consequently was able, being a man of that wisdom and opportunity as he was, to make the best judgment of the things, and of the goodness of them that was before him in the land of Egypt. But he, even he it was, that set that low esteem upon the glory of Egypt, as to count it not worth the meddling with, when he had a sight of this Lord Jesus Christ. This wicked world thinks, that the fancies of a heaven, and a happiness hereafter, may serve well enough to take the heart of such, as either have not the world's good things to delight in; or that are fools, and know not how to delight themselves therein. But let them know again, that we have had men of all ranks and qualities, that have been taken with the glory of our Lord Jesus, and have left all to follow him. As Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Samuel, David, Solomon; and who not, that had either wit or grace, to savour heavenly things? Indeed none can stand off from him, nor any longer hold out against him, to whom he reveals the glory of his grace.

[THE PROMISE TO THOSE COMING TO CHRIST.]

'AND HIM THAT COMETH TO ME *I will in no wise cast out.*'

By these words our Lord Jesus doth set forth yet more amply the great goodness of his nature towards the coming sinner. Before, he said, They shall come; and here he declareth, That with heart and affections he will receive them. But, by the way, let me speak one word or two to the seeming conditionality of this promise with which now I have to do. 'And him that cometh to me I will in no wise cast out.' Where it is evident, may some say, that Christ's receiving us to mercy depends upon our coming, and so our salvation by Christ is conditional. If we come, we shall be received; if not, we shall not; for that is fully intimated by the words. The promise of reception is only to him that cometh. 'And him that cometh.' I answer, that the coming in these words mentioned, as a condition of being received to life, is that which is promised, yea, concluded to be effected in us by the promise going before. In those latter words, coming to Christ is implicitly required of us; and in the words before, that grace that can make us come is positively promised to us. 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out' thence. We come to Christ, because it is said, *We shall come;* because it is given to us to *come.* So that the condition which is expressed by Christ in these latter words is absolutely promised in the words before. And, indeed, the coming here intended is nothing else but the effect of 'shall come to me. They shall come, and I will not cast them out.'

'AND HIM THAT COMETH.'

He saith not, and him that is *come*, but him *that cometh.* To speak to these words, *First*, In general. *Second*, More particularly.

[*First.*] In general. They suggest unto us these four things:—

1. That Jesus Christ doth build upon it, *that since the Father gave his people to him, they shall be enabled to come unto him.* 'And him that cometh.' As who should say, I know that since they are *given to me*, they shall be enabled to *come unto me.* He saith not, if *they come*, or, *I suppose* they will *come;* but, 'and him that cometh.' By these words, therefore, he shows us that he addresseth himself to the receiving of them whom the Father gave to him to save them. I say, he addresseth himself, or prepareth himself to receive them. By which, as I said, he concludeth or buildeth upon it, that they shall indeed *come* to him. He looketh that the Father should bring them into his bosom, and so stands ready to embrace them.

2. Christ also suggesteth by these words, *that he very well knoweth who are given to him;* not by their coming to him, but by their being given to him. 'All that the Father giveth me shall come to me; and him that cometh,' &c. This *him* he knoweth to be one of them that the Father hath given him; and, therefore, he received him, even because the Father hath given *him* to him. Jn. x. 'I know my sheep,' saith he. Not only those that already have knowledge of him, but those, too, that yet are ignorant of him. 'Other sheep I have,' said he, 'which are not of this fold,' Jn. x. 16; not of the Jewish church, but those that lie in their sins, even the rude and barbarous Gentiles. Therefore, when Paul was afraid to stay at Corinth, from a supposition that some mischief might befall him there; 'Be not afraid,' said the Lord Jesus to him, 'but speak, and hold not thy peace - for I have much people in this city.' Ac. xviii. 9, 10. The people that the Lord here speaks of were not at this time accounted his, by reason of a work of conversion that already had passed upon them, but by virtue of the gift of the Father; for he had given them unto him. Therefore was Paul to stay here, to speak the word of the Lord to them, that, by his speaking, the Holy Ghost might effectually

work over their souls, to the causing them to come to him, who was also ready, with heart and soul, to receive them.

3. Christ, by these words, also suggesteth, *that no more come unto him than, indeed, are given him of the Father.* For the *him* in this place is one of the *all* that by Christ was mentioned before. 'All that the Father giveth me shall come to me;' and every *him* of that *all*, 'I will in no wise cast out.' This the apostle insinuateth, where he saith, 'He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' Ep. iv. 11–13.

Mark, as in the text, so here he speaketh of *all*. 'Until we all come.' We all! all who? Doubtless, 'All that the Father giveth to Christ.' This is further insinuated, because he called this ALL the body of Christ; the measure of the stature of the fulness of Christ. By which he means the universal number given; to wit, the true elect church, which is said to be his body and fulness. Ep. i. 22, 23.

4. Christ Jesus, by these words, further suggesteth, *that he is well content with this gift of the Father to him.* 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.' I will heartily, willingly, and with great content of mind, receive him.

They show us, also, that Christ's love in receiving is as large as his Father's love in giving, and no larger. Hence, he thanks him for his gift, and also thanks him for hiding of him and his things from the rest of the wicked. Mat. xi. 25. Lu. x. 21. But,

Secondly, and more particularly, 'And HIM that cometh.'

[*Import of the word* HIM.]

'And him.' This word *him;* by it Christ looketh back to the gift of the Father; not only in the lump and whole of the gift, but to the every *him* of that lump. As who should say, I do not only accept of the gift of my Father in the general, but have a special regard to every of them in particular; and will secure not only some, or the greatest part, but every *him*, every dust. Not a hoof of all shall be lost or left behind. And, indeed, in this he consenteth to his Father's will, which is that of all that he hath given him, he should lose nothing. Jn. vi. 39.

'And him.' Christ Jesus, also, by his thus dividing the gift of his Father into *hims*, and by his speaking of them in the singular number, shows what a particular work shall be wrought in each one, at the time appointed of the Father. 'And it shall come to pass in that day,' saith the prophet, '*that* the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.' Here are the *hims*, one by one, to be gathered to him by the Father. Is. xxvii. 12.

He shows also hereby that no lineage, kindred, or relation, can at all be profited by any outward or carnal union with the person that the Father hath given to Christ. It is only him, the given HIM, the coming *him*, that he intends absolutely to secure. Men make a great ado with the children of believers; and oh the children of believers! * But if the child of the believer is not the *him* concerned in this absolute promise, it is not these men's great cry, nor yet what the parent or child can do, that can interest him in this promise of the Lord Christ, this absolute promise.

AND HIM. There are divers sorts of persons that the Father hath given to Jesus Christ; they are not all of one rank, of one quality; some are high, some are low; some are wise, some fools; some are more civil, and complying with the law; some more profane, and averse to him and his gospel. Now, since those that are given to him are, in some sense, so diverse; and again, since he yet saith, 'And him that cometh,' &c., he, by that, doth give us to understand that he is not, as men, for picking and choosing, to take a best and leave a worst, but he is for *him* that the Father hath given him, and that cometh to him. 'He shall not alter it, nor change it, a good for a bad, or a bad for a good,' Le. xxvii. 10; but will take him as he is, and will save his soul.

There is many a sad wretch given by the Father to Jesus Christ; but not one of them all is despised or slighted by him. It is said of those that the Father hath given to Christ that they have done worse than the heathen; that they were murderers, thieves, drunkards, unclean persons, and what not; but he has received them, washed them, and saved them. A fit emblem of this sort is that wretched instance mentioned in the 16th of Ezekiel, that was cast out in a stinking condition, to the loathing of its person, in the day that it was born; a creature in such a wretched condition, that no eye pitied, to do any of the things there mentioned unto it, or to have compassion upon it; no eye but his that speaketh in the text.

* 'The Scripture contains many gracious promises in behalf of the children of believing parents; but grace is not hereditary. It is the parent's part to pray with and for, admonish, and piously train up his children; but, after all, must recommend them to the tender mercies of God, which the children of many prayers often happily experience.'—*Mason.* O that all persons may solemnly consider this searching truth! especially the children of believers. The coming of your father or mother to Christ cannot be imputed to you; come for yourself, or you must perish. As you love your souls, believe not that awful delusion, that any ceremony could make you a child of God.—ED.

AND HIM. Let him be as red as blood, let him be as red as crimson. Some men are blood-red sinners, crimson-sinners, sinners of a double die; dipped and dipped again, before they come to Jesus Christ. Art thou that readest these lines such an one? Speak out, man! Art thou such an one? and art thou now coming to Jesus Christ for the mercy of justification, that thou mightest be made white in his blood, and be covered with his righteousness? Fear not; forasmuch as this thy coming betokeneth that thou art of the number of them that the Father hath given to Christ; for he will in no wise cast thee out. 'Come now,' saith Christ, 'and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' Is. i. 18.

AND HIM. There was many a strange HIM came to Jesus Christ, in the days of his flesh; but he received them all, without turning any away; speaking unto them 'of the kingdom of God, and healed them that had need of healing.' Lu. ix. 11; iv. 40. These words, AND HIM, are therefore words to be wondered at. That not one of them who, by virtue of the Father's gift, and drawing, are coming to Jesus Christ, I say, that not one of them, whatever they have been, whatever they have done, should be rejected or set by, but admitted to a share in his saving grace. It is said in Luke, that the people 'wondered at the gracious words which proceeded out of his mouth.' iv. 22. Now this is one of his gracious words; these words are like drops of honey, as it is said, 'Pleasant words *are as* an honey-comb, sweet to the soul, and health to the bones.' Pr. xvi. 24. These are gracious words indeed, even as full as a faithful and merciful High-priest could speak them. Luther saith, 'When Christ speaketh, he hath a mouth as wide as heaven and earth.' That is, to speak fully to the encouragement of every sinful *him* that is coming to Jesus Christ. And that his word is certain, hear how himself confirms it: 'Heaven and earth,' saith he, 'shall pass away; but my words shall not pass away.' Is. li. 6. Mat. xxiv. 35.

It is also confirmed by the testimony of the four evangelists, who gave faithful relation of his loving reception of all sorts of coming sinners, whether they were publicans, harlots, thieves, possessed of devils, bedlams, and what not. Lu. xix. 1–10. Mat. xxi. 31. Lu. xv.; xxiii. 43. Mar. xvi. 9; v. 1–9.

This, then, shows us, 1. 'The greatness of the merits of Christ.' 2. The willingness of his heart to impute them for life to the great, if coming, sinners.

1. *This shows us the greatness of the merits of Christ*; for it must not be supposed, that his words are bigger than his worthiness. He is strong to execute his word. He can do, as well as speak. He can do exceeding abundantly more than we ask or think, even to the uttermost, and outside of his word. Ep. iii. 20. Now, then, since he concludeth any coming HIM; it must be concluded, that he can save to the uttermost sin, any coming HIM.

Do you think, I say, that the Lord Jesus did not think before he spake? He speaks all in righteousness, and therefore by his word we are to judge how mighty he is to save. Is. lxiii. 1. He speaketh in righteousnéss, in very faithfulness, when he began to build this blessed gospel-fabric, the text; it was for that he had first sat down, and counted the cost; and for that, he knew he was able to finish it! What, Lord, *any him? any him* that cometh to thee? This is a Christ *worth* looking after, this is a Christ *worth coming* to!

This, then, should learn us diligently to consider the natural force of every word of God; and to judge of Christ's ability to save, not by our sins, or by our shallow apprehensions of his grace; but by his word, which is the true measure of grace. And if we do not judge thus, we shall dishonour his grace, lose the benefit of his word, and needlessly fright ourselves into many discouragements though coming to Jesus Christ. *Him, any him* that cometh, hath sufficient from this word of Christ, to feed himself with hopes of salvation. As thou art therefore coming, O thou coming sinner, judge thou, whether Christ can save thee by the true sense of his words: judge, coming sinner, of the efficacy of his blood, of the perfection of his righteousness, and of the prevalency of his intercession, by his word. 'And him,' saith he, 'that cometh to me I will in no wise cast out.' 'In no wise,' that is, for no sin. Judge therefore by his word, how able he is to save thee. It is said of God's sayings to the children of Israel, 'There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass.' Jos. xxi. 45. And again, 'Not one thing hath failed of all the good things which the Lord your God spake concerning you, all are come to pass unto you; *and* not one thing hath failed thereof.' Jos. xxiii. 14.

Coming sinner, what promise thou findest in the word of Christ, strain it whither thou canst, so thou dost not corrupt it, and his blood and merits will answer all; what the word saith, or any true consequence that is drawn therefrom, that we may boldly venture upon. As here in the text he saith, 'And *him* that cometh,' indefinitely, without the least intimation of the rejection of any, though never so great, if he be a coming sinner. Take it then for granted, that thou, whoever thou art, if coming, art intended in these words; neither shall it injure Christ at all, if, as Benhadad's servants served Ahab, thou shalt catch him at his word. 'Now,' saith the text, 'the man did diligently observe whether *anything would come* from him,' to wit, any word of grace; 'and did hastily

catch *it*. And it happened that Ahab had called Benhadad his brother. The man replied, therefore, 'Thy brother Behadad!' 1 Ki. xx. 33, catching him at his word. Sinner, coming sinner, serve Jesus Christ thus, and he will take it kindly at thy hands. When he in his argument called the Canaanitish woman dog, she catched him at it, and said, 'Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table.' I say, she catched him thus in his words, and he took it kindly, saying, 'O woman, great *is* thy faith; be it unto thee even as thou wilt.' Mat. xv. 28. Catch him, coming sinner, catch him in his words, surely he will take it kindly, and will not be offended at thee.

2. The other thing that I told you is showed from these words, is this: *The willingness of Christ's heart to impute his merits for life to the great, if coming sinner.* 'And him that cometh to me I will in no wise cast out.'

The awakened coming sinner doth not so easily question the power of Christ, as his willingness to save him. Lord, 'if thou wilt, thou canst,' said one. Mar. i. 40. He did not put the *if* upon his power, but upon his will. He concluded he could, but he was not as fully of persuasion that he would. But we have the same ground to believe he will, as we have to believe he can; and, indeed, ground for both is the Word of God. If he was not willing, why did he promise? Why did he say he would receive the coming sinner? Coming sinner, take notice of this; we use to plead practices with men, and why not with God likewise? I am sure we have no more ground for the one than the other; for we have to plead the promise of a faithful God. Jacob took him there: 'Thou saidst,' said he, 'I will surely do thee good.' Ge. xxxii. 12. For, from this promise he concluded, that it followed in reason, 'He must be willing.'

The text also gives some ground for us to draw the same conclusion. 'And him that cometh to me I will in no wise cast out.' Here is his willingness asserted, as well as his power suggested. It is worth your observation, that Abraham's faith considered rather God's power than his willingness; that is, he drew his conclusion, 'I shall have a child,' from the power that was in God to fulfil the promise to him. For he concluded he was willing to give him one, else he would not have promised one. 'He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able also to perform.' Ro. iv. 20, 21. But was not his faith exercised, or tried, about his willingness too? No, there was no show of reason for that, because he had promised it. Indeed, had he not promised it, he might lawfully have doubted it; but since he had promised it, there was left no ground at all for doubting, because his willingness to give a son was demonstrated in his promising him a son. These words, therefore, are sufficient ground to encourage any coming sinner that Christ is willing to his power to receive him; and since he hath power also to do what he will, there is no ground at all left to the coming sinner any more to doubt; but to come in full hope of acceptance, and of being received unto grace and mercy. 'And him that cometh.' He saith not, and him that is come; but, and him that cometh; that is, and him whose heart begins to move after me, who is leaving all for my sake; *him* who is looking out, who is on his journey to me. We must, therefore, distinguish betwixt coming, and being come to Jesus Christ. He that is come to him has attained of him more sensibly what he felt before that he wanted, than he has that but yet is coming to him.

[*Advantages to the man that is come to Christ.*] A man that is come to Christ hath the advantage of him that is but coming to him; and that in seven things.

1. He that is come to Christ is nearer to him than he that is but coming to him; for he that is but coming to him is yet, in some sense, at a distance from him; as it is said of the coming prodigal, 'And while he was yet a great way off.' Lu. xv. 20. Now he that is nearer to him hath the best sight of him; and so is able to make the best judgment of his wonderful grace and beauty, as God saith, 'Let them come near, then let them speak.' Is. xli. 1. And as the apostle John saith, 'And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.' 1 Jn. iv. 14. He that is not yet come, though he is coming, is not fit, not being indeed capable to make that judgment of the worth and glory of the grace of Christ, as he is that is come to him, and hath seen and beheld it. Therefore, sinner, suspend thy judgment till thou art come nearer.

2. He that is come to Christ has the advantage of him that is but coming, in that he is eased of his burden; for he that is but coming is not eased of his burden. Mat. xi. 28. He that is come has cast his burden upon the Lord. By faith he hath seen himself released thereof; but he that is but coming hath it yet, as to sense and feeling, upon his own shoulders. 'Come unto me, all ye that labour and are heavy laden,' implies, that their burden, though they are coming, is yet upon them, and so will be till indeed they are come to him.

3. He that is come to Christ has the advantage of him that is but coming in this also, namely, he hath drank of the sweet and soul-refreshing water of life; but he that is but coming hath not. 'If any man thirst, let him come unto me and drink.' Jn. vii. 37.

Mark, He must come to him before he drinks: according to that of the prophet, 'Ho! every one that thirsteth, come ye to the waters.' He

drinketh not as he cometh, but when he is come to the waters. Is. lv. 1.

4. He that is come to Christ hath the advantage of him that as yet is but coming in this also, to wit, he is not so terrified with the noise, and, as I may call it, hue and cry, which the avenger of blood makes at the heels of him that yet is but coming to him. When the slayer was on his flight to the city of his refuge, he had the noise or fear of the avenger of blood at his heels; but when he was come to the city, and was entered thereinto, that noise ceased. Even so it is with him that is but coming to Jesus Christ, he heareth many a dreadful sound in his ear; sounds of death and damnation, which he that is come is at present freed from. Therefore he saith, 'Come, and I will give you rest.' And so he saith again, 'We that have believed, do enter into rest,' as he said, &c. He. iv.

5. He, therefore, that is come to Christ, is not so subject to those dejections, and castings down, by reason of the rage and assaults of the evil one, as is the man that is but coming to Jesus Christ, though he has temptations too. 'And as he was yet a-coming, the devil threw him down, and tare *him*.' Lu. ix. 42. For he has, though Satan still roareth upon him, those experimental comforts and refreshments, to wit, in his treasury, to present himself with, in times of temptation and conflict; which he that is but coming has not.

6. He that is come to Christ has the advantage of him that is but coming to him, in this also, to wit, he hath upon him the wedding-garment, &c., but he that is coming has not. The prodigal, when coming home to his father, was clothed with nothing but rags, and was tormented with an empty belly; but when he was come, the best robe is brought out, also the gold ring, and the shoes, yea, they are put upon him, to his great rejoicing. The fatted calf was killed for him; the music was struck up to make him merry; and thus also the Father himself sang of him, 'This my son was dead, and is alive again; was lost and is found.' Lu. xv. 18, 19, &c.

7. In a word, he that is come to Christ, his groans and tears, his doubts and fears, are turned into songs and praises; for that he hath now received the atonement, and the earnest of his inheritance; but he that is but yet a-coming, hath not those praises nor songs of deliverance with him; nor has he as yet received the atonement and earnest of his inheritance, which is, the sealing testimony of the Holy Ghost, through the sprinkling of the blood of Christ upon his conscience, for he is not come. Ro. v. 11. Ep. i. 13. He. xii. 22–24.

[*Import of the word* COMETH.]

'And him that COMETH.' There is further to be gathered from this word *cometh*, these following particulars:—

1. That Jesus Christ *hath his eye upon, and takes notice of, the first moving of the heart of a sinner after himself.* Coming sinner, thou canst not move with desires after Christ, but he sees the working of those desires in thy heart. 'All my desire,' said David, '*is* before thee; and my groaning is not hid from thee.' Ps. xxxviii. 9. This he spake, as he was coming, after he had backslidden, to the Lord Jesus Christ. It is said of the prodigal, that while he was yet a great way off, his father saw him, had his eye upon him, and upon the going out of his heart after him. Lu. xv. 20.

When Nathanael was come to Jesus Christ, the Lord said to them that stood before him, 'Behold an Israelite indeed, in whom is no guile.' But Nathanael answered him, 'Whence knowest thou me?' Jesus answered, 'Before that Philip called thee, when thou wast under the fig-tree, I saw thee.' There, I suppose, Nathanael was pouring out of his soul to God for mercy, or that he would give him good understanding about the Messias to come; and Jesus saw all the workings of his honest heart at that time. Jn. i. 47, 48.

Zaccheus also had some secret movings of heart, such as they were, towards Jesus Christ, when he ran before, and climbed up the tree to see him; and the Lord Jesus Christ had his eye upon him: therefore, when he was come to the place, he looked up to him, bids him come down, 'For to-day,' said he, 'I must abide at thy house;' to wit, in order to the further completing the work of grace in his soul. Lu. xix. 1–9. Remember this, coming sinner.

2. As Jesus Christ hath his eye upon, *so he hath his heart open to receive, the coming sinner.* This is verified by the text: 'And him that cometh to me I will in no wise cast out.' This is also discovered by his preparing of the way, in his making of it easy (as may be) to the coming sinner; which preparation is manifest by those blessed words, 'I will in no wise cast out;' of which more when we come to the place. And while 'he was yet a great way off, his Father saw him, and had compassion, and ran, and fell on his neck, and kissed him.' Lu. xv. 20. All these expressions do strongly prove that the heart of Christ is open to receive the coming sinner.

3. As Jesus Christ has his eye upon, and his heart open to receive, *so he hath resolved already that nothing shall alienate his heart from receiving the coming sinner.* No sins of the coming sinner, nor the length of the time that he hath abode in them, shall by any means prevail with Jesus Christ to reject him. Coming sinner, thou art coming to a loving Lord Jesus!

4. These words therefore are dropped from his blessed mouth, *on purpose that the coming sinner might take encouragement to continue on his journey, until he be come indeed to Jesus Christ.* It was

doubtless a great encouragement to blind Bartimeus, that Jesus Christ stood still and called him, when he was crying, 'Jesus, *thou* Son of David, have mercy on me;' therefore, it is said, he cast away his garment, 'rose, and came to Jesus.' Mar. x. 46, &c. Now, if a call to come hath such encouragement in it, what is a promise of receiving such, but an encouragement much more? And observe it, though he had a call to come, yet not having a promise, his faith was forced to work upon a mere consequence, saying, He calls me; and surely since he calls me, he will grant me my desire. Ah! but coming sinner, thou hast no need to go so far about as to draw (in this matter) consequences, because thou hast plain promises: 'And him that cometh to me I will in no wise cast out.' Here is full, plain, yea, what encouragement one can desire; for, suppose thou wast admitted to make a promise thyself, and Christ should attest that he would fulfil it upon the sinner that cometh to him, Couldst thou make a better promise? Couldst thou invent a more full, free, or larger promise? a promise that looks at the first moving of the heart after Jesus Christ? a promise that declares, yea, that engageth Christ Jesus to open his heart to receive the coming sinner? yea, further, a promise that demonstrateth that the Lord Jesus is resolved freely to receive, and will in no wise cast out, nor means to reject, the soul of the coming sinner! For all this lieth fully in this promise, and doth naturally flow therefrom. Here thou needest not make use of far-fetched consequences, nor strain thy wits, to force encouraging arguments from the text. Coming sinner, the words are plain: 'And him that cometh to me I will in no wise cast out.'

[TWO SORTS OF SINNERS COMING TO CHRIST.]

'And him that COMETH.' There are two sorts of sinners that are coming to Jesus Christ. *First*, Him that hath never, while of late,* at all began to come. *Second*, Him that came formerly, and after that went back; but hath since bethought himself, and is now coming again. Both these sorts of sinners are intended by the HIM in the text, as is evident; because both are now the coming sinners. 'And him that cometh.'

First. [The newly-awakened comer.]—For the first of these: the sinner that hath never, while of late, began to come, his way is more easy; I do not say, more plain and open to come to Christ than is the other—those last not having the clog of a guilty conscience, for the sin of backsliding, hanging at their heels. But all the encouragement of the gospel, with what invitations are therein contained to coming sinners, are as free and as open to the one as to the other; so that they may with the same freedom and liberty, as from the Word, both alike claim interest in the promise. 'All things are ready;' all things for the coming backsliders, as well as for the others: 'Come to the wedding.' 'And let him that is athirst come.' Mat. xxii. 1–4. Re. xxii. 17.

Second. [The returning backslider.]—But having spoke to the first of these already, I shall here pass it by; and shall speak a word or two to him that is coming, after backsliding, to Jesus Christ for life. Thy way, O thou sinner of a double dye, thy way is open to come to Jesus Christ. I mean thee, whose heart, after long backsliding, doth think of turning to him again. Thy way, I say, is open to him, as is the way of the other sorts of comers; as appears by what follows:—

1. Because the text makes no exception against thee. It doth not say, And any *him* but a backslider; any *him* but him. The text doth not thus object, but indefinitely openeth wide its golden arms to every coming soul, without the least exception; therefore thou mayest come. And take heed that thou shut not that door against thy soul by unbelief, which God has opened by his grace.

2. Nay, the text is so far from excepting against thy coming, that it strongly suggesteth that thou art one of the souls intended, O thou coming backslider; else what need that clause have been so inserted, 'I will in no wise cast out?' As who should say, Though those that come now are such as have formerly backslidden, I will in 'no wise' cast away the fornicator, the covetous, the railer, the drunkard, or other common sinners, nor yet the backslider neither.

3. That the backslider is intended is evident,

(1.) For that he is sent to by name, 'Go, tell his disciples and Peter.' Mar. xvi. 7. But Peter was a godly man. True, but he was also a backslider, yea, a desperate backslider: he had denied his Master once, twice, thrice, cursing and swearing that he knew him not. If this was not backsliding, if this was not an high and eminent backsliding, yea, a higher backsliding than thou art capable of, I have thought amiss.

Again, when David had backslidden, and had committed adultery and murder in his backsliding, he must be sent to by name: 'And,' saith the text, 'the Lord sent Nathan unto David.' And he sent him to tell him, after he had brought him to unfeigned acknowledgment, 'The Lord hath also put away, or forgiven thy sin.' 2 Sa. xii. 1, 13.

This man also was far gone: he took a man's wife, and killed her husband, and endeavoured to cover all with wicked dissimulation. He did this, I say, after God had exalted him, and showed him great favour; wherefore his transgression was greatened also by the prophet with mighty aggravations; yet he was accepted, and that with glad-

* 'While of late;' until of late.—ED.

ness, at the first step he took in his returning to Christ. For the first step of the backslider's return is to say, sensibly and unfeignedly, 'I have sinned;' but he had no sooner said thus, but a pardon was produced, yea, thrust into his bosom: 'And Nathan said unto David, The Lord hath also put away thy sin.'

(2.) As the person of the backslider is mentioned by name, so also is his sin, that, if possible, thy objections against thy returning to Christ may be taken out of thy way; I say, thy sin also is mentioned by name, and mixed, as mentioned, with words of grace and favour: 'I will heal their backsliding, I will love them freely.' Ho. xiv. 4. What sayest thou now, backslider?

(3.) Nay, further, thou art not only mentioned by name, and thy sin by the nature of it, but thou thyself, who art a returning backslider, put, (*a*) Amongst God's Israel, 'Return, thou backsliding Israel, saith the Lord; *and* I will not cause mine anger to fall upon you; for I *am* merciful, saith the Lord, *and* I will not keep *anger* for ever.' Je. iii. 12. (*b*) Thou art put among his children; among his children to whom he is married. 'Turn, O backsliding children, for I am married unto you.' ver. 14. (*c*) Yea, after all this, as if his heart was so full of grace for them, that he was pressed until he had uttered it before them, he adds, 'Return, ye backsliding children, *and* I will heal your backslidings.' ver. 22.

(4.) Nay, further, the Lord hath considered, that the shame of thy sin hath stopped thy mouth, and made thee almost a prayerless man; and therefore he saith unto thee, 'Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive *us* graciously.' See his grace, that himself should put words of encouragement into the heart of a backslider; as he saith in another place, 'I taught Ephraim to go, taking him by the arms.' This is teaching him to go indeed, to hold him up by the arms; by the chin, as we say. Ho. xiv. 2; xi. 3.

From what has been said, I conclude, even as I said before, that the *him* in the text, and *him that cometh*, includeth both these sorts of sinners, and therefore both should freely come.

Quest. 1. But where doth Jesus Christ, in all the word of the New Testament, expressly speak to a returning backslider with words of grace and peace? For what you have urged as yet, from the New Testament, is nothing but consequences drawn from this text. Indeed it is a full text for carnal ignorant sinners that come, but to me, who am a backslider, it yieldeth but little relief.

Answ. How! but little encouragement from the text, when it is said, 'I will in no wise cast out!' What more could have been said? What is here omitted that might have been inserted, to make the promise more full and free? Nay, take all the promises in the Bible, all the freest promises, with all the variety of expressions of what nature or extent soever, and they can but amount to the expressions of this very promise, 'I will in no wise cast out;' I will for nothing, by no means, upon no account, however they have sinned, however they have backsliden, however they have provoked, cast out the coming sinner. But,

Quest. 2. Thou sayest, Where doth Jesus Christ, in all the words of the New Testament, speak to a returning backslider with words of grace and peace, that is under the name of a backslider?

Answ. Where there is such plenty of examples in receiving backsliders, there is the less need for express words to that intent; one promise, as the text is, with those examples that are annexed, are instead of many promises. And besides, I reckon that the act of receiving is of as much, if not of more encouragement, than is a bare promise to receive; for receiving is as the promise, and the fulfilling of it too; so that in the Old Testament thou hast the promise, and in the New, the fulfilling of it; and that in divers examples.

1. In Peter. Peter denied his master, once, twice, thrice, and that with open oath; yet Christ receives him again without any the least hesitation or stick. Yea, he slips, stumbles, falls again, in downright dissimulation, and that to the hurt and fall of many others; but neither of this doth Christ make a bar to his salvation, but receives him again at his return, as if he knew nothing of the fault. Ga. ii.

2. The rest of the disciples, even all of them, did backslide and leave the Lord Jesus in his greatest straits. 'Then all the disciples forsook him and fled,' Mat. xxvi. 56, they returned, as he had foretold, every one to his own, and left him alone; but this also he passes over as a very light matter. Not that it was so indeed in itself, but the abundance of grace that was in him did lightly roll it away; for after his resurrection, when first he appeared unto them, he gives them not the least check for their perfidious dealings with him, but salutes them with words of grace, saying, 'All hail! be not afraid, peace be to you; all power in heaven and earth is given unto me.' True, he rebuked them for their unbelief, for the which also thou deservest the same. For it is unbelief that alone puts Christ and his benefits from us. Jn. xvi. 52. Mat. xxviii. 9—11. Lu. xxiv. 30. Mar. xvi. 14.

3. The man that after a large profession lay with his father's wife, committed a high transgression, even such a one that at that day was not heard of, no, not among the Gentiles. Wherefore this was a desperate backsliding; yet, at his return, he was received, and accepted again to mercy. 1 Co. v. 1, 2. 2 Co. ii. 6—8.

4. The thief that stole was bid to steal no more; not at all doubting but that Christ was ready to forgive him this act of backsliding. Ep. iv. 28.

Now all these are examples, particular instances of Christ's readiness to receive the backsliders to mercy; and, observe it, examples and proofs that he hath done so are, to our unbelieving hearts, stronger encouragements than bare promises that so he will do.

But again, the Lord Jesus hath added to these, for the encouragement of returning backsliders, to come to him. (1.) A call to come, and he will receive them. Re. ii. 1–5, 14–16, 20–22; iii. 1–3, 15–22. Wherefore New Testament backsliders have encouragement to come. (2.) A declaration of readiness to receive them that come, as here in the text, and in many other places, is plain. Therefore, 'Set thee up way-marks, make thee high heaps,' of the golden grace of the gospel, 'set thine heart toward the highway, *even* the way *which* thou wentest,' when thou didst backslide; 'turn again, O virgin of Israel, turn again to these thy cities.' Je. xxxi. 21.

'And him that *cometh*.' He saith not, and him that talketh, that professeth, that maketh a show, a noise, or the like; but, him that *cometh*. Christ will take leave to judge, who, among the many that make a noise, they be that indeed are coming to him. It is not him that saith he comes, nor him of whom others affirm that he comes; but him that Christ himself shall say doth come, that is concerned in this text. When the woman that had the bloody issue came to him for cure, there were others as well as she, that made a great bustle about him, that touched, yea, thronged him. Ah, but Christ could distinguish this woman from them all; 'And he looked round about' upon them all, 'to see her that had done this thing.' Mar. v. 25–32. He was not concerned with the thronging, or touchings of the rest; for theirs were but accidental, or at best, void of that which made her touch acceptable. Wherefore Christ must be judge who they be that in truth are coming to him; Every man's ways are right in his own eyes, 'but the Lord weigheth the spirits.' Pr. xvi. 2. It standeth therefore every one in hand to be certain of their coming to Jesus Christ; for as thy coming is, so shall thy salvation be. If thou comest indeed, thy salvation shall be indeed; but if thou comest but in outward appearance, so shall thy salvation be; but of coming, see before, as also afterwards, in the use and application.

'And him that cometh TO ME.' These words *to me* are also well to be heeded; for by them, as he secureth those that come to him, so also he shows himself unconcerned with those that in their coming rest short, to turn aside to others; for you must know, that every one that comes, comes not to Jesus Christ; some that come, come to Moses, and to his law, and there take up for life; with these Christ is not concerned; with these his promise hath not to do. 'Christ is become of no effect unto you; whosoever of you are justified by the law, ye are fallen from grace.' Ga. v. 4. Again, some that came, came no further than to gospel ordinances, and there stay; they came not through them to Christ; with these neither is he concerned; nor will their 'Lord, Lord,' avail them anything in the great and dismal day. A man may come to, and also go from the place and ordinances of worship, and yet not be remembered by Christ. 'So I saw the wicked buried,' said Solomon, 'who had come and gone from the place of the holy, and they were forgotten in the city where they had so done; this *is* also vanity.' Ec. viii. 10.

'TO ME.' These words, therefore, are by Jesus Christ very warily put in, and serve for caution and encouragement; for caution, lest we take up in our coming anywhere short of Christ; and for encouragement to those that shall in their coming, come past all; till they come to Jesus Christ. 'And him that cometh to me I will in no wise cast out.'

Reader, if thou lovest thy soul, take this caution kindly at the hands of Jesus Christ. Thou seest thy sickness, thy wound, thy necessity of salvation. Well, go not to king Jareb, for he cannot heal thee, nor cure thee of thy wound. Ho. v. 13. Take the caution, I say, lest Christ, instead of being a Saviour unto thee, becomes a lion, a young lion, to tear thee, and go away. Ho. v. 14.

There is a coming, but not to the Most High; there is a coming, but not with the whole heart, but as it were feignedly; therefore take the caution kindly. Je. iii. 10. Ho. vii. 16.

'And him that cometh TO ME;' Christ as a Saviour will stand alone, because his own arm alone hath brought salvation unto him. He will not be joined with Moses, nor suffer John Baptist to be tabernacled by him. I say they must vanish, for Christ will stand alone. Lu. ix. 28–36. Yea, God the Father will have it so; therefore they must be parted from him, and a voice from heaven must come to bid the disciples hear only the beloved Son. Christ will not suffer any law, ordinance, statute, or judgment, to be partners with him in the salvation of the sinner. Nay, he saith not, and him that cometh to my WORD; but, and him that cometh to ME. The words of Christ, even his most blessed and free promises, such as this in the text, are not the Saviour of the world; for that is Christ himself, Christ himself only. The promises, therefore, are but to encourage the coming sinner to come to Jesus Christ, and not to rest in them, short of salvation by him. 'And him that cometh TO ME.' The man, therefore, that comes aright, casts all things behind his back, and looketh at, nor hath his expectations from ought, but the Son of God alone; as David said, 'My soul, wait thou only upon God; for my expectation *is* from him. He only *is* my rock, and my salvation; *he is* my defence; I shall not be moved.' Ps. lxii. 5, 6. His eye is to Christ, his heart is to Christ, and his expectation is from him, from him only.

Therefore the man that comes to Christ, is one that hath had deep considerations of his own sins, slighting thoughts of his own righteousness, and high thoughts of the blood and righteousness of Jesus Christ; yea, he sees, as I have said, more virtue in the blood of Christ to save him, than there is in all his sins to damn him. He therefore setteth Christ before his eyes; there is nothing in heaven or earth, he knows, that can save his soul and secure him from the wrath of God, but Christ; that is, nothing but his personal righteousness and blood.

[*Import of the words* IN NO WISE.]

'And him that cometh to me, I will in no wise cast out.' IN NO WISE: by these words there is [*First,*] Something *expressed;* and [*Second,*] Something *implied.*

First, That which is expressed is Christ Jesus, his unchangeable resolution to save the coming sinner; I will in no wise reject him, or deny him the benefit of my death and righteousness. This word, therefore, is like that which he speaks of the everlasting damnation of the sinner in hell-fire; 'He shall by no means depart thence;' that is, never, never come out again, no, not to all eternity. Mat. v. 26; xxv. 46. So that as he that is condemned into hell-fire hath no ground of hope for his deliverance thence; so him that cometh to Christ, hath no ground to fear he shall ever be cast in thither.

'Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord.' Je. xxxi. 37. 'Thus saith the Lord, If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob.' Je. xxxiii. 25, 26. But heaven cannot be measured, nor the foundations of the earth searched out beneath; his covenant is also with day and night, and he hath appointed the ordinances of heaven; therefore he will not cast away the seed of Jacob, who are the coming ones, but will certainly save them from the dreadful wrath to come. Je. l. 4, 5. By this, therefore, it is manifest, that it was not the greatness of sin, nor the long continuance in it, no, nor yet the backsliding, nor the pollution of thy nature, that can put a bar in against, or be an hinderance of, the salvation of the coming sinner. For, if indeed this could be, then would this solemn and absolute determination of the Lord Jesus, of itself, fall to the ground, and be made of none effect. But his 'counsel shall stand, and he will do all his pleasure;' that is, his pleasure in this; for his promise, as to this irreversible conclusion, ariseth of his pleasure; he will stand to it, and will fulfil it, because it is his pleasure. Is. xlvi. 10, 11.

Suppose that one man had the sins, or as many sins as an hundred, and another should have an hundred times as many as he; yet, if they come, this word, 'I will in no wise cast out,' secures them both alike.

Suppose a man hath a desire to be saved, and for that purpose is coming in truth to Jesus Christ; but he, by his debauched life, has damned many in hell; why, the door of hope is by these words set as open for him, as it is for him that hath not the thousandth part of his transgressions. 'And him that cometh to me I will in no wise cast out.'

Suppose a man is coming to Christ to be saved, and hath nothing but sin, and an ill-spent life, to bring with him; why, let him come, and welcome to Jesus Christ, 'And he will in no wise cast him out.' Lu. vii. 42. Is not this love that passeth knowledge? Is not this love the wonderment of angels? And is not this love worthy of all acceptation at the hands and hearts of all coming sinners?

[*Hinderances in coming to Christ.*]

Second, That which is implied in the words is, 1. The coming souls have those that continually lie at Jesus Christ* to cast them off. 2. The coming souls are afraid that those will prevail with Christ to cast them off. For these words are spoken to satisfy us, and to stay up our spirits against these two dangers: 'I will in no wise cast out.'

1. For the *first, Coming souls have those that continually lie at Jesus Christ to cast them off.* And there are three things that thus bend themselves against the coming sinner.

(1.) There is the devil, that accuser of the brethren, that accuses them before God, day and night. Re. xii. 10. This prince of darkness is unwearied in this work; he doth it, as you see, day and night; that is, without ceasing. He continually puts in his caveats against thee, if so be he may prevail. How did he ply† it against that good man Job, if possibly he might have obtained his destruction in hell-fire? He objected against him, that he served not God for nought, and tempted God to put forth his hand against him, urging, that if he did it, he would curse him to his face; and all this, as God witnesseth, 'he did without a cause.' Job i. 9–11; ii. 4, 5. How did he ply it with Christ against Joshua the high-priest? 'And he showed me Joshua,' said the prophet, 'the high-priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him.' Zec. iii. 1.

To resist him; that is, to prevail with the Lord Jesus Christ to resist him; objecting the uncleanness and unlawful marriage of his sons with the Gentiles; for that was the crime that Satan laid against them. Ezr. x. 18. Yea, and for aught I know, Joshua was also guilty of the fact; but if not of

* 'Lie at Jesus Christ;' to lay down, lie at the feet of Jesus Christ, to persevere like the Syrophenician woman, Mar. vii. 25.—ED.

† 'Ply;' to solicit importunately.—ED.

that, of crimes no whit inferior; for he was clothed with filthy garments, as he stood before the angel. Neither had he one word to say in vindication of himself, against all that this wicked one had to say against him. But notwithstanding that, he came off well; but he might for it thank a good Lord Jesus, because he did not resist him, but contrariwise, took up his cause, pleaded against the devil, excusing his infirmity, and put justifying robes upon him before his adversary's face.

'And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee. *Is* not this a brand plucked out of the fire? And he answered and spoke to those that stood before him, saying, Take away the filthy garments from him; and unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' Zec. iii. 2–4.

Again, how did Satan ply it against Peter, when he desired to have him, that he might sift him as wheat? that is, if possible, sever all grace from his heart, and leave him nothing but flesh and filth, to the end that he might make the Lord Jesus loathe and abhor him. 'Simon, Simon,' said Christ, 'Satan hath desired *to have* you, that he may sift *you* as wheat.' But did he prevail against him? No: 'But I have prayed for thee, that thy faith fail not.' As who should say, Simon, Satan hath desired me that I would give thee up to him, and not only thee, but all the rest of thy brethren—for that the word *you* imports—but I will not leave thee in his hand: I have prayed for thee, thy faith shall not fail; I will secure thee to the heavenly inheritance. Lu. xxii. 30–32.

(2.) As Satan, so every sin of the coming sinner, comes in with a voice against him, if perhaps they may prevail with Christ to cast off the soul. When Israel was coming out of Egypt to Canaan, how many times had their sins thrown them out of the mercy of God, had not Moses, as a type of Christ, stood in the breach to turn away his wrath from them! Ps. cvi. 23. Our iniquities testify against us, and would certainly prevail against us, to our utter rejection and damnation, had we not an advocate with the Father, Jesus Christ the righteous. 1 Jn. ii. 1, 2.

The sins of the old world cried them down to hell; the sins of Sodom fetched upon them fire from heaven, which devoured them; the sins of the Egyptians cried them down to hell, because they came not to Jesus Christ for life. Coming sinner, thy sins are no whit less than any; nay, perhaps, they are as big as all theirs. Why is it then, that thou livest when they are dead, and that thou hast a promise of pardon when they had not? 'Why, thou art coming to Jesus Christ;' and therefore sin shall not be thy ruin.

(3.) As Satan and sin, so the law of Moses, as it is a perfect holy law, hath a voice against you before the face of God. 'There is *one* that accuseth you, *even* Moses,' his law. Jn. v. 45. Yea, it accuseth all men of transgression that have sinned against it; for as long as sin is sin, there will be a law to accuse for sin. But this accusation shall not prevail against the coming sinner; because it is Christ that died, and that ever lives, to make intercession for them that 'come to God by him.' Ro. viii. He. vii. 25.

These things, I say, do accuse us before Christ Jesus; yea, and also to our own faces, if perhaps they might prevail against us. But these words, 'I will in no wise cast out,' secureth the coming sinner from them all.

The coming sinner is not saved, because there is none that comes in against him; but because the Lord Jesus will not hear their accusations, will not cast out the coming sinner. When Shimei came down to meet king David, and to ask for pardon for his rebellion, up starts Abishai, and puts in his caveat, saying, Shall not Shimei die for this? This is the case of him that comes to Christ. He hath this Abishai, and that Abishai, that presently steps in against him, saying, Shall not this rebel's sins destroy him in hell? Read further. But David answered, 'What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? Shall there any man be put to death this day in Israel, for do not I know, that I *am* king this day over Israel?' 2 Sa. xix. 16–22. That is Christ's answer by the text, to all that accuse the coming Shimeis. What have I to do with you, that accuse the coming sinners to me? I count you adversaries, that are against my showing mercy to them. Do not I know that I am exalted this day to be king of righteousness, and king of peace? 'I will in no wise cast them out.'

2. But again, these words do closely imply, *that the coming souls are afraid that these accusers will prevail against them*, as is evident, because the text is spoken for their relief and succour. For that need not be, if they that are coming were not subject to fear and despond upon this account. Alas, there is guilt, and the curse lies upon the conscience of the coming sinner!

Besides, he is conscious to himself what a villain, what a wretch he hath been against God and Christ. Also he now knows, by woeful experience, how he hath been at Satan's beck, and at the motion of every lust. He hath now also new thoughts of the holiness and justice of God. Also he feels, that he cannot forbear sinning against him. For the motions of sins, which are by the law, doth still work in his members, to bring forth fruit unto death. Ro. vii. 5. But none of this needs be [a discouragement] since we have so good, so tender-hearted, and so faithful a Jesus to come to, who will rather overthrow heaven and earth, than suffer a tittle of this text to fail. 'And him that cometh to me I will in no wise cast out.'

[*Import of the words* TO CAST OUT.]

Now, we have yet to inquire into two things that lie in the words, to which there hath yet been nothing said. As, FIRST, What it is to cast out. SECOND, How it appears that Christ hath power to save or cast out?

[WHAT IT IS TO CAST OUT.]

FIRST. For the first of these, *What it is to cast out.* To this I will speak, *First*, Generally. *Second*, More particularly.

[*First, Generally.*]

1. To cast out, is to slight and despise, and contemn; as it is said of Saul's shield, 'it was vilely cast away,' 2 Sa. i. 21, that is, slighted and contemned. Thus it is with the sinners that come not to Jesus Christ. He slights, despises, and contemns them; that is, 'casts them away.'

2. Things cast away are reputed as menstruous cloths, and as the dirt of the street. Is. lii. 24. Ps. xviii. 42. Mat. v. 13; xv. 17. And thus it shall be with the men that come not to Jesus Christ, they shall be counted as menstruous, and as the dirt in the streets.

3. To be cast out, or off, it is to be abhorred, not to be pitied; but to be put to perpetual shame. Ps. xliv. 9; lxxix. 38. Am. i. 11. But,

Second, More particularly, to come to the text. The casting out here mentioned is not limited to this or the other evil: therefore it must be extended to the most extreme and utmost misery. Or thus: He that cometh to Christ shall not want anything that may make him gospelly-happy in this world, or that which is to come; nor shall he want anything that cometh not, that may make him spiritually and eternally miserable. But further, As it is to be generally taken [as respecteth the things that are *now*], so it respecteth things that shall be *hereafter.*

I. *For the things that are now,* they are either, 1. More general: Or, 2. More particular.

1. More general, thus:

(1.) It is 'to be cast out' of the presence and favour of God. Thus was Cain cast out: 'Thou has driven,' *or cast* 'me out this day; from thy face,' *that is, from thy favour* 'shall I be hid.' A dreadful complaint! But the effect of a more dreadful judgment! Ge. iv. 14. Je. xxiii. 39. 1 Ch. xxviii. 9.

(2.) 'To be cast out,' is to be cast out of God's sight. God will look after them no more, care for them no more; nor will he watch over them any more for good. 2 Ki. xvii. 20. Je. vii. 15. Now they that are so, are left like blind men, to wander and fall into the pit of hell. This, therefore, is also a sad judgment! therefore here is the mercy of him that *cometh* to Christ. He shall not be left to wander at uncertainties. The Lord Jesus Christ will keep him, as a shepherd doth his sheep. Ps. xxiii. 'Him that cometh to me I will in no wise cast out.'

(3.) 'To be cast out,' is to be denied a place in God's house, and to be left as fugitives and vagabonds, to pass a little time away in this miserable life, and after that to go down to the dead. Ga. iv. 30. Ge. iv. 12, 14; xxi. 10. Therefore here is the benefit of him that cometh to Christ, he shall not be denied a place in God's house. They shall not be left like vagabonds in the world. 'Him that cometh to me I will in no wise cast out.' See Pr. xiv. 26. Is. lvi. 3–5. Ep. i. 19–22. 1 Co. iii. 21–23.

(4.) In a word, 'To be cast out,' is to be rejected as are the fallen angels. For their eternal damnation began at their being cast down from heaven to hell. So then, not to be cast out, is to have a place, a house, and habitation there; and to have a share in the privileges of elect angels.

These words, therefore, 'I will not cast out,' will prove great words one day to them that come to Jesus Christ. 2 Pe. ii. 4. Jn. xx. 31. Lu. xx. 35.

2. Second, and more particularly,

(1.) Christ hath everlasting life for him that cometh to him, and he shall never perish; 'For he will in no wise cast him out;' but for the rest, they are rejected, 'cast out,' and must be damned. Jn. x. 27, 28.

(2.) Christ hath everlasting righteousness to clothe them with that come to him, and they shall be covered with it as with a garment, but the rest shall be found in the filthy rags of their own stinking pollutions, and shall be wrapt up in them, as in a winding-sheet, and so bear their shame before the Lord, and also before the angels. Da. ix. 27. Is. lvii. 20. Re. iii. 4–18; xv.; xvi.

(3.) Christ hath precious blood, that, like an open fountain, stands free for him to wash in, that comes to him for life; 'And he will in no wise cast him out;' but they that come not to him are rejected from a share therein, and are left to ireful vengeance for their sins. Zec. xiii. 1. 1 Pe. i. 18, 19. Jn. xiii. 8; iii. 16.

(4.) Christ hath precious promises, and they shall have a share in them that come to him for life; for 'he will in no wise cast them out.' But they that come not can have no share in them, because they are true only in him; for in him, and only in him, all the promises are yea and amen. Wherefore they that come not to him, are no whit the better for them. Ps. l. 16. 2 Co. i. 20, 21.

(5.) Christ hath also fulness of grace in himself for them that come to him for life: 'And he will in no wise cast them out.' But those that come not unto him are left in their graceless state; and as Christ leaves them, death, hell, and judgment finds them. 'Whoso findeth me,' saith Christ, 'findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death.' Pr. viii. 35, 36.

(6.) Christ is an Intercessor, and ever liveth to make intercession for them that come to God by

him: 'But their sorrows shall be multiplied, *that* hasten *after* another,' or other gods, their sins and lusts. 'Their drink-offerings will I not offer, nor take up their names into his lips.' Ps. xvi. 4. He. vii. 25.

(7.) Christ hath wonderful love, bowels, and compassions, for those that come to him; for 'he will in no wise cast them out.' But the rest will find him a lion rampant; he will one day tear them all to pieces. 'Now consider this,' saith he, 'ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver.' Ps. l. 22.

(8.) Christ is one by and for whose sake those that come to him have their persons and performances accepted of the Father: 'And he will in no wise cast them out;' but the rest must fly to the rocks and mountains for shelter, but all in vain, to hide them from his face and wrath. Re. vi. 15–17.

II. But again, These words, CAST OUT, *have a special look to what will be hereafter, even at the day of judgment.* For then, and not till then, will be the great *anathema* and *casting out* made manifest, even manifest by execution. Therefore here to speak to this, and that under these two heads. As, First, *Of the casting out itself.* Second, *Of the place into which they shall be cast*, that shall then be cast out.

First, *The casting out itself* standeth in two things. 1. In a preparatory work. 2. In the manner of executing the act.

1. The preparatory work standeth in these three things.

(1.) It standeth in their separation that have not come to him, from them that have, at that day. Or thus: At the day of the great *casting out*, those that have not NOW come to him, shall be separated from them that have; for them that have 'he will not cast out.' 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats.' Mat. xxv. 31, 32. This dreadful separation, therefore, shall then be made betwixt them that NOW come to Christ, and them that come not. And good reason; for since they would not with us come to him *now* they have time, why should they stand with us when judgment is come?

(2.) They shall be placed before him according to their condition: they that have come to him, in great dignity, even at his right hand; 'For he will in no wise cast them out:' but the rest shall be set at his left hand, the place of disgrace and shame; for they did not come to him for life. Distinguished also shall they be by fit terms: these that come to him he calleth the sheep, but the rest are frowish goats, 'and he shall separate them one from another, as a shepherd divideth his sheep from the goats;' and the sheep will be set on the right hand—next heaven gate, for they came to him—but the goats on his left, to go from him into hell, because they are not of his sheep.

(3.) Then will Christ proceed to conviction of those that came not to him, and will say, 'I was a stranger, and ye took me not in,' or did not come unto me. Their excuse of themselves he will slight as dirt, and proceed to their final judgment.

2. Now when these wretched rejecters of Christ shall thus be set before him in their sins, and convicted, this is the preparatory work upon which follows the manner of executing the act which will be done.

(1.) In the presence of all the holy angels.

(2.) In the presence of all them that in their lifetime came to him, by saying unto them, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:' with the reason annexed to it. For you were cruel to me and mine, particularly discovered in these words, 'For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not: sick, and in prison, and ye visited me not.' Mat. xxv. 41–43.

Second, Now it remains that we speak *of the place into which these shall be cast*, which, in the general, you have heard already, to wit, the fire prepared for the devil and his angels. But, in particular, it is thus described:—

1. It is called *Tophet:* 'For Tophet *is* ordained of old, yea, for the king,' the Lucifer, 'it is prepared; he hath made *it* deep *and* large; the pile thereof *is* fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.' Is. xxx. 33.

2. It is called *hell.* 'It is better for thee to enter halt' or lame 'into life, than having two feet to be cast into hell.' Mar. ix. 45.

3. It is called *the wine-press of the wrath of God.* 'And the angel thrust in his sickle into the earth, and gathered the vine of the earth,' that is, them that did not come to Christ, 'and cast it into the great wine-press of the wrath of God.' Re. xiv. 19.

4. It is called *a lake of fire.* 'And whosoever was not found written in the book of life was cast into the lake of fire.' Re. xx. 15.

5. It is called *a pit.* 'Thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. Yet thou shalt be brought down to hell, to the sides of the pit.' Is. xiv. 13–15.

6. It is called *a bottomless pit, out of which the smoke and the locust came, and into which the great dragon was cast;* and it is called *bottomless*, to show the endlessness of the fall that they will have into it, that come not, in the acceptable time, to Jesus Christ. Re. ix. 1, 2; xx. 3.

7. It is called *outer darkness.* 'Bind him hand and foot - and cast *him* into outer darkness,' 'and cast ye the unprofitable servant into outer darkness,' 'there shall be weeping and gnashing of teeth.' Mat. xxii. 13; xxv. 30.

8. It is called *a furnace of fire.* 'As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.' And again, 'So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.' Mat. xiii. 40–51.

9. Lastly, It may not be amiss, if, in the conclusion of this, I show in few words to what the things that torment them in this state are compared. Indeed, some of them have been occasionally mentioned already; as that they are compared,

(1.) To wood that burneth.

(2.) To fire.

(3.) To fire and brimstone: But,

(4.) It is compared to a worm, a gnawing worm, a never-dying gnawing worm; They are cast into hell, 'where their worm dieth not.' Mar. ix. 44.

(5.) It is called *unquenchable fire;* 'He will gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.' Mat. iii. 12. Lu. iii. 17.

(6.) It is called *everlasting destruction;* 'The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.' 2 Th. i. 7–9.

(7.) It is called *wrath without mixture,* and is given them in the cup of his indignation. 'If any man worship the beast, and his image, and receive *his* mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.' Re. xiv. 9, 10.

(8.) It is called *the second death.* 'And death and hell were cast into the lake of fire. This is the second death. Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power.' Re. xx. 6, 14.

(9.) It is called *eternal damnation.* 'But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation.' Oh! these three words! *Everlasting punishment! Eternal damnation!* And *For ever and ever!* How will they gnaw and eat up all the expectation of the end of the misery of the cast-away sinners. 'And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night,' &c., Re. xiv. 11.

Their behaviour in hell is set forth by four things as I know of;—(*a.*) By calling for help and relief in vain; (*b.*) By weeping; (*c.*) By wailing; (*d.*) By gnashing of teeth.

[THE POWER OF CHRIST TO SAVE, OR TO CAST OUT.]

SECOND. And now we come to the second thing that is to be inquired into, namely, *How it appears that Christ hath power to save, or to cast out.* For by these words, 'I will in no wise cast out,' he declareth that he hath power to do both. Now this inquiry admits us to search into two things: *First,* How it appears *that he hath power to save; Second,* How it appears *that he hath power to cast out.*

First, That he hath power to save, appears by that which follows:—

1. To speak only of him as he is mediator: he was authorized to this blessed work by his Father, before the world began. Hence the apostle saith, 'He hath chosen us in him before the foundation of the world.' Ep. i. 4. With all those things that effectually will produce our salvation. Read the same chapter, with 2 Ti. i. 9.

2. He was promised to our first parents, that he should, in the fulness of time, bruise the serpent's head; and, as Paul expounds it, redeem them that were under the law. Hence, since that time, he hath been reckoned as slain for our sins. By which means all the fathers under the first testament were secured from the wrath to come; hence he is called, 'The Lamb slain from the foundation of the world.' Re. xiii. 8. Ge. iii. 15. Ga. iv. 4, 5.

3. Moses gave testimony of him by the types and shadows, and bloody sacrifices, that he commanded from the mouth of God to be in use for the support of his people's faith, until the time of reformation; which was the time of this Jesus his death. He. ix.; x.

4. At the time of his birth it was testified of him by the angel, 'That he should save his people from their sins.' Mat. i. 21.

5. It is testified of him in the days of his flesh, that he had power on earth to forgive sins. Mar. ii. 5–12.

6. It is testified also of him by the apostle Peter, that 'God hath exalted him with his own right hand, *to be* a prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.' Ac. v. 31.

7. In a word, this is everywhere testified of him, both in the Old Testament and the New. And good reason that he should be acknowledged and trusted in, as a Saviour.

(1.) He came down from heaven to be a Saviour. Jn. vi. 38–40.

(2.) He was anointed when on earth to be a Saviour. Lu. iii. 22.

(3.) He did the works of a Saviour. As, (*a.*) He

fulfilled the law, and became the end of it for righteousness, for them that believe in him. Ro. x. 3, 4. (*b.*) He laid down his life as a Saviour; he gave his life as 'a ransom for many.' Mat. xx. 28. Mar. x. 45. 1 Ti. ii. 6. (*c.*) He hath abolished death, destroyed the devil, put away sin, got the keys of hell and death, is ascended into heaven; is there accepted of God, and bid sit at the right hand as a Saviour; and that because his sacrifice for sins pleased God. 2 Ti. i. 10. He. ii. 14, 15. Ep. iv. 7, 8. Jn. xvi. 10, 11. Ac. v. 30, 31. He. x. 12, 13.

(4.) God hath sent out and proclaimed him as a Saviour, and tells the world that we have redemption through his blood, that he will justify us, if we believe in his blood, and that he can faithfully and justly do it. Yea, God doth beseech us to be reconciled to him by his Son; which could not be, if he were not anointed by him to this very end, and also if his works and undertakings were not accepted of him considered as a Saviour. Ro. iii. 24, 25. 2 Co. v. 18–21.

(5.) God hath received already millions of souls into his paradise, because they have received this Jesus for a Saviour; and is resolved to cut them off, and to cast them out of his presence, that will not take him for a Saviour. He. xii. 22–26.

I intend brevity here; therefore a word to the second, and so conclude.

Second, How it appears *that he hath power to cast out.* This appears also by what follows:—

1. The Father, for the service that he hath done him as Saviour, hath made him Lord of all, even Lord of quick and dead. 'For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.' Ro. xiv. 9.

2. The Father hath left it with him to quicken whom he will, to wit, with saving grace, and to cast out whom he will, for their rebellion against him. Jn. v. 21.

3. The Father hath made him judge of quick and dead, hath committed all judgment unto the Son, and appointed that all should honour the Son, even as they honour the Father. Jn. v. 22, 23.

4. God will judge the world by this man: the day is appointed for judgment, and he is appointed for judge. 'He hath appointed a day in the which he will judge the world in righteousness by *that* man.' Ac. xvii. 31. Therefore we must all appear before the judgment-seat of Christ, that every one may receive for the things done in the body, according to what they have done. If they have closed with him, heaven and salvation; if they have not, hell and damnation!

And for these reasons he must be judge:—

(1.) Because of his humiliation, because of his Father's word he humbled himself, and he became obedient unto death, even the death of the cross. 'Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.' This hath respect to his being judge, and his sitting in judgment upon angels and men. Phi. ii. 7–11. Ro. xiv. 10, 11.

(2.) That all men might honour the Son, even as they honour the Father. 'For the Father judgeth no man, but hath committed all judgment unto the Son; that all *men* should honour the Son, even as they honour the Father.' Jn. v. 22, 23.

(3.) Because of his righteous judgment, this work is fit for no creature; it is only fit for the Son of God. For he will reward every man according to his ways. Re. xxii. 12.

(4.) Because he is the Son of man. He 'hath given him authority to execute judgment also, because he is the Son of man.' Jn. v. 27.

[SECOND, THE TEXT TREATED BY WAY OF OBSERVATION.]

Thus have I in brief passed through this text by way of explications. My next work is to speak to it by way of observation. But I shall be also as brief in that as the nature of the thing will admit. 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.' Jn. vi. 37.

And now I come to some observations, and a little briefly to speak to them, and then conclude the whole. The words thus explained afford us many, some of which are these. 1. That God the Father, and Christ his Son, are two distinct persons in the Godhead. 2. That by them, not excluding the Holy Ghost, is contrived and determined the salvation of fallen mankind. 3. That this contrivance resolved itself into a covenant between these persons in the Godhead, which standeth in giving on the Father's part, and receiving on the Son's. 'All that the Father giveth me,' &c. 4. That every one that the Father hath given to Christ, according to the mind of God in the text, shall certainly come to him. 5. That coming to Jesus Christ is therefore not by the will, wisdom, or power of man; but by the gift, promise, and drawing of the Father. 'All that the Father giveth me shall come.' 6. That Jesus Christ will be careful to receive, and will not in any wise reject those that come, or are coming to him. 'And him that cometh to me I will in no wise cast out.' There are, besides these, some other truths implied in the words. As, 7. They that are coming to Jesus Christ are ofttimes heartily afraid that he will not receive them. 8. Jesus Christ would not have them that in truth are coming to him once think that he will cast them out.

These observations lie all of them in the words, and are plentifully confirmed by the Scriptures of truth; but I shall not at this time speak to them

all, but shall pass by the first, second, third, fourth, and sixth, partly because I design brevity, and partly because they are touched upon in the explicatory part of the text. I shall therefore begin with the fifth observation, and so make that the first in order, in the following discourse.

[COMING TO CHRIST NOT BY THE POWER OF MAN, BUT BY THE DRAWING OF THE FATHER.]

OBSERVATION FIRST. First, then, *coming to Christ is not by the will, wisdom, or power of man, but by the gift, promise, and drawing of the Father.* This observation standeth of two parts. *First*, The coming to Christ is not by the will, wisdom, or power of man; *Second*, But by the gift, promise, and drawing of the Father.

That the text carrieth this truth in its bosom, you will find if you look into the explication of the first part thereof before. I shall, therefore, here follow the method propounded, viz. show,

First, That coming to Christ is not by the will, wisdom, or power of man. This is true, because the Word doth positively say it is not.

1. It denieth it wholly to be by the will of man. 'Not of blood, nor of the will of the flesh, nor of the will of man.' Jn. i. 13. And again, 'It is not of him that willeth, nor of him that runneth.' Ro. ix. 16.

2. It denieth it to be of the wisdom of man, as is manifest from these considerations:

(1.) In the wisdom of God it pleased him, that the world by wisdom should not know him. Now, if by their wisdom they cannot know him, it follows, by that wisdom, they cannot come unto him; for coming to him is not before, but after some knowledge of him. 1 Co. i. 21. Ac. xiii. 27. Ps. ix. 10.

(2.) The wisdom of man, in God's account, as to the knowledge of Christ, is reckoned foolishness. 'Hath not God made foolish the wisdom of this world?' 1 Co. i. 20. And again, The wisdom of this world is foolishness with God. ii. 14. If God hath made foolish the wisdom of this world; and again, if the wisdom of this world is foolishness with him, then verily it is not likely, that by that a sinner should become so prudent as to come to Jesus Christ, especially if you consider,

(3.) That the doctrine of a crucified Christ, and so of salvation by him, is the very thing that is counted foolishness to the wisdom of the world. Now, if the very doctrine of a crucified Christ be counted foolishness by the wisdom of this world, it cannot be that, by that wisdom, a man should be drawn out in his soul to come to him. 1 Co. iii. 19; i. 18, 23.

(4.) God counted the wisdom of this world one of his greatest enemies; therefore, by that wisdom no man can come to Jesus Christ. For it is not likely that one of God's greatest enemies should draw a man to that which best of all pleaseth God, as coming to Christ doth. Now, that God counteth the wisdom of this world one of his greatest enemies, is evident, (*a.*) For that it casteth the greatest contempt upon his Son's undertakings, as afore is proved, in that it counts his crucifixion foolishness; though that be one of the highest demonstrations of Divine wisdom. Ep. i. 7, 8. (*b.*) Because God hath threatened to destroy it, and bring it to nought, and cause it to perish; which surely he would not do, was it not an enemy, would it direct men to, and cause them to close with Jesus Christ. Is. xxix. 14. 1 Co. i. 19. (*c.*) He hath rejected it from helping in the ministry of his Word, as a fruitless business, and a thing that comes to nought. 1 Co. ii. 4, 6, 12, 13. (*d.*) Because it causeth to perish, those that seek it, and pursue it. 1 Co. i. 18, 19. (*e.*) And God has proclaimed, that if any man will be wise in this world, he must be a fool in the wisdom of this world, and that is the way to be wise in the wisdom of God. 'If any man seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God.' 1 Co. iii. 18–20.

3. Coming to Christ is not by the power of man. This is evident partly,

(1.) From that which goeth before. For man's power in the putting forth of it, in this matter, is either stirred up by love, or sense of necessity; but the wisdom of this world neither gives man love to, or sense of a need of, Jesus Christ; therefore, his power lieth still, as from that.

(2.) What power has he that is dead, as every natural man spiritually is, even dead in trespasses and sins? Dead, even as dead to God's New Testament things as he that is in his grave is dead to the things of this world. What power hath he, then, whereby to come to Jesus Christ? Jn. v. 25. Ep. ii. 1. Col. ii. 13.

(3.) God forbids the mighty man's glorying in his strength; and says positively, 'By strength shall no man prevail;' and again, 'Not by might, nor by power, but by my Spirit, saith the Lord.' Je. ix. 23, 24. 1 Sa. ii. 9. Zec. iv. 6. 1 Co. i. 27–31.

(4.) Paul acknowledgeth that man, nay, converted man, of himself, hath not a sufficiency of power in himself to think a good thought; if not to do that which is least, for to think is less than to come; then no man, by his own power, can come to Jesus Christ. 2 Co. ii. 5.

(5.) Hence we are said to be made willing to come, by the power of God; to be raised from a state of sin to a state of grace, by the power of God; and to believe, that is to come, through the exceeding working of his mighty power. Ps. cx. 3. Col. ii. 12. Ep. i. 18, 20. Job xxiii. 14. But this needed not, if either man had power or will to come; or so much as graciously to think of being willing to come, of themselves, to Jesus Christ.

Second, I should now come to the proof of the

second part of the observation [*namely, the coming to Christ is by the gift, promise, and drawing of the Father*], but that is occasionally done already, in the explicatory part of the text, to which I refer the reader; for I shall here only give thee a text or two more to the same purpose, and so come to the use and application.

1. It is expressly said, 'No man can come to me, except the Father which hath sent me draw him.' Jn. vi. 44. By this text, there is not only insinuated that in man is want of power, but also of will, to come to Jesus Christ: they must be drawn; they come not if they be not drawn. And observe, it is not man, no, nor all the angels in heaven, that can draw one sinner to Jesus Christ. No man cometh to me, except the Father which hath sent me draw him.

2. Again, 'No man can come unto me, except it were given unto him of my Father.' Jn. vi. 65. It is an heavenly gift that maketh man come to Jesus Christ.

3. Again, 'It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me.' Jn. vi. 45.

I shall not enlarge, but shall make some use and application, and so come to the next observation.

[*Use and Application of Observation First.*]

Use First. Is it so? Is coming to Jesus Christ not by the will, wisdom, or power of man, but by the gift, promise, and drawing of the Father? Then they are to blame that cry up the will, wisdom, and power of man, as things sufficient to bring men to Christ.

There are some men who think they may not be contradicted, when they plead for the will, wisdom, and power of man in reference to the things that are of the kingdom of Christ; but I will say to such a man, he never yet came to understand, that himself is what the Scripture teacheth concerning him; neither did he ever know what coming to Christ is, by the teaching, gift, and drawing of the Father. He is such a one that hath set up God's enemy in opposition to him, and that continueth in such acts of defiance; and what his end, without a new birth, will be, the Scripture teacheth also; but we will pass this.

Use Second. Is it so? Is coming to Jesus Christ by the gift, promise, and drawing of the Father? Then let saints here learn to ascribe their coming to Christ to the gift, promise, and drawing of the Father. Christian man, bless God, who hath given thee to Jesus Christ by promise; and again, bless God for that he hath drawn thee to him. And why is it thee? Why not another? O that the glory of electing love should rest upon thy head, and that the glory of the exceeding grace of God should take hold of thy heart, and bring thee to Jesus Christ!

Use Third. Is it so, that coming to Jesus Christ is by the Father, as aforesaid? Then this should teach us to set a high esteem upon them that indeed are coming to Jesus Christ; I say, an high esteem on them, for the sake of him by virtue of whose grace they are made to come to Jesus Christ.

We see that when men, by the help of human abilities, do arrive at the knowledge of, and bring to pass that which, when done, is a wonder to the world, how he that did it, is esteemed and commended; yea, how are his wits, parts, industry, and unweariedness in all admired, and yet the man, as to this, is but of the world, and his work the effect of natural ability; the things also attained by him end in vanity and vexation of spirit. Further, perhaps in the pursuit of these his achievements, he sins against God, wastes his time vainly, and at long-run loses his soul by neglecting of better things; yet he is admired! But I say, if this man's parts, labour, diligence, and the like, will bring him to such applause and esteem in the world, what esteem should we have of such an one that is by the gift, promise, and power of God, coming to Jesus Christ?

1. This is a man with whom God is, in whom God works and walks; a man whose motion is governed and steered by the mighty hand of God, and the effectual working of his power. Here is a man!

2. This man, by the power of God's might, which worketh in him, is able to cast a whole world behind him, with all the lusts and pleasures of it, and to charge through all the difficulties that men and devils can set against him. Here is a man.

3. This man is travelling to Mount Zion, the heavenly Jerusalem, the city of the living God, and to an innumerable company of angels, and the spirits of just men made perfect, to God the Judge of all, and to Jesus. Here is a man!

4. This man can look upon death with comfort, can laugh at destruction when it cometh, and longs to hear the sound of the last trump, and to see his Judge coming in the clouds of heaven. Here is a man indeed!

Let Christians, then, esteem each other as such. I know you do it; but do it more and more. And that you may, consider these two or three things. (1.) These are the objects of Christ's esteem. Mat. xii. 48, 49; xv. 22–28. Lu. vii. 9. (2.) These are the objects of the esteem of angels. Da. ix. 12; x. 21, 22. xii. 3, 4. He. ii. 14. (3.) These have been the objects of the esteem of heathens, when but convinced about them. Da. v. 10, 11. Ac. v. 15. 1 Co. xiv. 24, 25. 'Let each [of you, then,] esteem [each] other better than themselves.' Phi. ii. 3.

Use Fourth. Again, Is it so, that no man comes to Jesus Christ by the will, wisdom, and power of man, but by the gift, promise, and drawing of the Father? Then this shows us how horribly ignor-

ant of this such are, who make the man that is coming to Christ the object of their contempt and rage. These are also unreasonable and wicked men; men in whom is no faith. 2 Th. iii. 2. Sinners, did you but know what a blessed thing it is to come to Jesus Christ, and that by the help and drawing of the Father, they do indeed come to him; you would hang and burn in hell a thousand years, before you would turn your spirits as you do, against him that God is drawing to Jesus Christ, and also against the God that draws him.

But, faithless sinner, let us a little expostulate the matter. What hath this man done against thee, that is coming to Jesus Christ? Why dost thou make him the object of thy scorn? doth his coming to Jesus Christ offend thee? doth his pursuing of his own salvation offend thee? doth his forsaking of his sins and pleasures offend thee?

Poor coming man! 'Shall we *sacrifice* the abomination of the Egyptians before their eyes, and will they not stone us?' Ex. viii. 26.

But, I say, why offended at this? Is he ever the worse for coming to Jesus Christ, or for his loving and serving of Jesus Christ? Or is he ever the more a fool, for flying from that which will drown thee in hell-fire, and for seeking eternal life? Besides, pray, Sirs, consider it; this he doth, not of himself, but by the drawing of the Father. Come, let me tell thee in thine ear, thou that wilt not come to him thyself, and him that would, thou hinderest—

1. Thou shalt be judged for one that hath hated, maligned, and reproached Jesus Christ, to whom this poor sinner is coming.

2. Thou shalt be judged, too, for one that hath hated the Father, by whose powerful drawing this sinner doth come.

3. Thou shalt be taken and judged for one that has done despite to the Spirit of grace in him that is, by its help, coming to Jesus Christ. What sayest thou now? Wilt thou stand by thy doings? Wilt thou continue to contemn and reproach the living God? Thinkest thou that thou shalt weather it out well enough at the day of judgment? 'Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee,' saith the Lord? Ezek. xxii. 14. Jn. xv. 18–25. Jude 15. 1 Th. iv. 8.

Use Fifth. Is it so, that no man comes to Jesus Christ by the will, wisdom, and power of man, but by the gift, promise, and drawing of the Father? Then this showeth us how it comes to pass, that weak means are so powerful as to bring men out of their sins to a hearty pursuit after Jesus Christ. When God bid Moses speak to the people, he said, 'I will give thee counsel, and God shall be with thee.' Ex. xviii. 19. When God speaks, when God works, who can let it? None, none; then the work goes on! Elias threw his mantle upon the shoulders of Elisha; and what a wonderful work followed! When Jesus fell in with the crowing of a cock, what work was there! O when God is in the means, then shall that means—be it never so weak and contemptible in itself—work wonders. 1 Ki. xix. 19. Mat. xxvi. 74, 75. Mar. xiv. 71, 72. Lu. xxii. 60–62. The world understood not, nor believed, that the walls of Jericho should fall at the sound of rams' horns; but when God will work, the means must be effectual. A word weakly spoken, spoken with difficulty, in temptation, and in the midst of great contempt and scorn, works wonders, if the Lord thy God will say so too.

Use Sixth. Is it so? Doth no man come to Jesus Christ by the will, wisdom, and power of man, but by the gift, promise, and drawing of the Father? Then here is room for Christians to stand and wonder at the effectual working of God's providences, that he hath made use of, as means to bring them to Jesus Christ.

For although men are drawn to Christ by the power of the Father, yet that power putteth forth itself in the use of means: and these means are divers, sometimes this, sometimes that; for God is at liberty to work by which, and when, and how he will; but let the means be what they will, and as contemptible as may be, yet God that commanded the light to shine out of darkness, and that out of weakness can make strong, can, nay, doth oftentimes make use of very unlikely means to bring about the conversion and salvation of his people. Therefore, you that are come to Christ—and that by unlikely means—stay yourselves, and wonder, and, wondering, magnify almighty power, by the work of which the means hath been made effectual to bring you to Jesus Christ.

What was the providence that God made use of as a means, either more remote or more near, to bring thee to Jesus Christ? Was it the removing of thy habitation, the change of thy condition, the loss of relations, estate, or the like? Was it thy casting of thine eye upon some good book, thy hearing of thy neighbours talk of heavenly things, the beholding of God's judgments as executed upon others, or thine own deliverance from them, or thy being strangely cast under the ministry of some godly man? O take notice of such providence or providences! They were sent and managed by mighty power to do thee good. God himself, I say, hath joined himself unto this chariot: yea, and so blessed it, that it failed not to accomplish the thing for which he sent it.

God blesseth not to every one his providences in this manner. How many thousands are there in this world, that pass every day under the same providences! but God is not in them, to do that work by them as he hath done for thy poor soul, by his effectually working with them. O that Jesus

Christ should meet thee in this providence, that dispensation, or the other ordinance! This is grace indeed! At this, therefore, it will be thy wisdom to admire, and for this to bless God.

Give me leave to give you a taste of some of those providences that have been effectual, through the management of God, to bring salvation to the souls of his people.

(1.) The first shall be that of the woman of Samaria. It must happen, that she must needs go out of the city to draw water, not before nor after, but just when Jesus Christ her Saviour was come from far, and set to rest him, being weary, upon the well. What a blessed providence was this! Even a providence managed by the almighty wisdom, and almighty power, to the conversion and salvation of this poor creature. For by this providence was this poor creature and her Saviour brought together, that that blessed work might be fulfilled upon the woman, according to the purpose before determined by the Father. Jn. iv.

(2.) What providence was it that there should be a tree in the way for Zaccheus to climb, thereby to give Jesus opportunity to call that chief of the publicans home to himself, even before he came down therefrom. Lu. xix.

(3.) Was it not also wonderful that the thief, which you read of in the gospel, should, by the providence of God, be cast into prison, to be condemned even at that sessions that Christ himself was to die; nay, and that it should happen, too, that they must be hanged together, that the thief might be in hearing and observing of Jesus in his last words, that he might be converted by him before his death! Lu. xxiii.

(4.) What a strange providence was it, and as strangely managed by God, that Onesimus, when he was run away from his master, should be taken, and, as I think, cast into that very prison where Paul lay bound for the Word of the gospel; that he might there be by him converted, and then sent home again to his master Philemon! Behold 'all things work together for good to them that love God, to them who are the called according to *his* purpose.' Ro. viii. 28.

Nay, I have myself known some that have been made to go to hear the Word preached against their wills; others have gone not to hear, but to see and to be seen; nay, to jeer and flout others, as also to catch and carp at things. Some also to feed their adulterous eyes with the sight of beautiful objects; and yet God hath made use even of these things, and even of the wicked and sinful proposals of sinners, to bring them under the grace that might save their souls.

Use Seventh. Doth no man come to Jesus Christ but by the drawing, &c., of the Father? Then let me here caution those poor sinners, that are spectators of the change that God hath wrought in them that are coming to Jesus Christ, not to attribute this work and change to other things and causes.

There are some poor sinners in the world that plainly see a change, a mighty change, in their neighbours and relations that are coming to Jesus Christ. But, as I said, they being ignorant, and not knowing whence it comes and whither it goes, for 'so is every one that is born of the Spirit,' Jn. iii. 8, therefore they attribute this change to other causes: as melancholy; to sitting alone; to overmuch reading; to their going to too many sermons; to too much studying and musing on what they hear.

Also they conclude, on the other side, that it is for want of merry company; for want of physic; and therefore they advise them to leave off reading, going to sermons, the company of sober people; and to be merry, to go a gossiping, to busy themselves in the things of this world, not to sit musing alone, &c.

But come, poor ignorant sinner, let me deal with thee. It seems thou art turned counsellor for Satan: I tell thee thou knowest not what thou dost. Take heed of spending thy judgment after this manner; thou judgest foolishly, and sayest in this, to every one that passeth by, thou art a fool. What! count convictions for sin, mournings for sin, and repentance for sin, melancholy? This is like those that on the other side said, 'These men are [drunk with] full of new wine,' &c. Or as he that said Paul was mad. Ac. ii. 13; xxvi. 24. Poor ignorant sinner! canst thou judge no better? What! is sitting alone, pensive under God's hand, reading the Scriptures, and hearing of sermons, &c., the way to be undone? The Lord open thine eyes, and make thee to see thine error! Thou hast set thyself against God, thou hast despised the operation of his hands, thou attemptest to murder souls. What! canst thou give no better counsel touching those whom God hath wounded, than to send them to the ordinances of hell for help? Thou biddest them be merry and lightsome; but dost thou not know that 'the heart of fools is in the house of mirth?' Ec. vii. 4.

Thou biddest them shun the hearing of thundering preachers; but is it not 'better to hear the rebuke of the wise, than for a man to hear the song of fools?' Ec. vii. 5. Thou biddest them busy themselves in the things of this world; but dost thou not know that the Lord bids, 'Seek first the kingdom of God, and his righteousness?' Mat. vi. 33. Poor ignorant sinner! hear the counsel of God to such, and learn thyself to be wiser. 'Is any afflicted? let him pray. Is any merry? let him sing psalms.' Ja. v. 13. 'Blessed *is* the man that heareth me.' Pr. viii. 32. And hear for time to come, 'Save yourselves from this untoward generation.' Ac. ii. 40. 'Search the Scriptures.' Jn. v. 39. 'Give

attendance to reading.' 1 Ti. iv. 13. 'It is better to go to the house of mourning.' Ec. vii. 2, 3.

And wilt thou judge him that doth thus? Art thou almost like Elymas the sorcerer, that sought to turn the deputy from the faith? Thou seekest to pervert the right ways of the Lord. Take heed lest some heavy judgment overtake thee. Ac. xiii. 8–13. What! teach men to quench convictions; take men off from a serious consideration of the evil of sin, of the terrors of the world to come, and how they shall escape the same? What! teach men to put God and his Word out of their minds, by running to merry company, by running to the world, by gossiping? &c. This is as much as to bid them to say to God, 'Depart from us, for we desire not the knowledge of thy ways;' or, 'What is the Almighty that we should serve him? or what profit have we if we keep his ways?' Here is a devil in grain! What! bid man walk 'according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.' Ep. ii. 2.

[*Two objections answered.*]

Object. 1. But we do not know that such are coming to Jesus Christ; truly we wonder at them, and think they are fools.

Answ. Do you not know that they are coming to Jesus Christ? then they may be coming to him, for aught you know; and why will ye be worse than the brute, to speak evil of the things you know not? What! are ye made to be taken and destroyed? must ye utterly perish in your own corruptions? 2 Pe. ii. 12. Do you not know them? Let them alone then. If you cannot speak good of them, speak not bad. 'Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.' Ac. v. 38, 39. But why do you wonder at a work of conviction and conversion? Know you not that this is the judgment of God upon you, 'ye despisers, to behold, and wonder, and perish?' Ac. xiii. 40, 41. But why wonder, and think they are fools? Is the way of the just an abomination to you? See that passage, and be ashamed, '*He that is* upright in the way *is* abomination to the wicked.' Pr. xxix. 27. Your wondering at them argues that you are strangers to yourselves, to conviction for sin, and to hearty desires to be saved; as also to coming to Jesus Christ.

Object. 2. But how shall we know that such men are coming to Jesus Christ?

Answ. Who can make them see that Christ has made blind? Jn. ii. 3, 9. Nevertheless, because I endeavour thy conviction, conversion, and salvation, consider: Do they cry out of sin, being burthened with it, as of an exceeding bitter thing? Do they fly from it, as from the face of a deadly serpent? Do they cry out of the insufficiency of their own righteousness, as to justification in the sight of God? Do they cry out after the Lord Jesus, to save them? Do they see more worth and merit in one drop of Christ's blood to save them, than in all the sins of the world to damn them? Are they tender of sinning against Jesus Christ? Is his name, person, and undertakings, more precious to them, than is the glory of the world? Is this word more dear unto them? Is faith in Christ (of which they are convinced by God's Spirit of the want of, and that without it they can never close with Christ) precious to them? Do they savour Christ in his Word, and do they leave all the world for his sake? And are they willing, God helping them, to run hazards for his name, for the love they bear to him? Are his saints precious to them? If these things be so, whether thou seest them or no, these men are coming to Jesus Christ. Ro. vii. 9–14. Ps. xxxviii. 3–8. He. vi. 18–20. Is. lxiv. 6. Phi. iii. 7, 8. Ps. liv. 1; cix. 26. Ac. xvi. 30. Ps. ii. 7, 8. 1 Pe. i. 18, 19. Ro. vii. 24. 2 Co. v. 2. Ac. v. 41. Ja. ii 7. Ca. v. 10–16. Ps. cxix. Jn. xiii. 35. 1 Jn. iv. 7; iii. 14. Jn. xvi. 9. Ro. xiv. 23. He. xi. 6. Ps. xix. 10, 11. Ja. xv. 16. He. xi. 24–27. Ac. xx. 22–24; xxi. 13. Tit. iii. 15. 2 Jn. i. Ep. iv. 16. Phile. 7. 1 Co. xvi. 24.

[COMERS OFTTIMES AFRAID THAT CHRIST WILL NOT RECEIVE THEM.]

OBSERVATION SECOND. — I come now to the second observation propounded to be spoken to, to wit, *That they that are coming to Jesus Christ, are ofttimes heartily afraid that Jesus Christ will not receive them.*

I told you that this observation is implied in the text; and I gather it,

First, From the largeness and openness of the promise: 'I will in no wise cast out.' For had there not been a proneness in us to 'fear casting out,' Christ needed not to have, as it were, waylaid our fear, as he doth by this great and strange expression, 'In no wise;' 'And him that cometh to me I will in no wise cast out.' There needed not, as I may say, such a promise to be invented by the wisdom of heaven, and worded at such a rate, as it were on purpose to dash in pieces at one blow all the objections of coming sinners, if they were not prone to admit of such objections, to the discouraging of their own souls. For this word, 'in no wise,' cutteth the throat of all objections; and it was dropped by the Lord Jesus for that very end; and to help the faith that is mixed with unbelief. And it is, as it were, the sum of all promises; neither can any objection be made upon the unworthiness that thou findest in thee, that this promise will not assoil.

But I am a great sinner, sayest thou.

'I will in no wise cast out,' says Christ.
But I am an old sinner, sayest thou.
'I will in no wise cast out,' says Christ.
But I am a hard-hearted sinner, sayest thou.
'I will in no wise cast out,' says Christ.
But I am a backsliding sinner, sayest thou.
'I will in no wise cast out,' says Christ.
But I have served Satan all my days, sayest thou.
'I will in no wise cast out,' says Christ.
But I have sinned against light, sayest thou.
'I will in no wise cast out,' says Christ.
But I have sinned against mercy, sayest thou.
'I will in no wise cast out,' says Christ.
But I have no good thing to bring with me, sayest thou.
'I will in no wise cast out,' says Christ.

Thus I might go on to the end of things, and show you, that still this promise was provided to answer all objections, and doth answer them. But I say, what need it be, if they that are coming to Jesus Christ are not sometimes, yea, oftentimes, heartily afraid, 'that Jesus Christ will cast them out?'

Second, I will give you now *two instances that seem to imply the truth of this observation.*

In the ninth of Matthew, at the 2d verse, you read of a man that was sick of the palsy; and he was coming to Jesus Christ, being borne upon a bed by his friends: he also was coming himself, and that upon another account than any of his friends were aware of; even for the pardon of sins, and the salvation of his soul. Now, so soon as ever he was come into the presence of Christ, Christ bids him 'be of good cheer.' It seems then, his heart was fainting; but what was the cause of his fainting? Not his bodily infirmity, for the cure of which his friends did bring him to Christ; but the guilt and burden of his sins, for the pardon of which himself did come to him; therefore he proceeds, 'Be of good cheer, thy sins be forgiven thee.' I say, Christ saw him sinking in his mind, about how it would go with his most noble part; and therefore, first, he applies himself to him upon that account. For though his friends had faith enough as to the cure of the body, yet he himself had little enough as to the cure of his soul: therefore Christ takes him up as a man falling down, saying, 'Son, be of good cheer, thy sins be forgiven thee.'

That about the Prodigal seems pertinent also to this matter: 'When he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father.' Heartily spoken; but how did he perform his promise? I think not so well as he promised to do; and my ground for my thoughts is, because his father, so soon as he was come to him, fell upon his neck and kissed him; implying, methinks, as if the prodigal by this time was dejected in his mind; and therefore his father gives him the most sudden and familiar token of reconciliation. And kisses were of old time often used to remove doubts and fears. Thus Laban and Esau kiss Jacob. Thus Joseph kissed his brethren; and thus also David kissed Absalom. Ge. xxxi. 55; xxxiii. 1—4; xlviii. 9, 10. 2 Sa. xiv. 33. It is true, as I said, at first setting out, he spake heartily, as sometimes sinners also do in their beginning to come to Jesus Christ; but might not he, yea, in all probability he had, between the first step he took, and the last, by which he accomplished that journey, many a thought, both this way and that; as whether his father would receive him or no? As thus: I said, 'I would go to my Father.' But how, if when I come at him he should ask me, Where I have all this while been? What must I say then? Also, if he ask me, What is become of the portion of goods that he gave me? What shall I say then? If he asks me, Who have been my companions? What shall I say then? If he also shall ask me, What hath been my preferment in all the time of my absence from him? What shall I say then? Yea, and if he ask me, Why I came home no sooner? What shall I say then? Thus, I say, might he reason with himself; and being conscious to himself, that he could give but a bad answer to any of these interrogatories, no marvel if he stood in need first of all of a kiss from his father's lips. For had he answered the first in truth, he must say, I have been a haunter of taverns and ale-houses; and as for my portion, I spent it in riotous living; my companions were whores and drabs; as for my preferment, the highest was, that I became a hog-herd; and as for my not coming home till now, could I have made shift to have staid abroad any longer, I had not lain at thy feet for mercy now.

I say, these things considered, and considering, again, how prone poor man is to give way, when truly awakened, to despondings and heart-misgivings, no marvel if he did sink in his mind, between the time of his first setting out, and that of his coming to his Father.

Third, But, thirdly, methinks I have for the confirmation of this truth *the consent of all the saints that are under heaven*, to wit, That they that are coming to Jesus Christ, are ofttimes heartily afraid that he will not receive them.

Quest. But what should be the reason? I will answer to this question thus:

1. It is not for want of the revealed will of God, that manifesteth grounds for the contrary, for of that there is a sufficiency; yea, the text itself hath laid a sufficient foundation for encouragement, for them that are coming to Jesus Christ. 'And him that cometh to me I will in no wise cast out.'

2. It is not for want of any invitation to come, for that is full and plain. 'Come unto me, all *ye*

that labour and are heavy laden, and I will give you rest.' Mat. xi. 28.

3. Neither is it for want of a manifestation of Christ's willingness to receive, as those texts above named, with that which follows, declareth, 'If any man thirst, let him come unto me, and drink.' Jn. vii. 37.

4. It is not for want of exceeding great and precious promises to receive them that come. 'Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' 2 Co. vi. 17, 18.

5. It is not for want of solemn oath and engagement to save them that come. 'For - because he could swear by no greater, he sware by himself - that by two immutable things, in which it *was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.' He. vi. 13–18.

6. Neither is it for want of great examples of God's mercy, that have come to Jesus Christ, of which we read most plentifully in the Word. Therefore, it must be concluded, it is for want of that which follows.

[*What it is that prevents the coming to Christ.*]

First, It is for want of the knowledge of Christ. Thou knowest but little of the grace and kindness that is in the heart of Christ; thou knowest but little of the virtue and merit of his blood; thou knowest but little of the willingness that is in his heart to save thee; and this is the reason of the fear that ariseth in thy heart, and that causeth thee to doubt that Christ will not receive thee. Unbelief is the daughter of Ignorance. Therefore Christ saith, 'O fools, and slow of heart to believe.' Lu. xxiv. 25.

Slowness of heart to believe, flows from thy foolishness in the things of Christ; this is evident to all that are acquainted with themselves, and are seeking after Jesus Christ. The more ignorance, the more unbelief. The more knowledge of Christ, the more faith. 'They that know thy name will put their trust in thee.' Ps. ix. 10. He, therefore, that began to come to Christ but the other day, and hath yet but little knowledge of him, he fears that Christ will not receive him. But he that hath been longer acquainted with him, he 'is strong, and hath overcome the wicked one.' 1 Jn. ii. 13. When Joseph's brethren came into Egypt to buy corn, it is said, 'Joseph knew his brethren, but his brethren knew not him.' What follows? Why, great mistrust of heart about their speeding well; especially, if Joseph did but answer them roughly, calling them spies, and questioning their truth and the like. And observe it, so long as their ignorance about their brother remained with them, whatsoever Joseph did, still they put the worse sense upon it. For instance, Joseph upon a time bids the steward of his house bring them home, to dine with him, to dine even in Joseph's house. And how is this resented by them? Why, they are afraid. 'And the men were afraid, because they were brought unto' their brother 'Joseph's house.' And they said, He seeketh occasion against us, and will fall upon us, and take us for bondmen, and our asses. Ge. xliii., xliii. What! afraid to go to Joseph's house? He was their brother; he intended to feast them; to feast them, and to feast with them. Ah! but they were ignorant that he was their brother. And so long as their ignorance lasted, so long their fear terrified them. Just thus it is with the sinner that but of late is coming to Jesus Christ. He is ignorant of the love and pity that is in Christ to coming sinners. Therefore he doubts, therefore he fears, therefore his heart misgives him.

Coming sinner, Christ inviteth thee to dine and sup with him. He inviteth thee to a banquet of wine, yea, to come into his wine-cellar, and his banner over thee shall be love. Ro. iii. 20. Ca. ii. 5. But I doubt it, says the sinner: but, it is answered, he calls thee, invites thee to his banquet, flagons, apples; to his wine, and to the juice of his pomegranate. 'O, I fear, I doubt, I mistrust, I tremble in expectation of the contrary!' Come out of the man, thou dastardly ignorance! Be not afraid, sinner, only believe; 'He that cometh to Christ he will in no wise cast out.'

Let the coming sinner, therefore, seek after more of the good knowledge of Jesus Christ. Press after it, seek it as silver, and dig for it as for hid treasure. This will embolden thee; this will make thee wax stronger and stronger. 'I know whom I have believed,' I know him, said Paul; and what follows? Why, 'and I am persuaded that he is able to keep that which I have committed unto him, against that day.' 2 Ti. i. 12. What had Paul committed to Jesus Christ? The answer is, He had *committed to him his soul.* But why did he commit his soul to him? Why, because he knew him. He knew him to be faithful, to be kind. He knew he would not fail him, nor forsake him; and therefore he laid his soul down at his feet, and committed it to him, to keep against that day. But,

Second, Thy fears that Christ will not receive thee *may be also a consequent of thy earnest and strong desires after thy salvation by him.* For this I observe, that strong desires to have, are attended with strong fears of missing. What man most sets his heart upon, and what his desires are most after, he ofttimes most fears he shall not obtain. So the man, the ruler of the synagogue, had a great desire that his daughter should live; and that desire was attended with fear, that she should not.

Wherefore, Christ saith unto him, 'Be not afraid.' Mar. v. 36.

Suppose a young man should have his heart much set upon a virgin to have her to wife, if ever he fears he shall not obtain her, it is when he begins to love; now, thinks he, somebody will step in betwixt my love and the object of it; either they will find fault with my person, my estate, my conditions, or something! Now thoughts begin to work; she doth not like me, or something. And thus it is with the soul at first coming to Jesus Christ, thou lovest him, and thy love produceth jealousy, and that jealousy ofttimes begets fears.

Now thou fearest the sins of thy youth, the sins of thine old age, the sins of thy calling, the sins of thy Christian duties, the sins of thine heart, or something; thou thinkest something or other will alienate the heart and affections of Jesus Christ from thee; thou thinkest he sees something in thee, for the sake of which he will refuse thy soul. But be content, a little more knowledge of him will make thee take better heart; thy earnest desires shall not be attended with such burning fears; thou shalt hereafter say, 'This *is* my infirmity.' Ps. lxxvii. 10.

Thou art sick of love, a very sweet disease, and yet every disease has some weakness attending of it: yet I wish this distemper, if it be lawful to call it so, was more epidemical. Die of this disease I would gladly do; it is better than life itself, though it be attended with fears. But thou criest, I cannot obtain: well, be not too hasty in making conclusions. If Jesus Christ had not put his finger in at the hole of the lock, thy bowels would not have been troubled for him. Ca. v. 4. Mark how the prophet hath it, 'They shall walk after the Lord; he shall roar like a lion; when he shall roar, then the children shall tremble from the west, they shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria.' Ho. xi. 10, 11. When God roars (as ofttimes the coming soul hears him roar), what man that is coming can do otherwise than tremble? Am. iii. 8. But trembling he comes: 'He sprang in, and came trembling, and fell down before Paul and Silas.' Ac. xvi. 29.

Should you ask him that we mentioned but now, How long is it since you began to fear you should miss of this damsel you love so? The answer will be, Ever since I began to love her. But did you not fear it before? No, nor should I fear it now, but that I vehemently love her. Come, sinner, let us apply it: How long is it since thou began to fear that Jesus Christ will not receive thee? Thy answer is, Ever since I began to desire that he would save my soul. I began to fear, when I began to come; and the more my heart burns in desires after him, the more I feel my heart fear I shall not be saved by him. See now, did not I tell thee that thy fears were but the consequence of strong desires? Well, fear not, coming sinner, thousands of coming souls are in thy condition, and yet they will get safe into Christ's bosom: 'Say,' says Christ, 'to them *that are* of a fearful heart, Be strong, fear not; your God will come and save you.' Is. xxxv. 4; lxiii. 1.

Third, Thy fear that Christ will not receive thee *may arise from a sense of thine own unworthiness.* Thou seest what a poor, sorry, wretched, worthless creature thou art; and seeing this, thou fearest Christ will not receive thee. Alas, sayest thou, I am the vilest of all men; a town-sinner, a ring-leading sinner! I am not only a sinner myself, but have made others twofold worse the children of hell also. Besides, now I am under some awakenings and stirrings of mind after salvation, even now I find my heart rebellious, carnal, hard, treacherous, desperate, prone to unbelief, to despair: it forgetteth the Word; it wandereth; it runneth to the ends of the earth. There is not, I am persuaded, one in all the world that hath such a desperate wicked heart as mine is; my soul is careless to do good, but none more earnest to do that which is evil.

Can such a one as I am, live in glory? Can a holy, a just, and a righteous God, once think (with honour to his name) of saving such a vile creature as I am? I fear it. Will he show wonders to such a dead dog as I am? I doubt it. I am cast out to the loathing of my person, yea, I loath myself; I stink in mine own nostrils. How can I then be accepted by a holy and sin-abhorring God? Ps. xxxviii. 5–7. Eze. xl.; xx. 43–44. Saved I would be; and who is there that would not, were they in my condition? Indeed, I wonder at the madness and folly of others, when I see them leap and skip so carelessly about the mouth of hell! Bold sinner, how darest thou tempt God, by laughing at the breach of his holy law? But alas! they are not so bad one way, but I am worse another: I wish myself were anybody but myself; and yet here again, I know not what to wish. When I see such as I believe are coming to Jesus Christ, O I bless them! But I am confounded in myself, to see how unlike, as I think, I am to every good man in the world. They can read, hear, pray, remember, repent, be humble, do everything better than so vile a wretch as I. I, vile wretch, am good for nothing but to burn in hell-fire, and when I think of that, I am confounded too!

Thus the sense of unworthiness creates and heightens fears in the hearts of them that are coming to Jesus Christ; but indeed it should not; for who needs the physician but the sick? or who did Christ come into the world to save, but the chief of sinners? Mar. ii. 17. 1 Ti. i. 15. Wherefore, the more thou seest thy sins, the faster fly thou to Jesus Christ. And let the sense of thine own unworthiness prevail with thee yet to go faster. As it is with the man that carrieth his broken arm in

a sling to the bone-setter, still as he thinks of his broken arm, and as he feels the pain and anguish, he hastens his pace to the man. And if Satan meets thee, and asketh, Whither goest thou? tell him thou art maimed, and art going to the Lord Jesus. If he objects thine own unworthiness, tell him, That even as the sick seeketh the physician; as he that hath broken bones seeks him that can set them; so thou art going to Jesus Christ for cure and healing for thy sin-sick soul. But it oft-times happeneth to him that flies for his life, he despairs of escaping, and therefore delivers himself up into the hand of the pursuer. But up, up, sinner; be of good cheer, Christ came to save the unworthy ones: be not faithless, but believe. Come away, man, the Lord Jesus calls thee, saying, 'And him that cometh to me I will in no wise cast out.'

Fourth. Thy fear that Christ will not receive thee, *may arise from a sense of the exceeding mercy of being saved;* sometimes salvation is in the eyes of him that desires so great, so huge, so wonderful a thing, that the very thoughts of the excellency of it, engenders unbelief about obtaining it, in the heart of those that unfeignedly desire it. 'Seemeth it to you,' saith David, '*a* light *thing* to be a king's son-in-law?' 1 Sa. xviii. 23. So the thoughts of the greatness and glory of the thing propounded, as heaven, eternal life, eternal glory, to be with God, and Christ, and angels; these are great things, things too good, saith the soul that is little in his own eyes; things too rich, saith the soul that is truly poor in spirit, for me.

Besides, the Holy Ghost hath a way to greaten heavenly things to the understanding of the coming sinner; yea, and at the same time to greaten, too, the sin and unworthiness of that sinner. Now the soul staggeringly wonders, saying, 'What! to be made like angels, like Christ, to live in eternal bliss, joy, and felicity! This is for angels, and for them that can walk like angels! If a prince, a duke, an earl, should send (by the hand of his servant) for some poor, sorry, beggarly scrub, to take her for his master to wife, and the servant should come and say, My lord and master, such an one hath sent me to thee, to take thee to him to wife; he is rich, beautiful, and of excellent qualities; he is loving, meek, humble, well-spoken, &c. What now would this poor, sorry, beggarly creature think? What would she say? or how would she frame an answer? When king David sent to Abigail upon this account, and though she was a rich woman, yet she said, 'Behold, *let* thine handmaid *be* a servant to wash the feet of the servants of my lord.' 1 Sa. xxv. 40, 41. She was confounded, she could not well tell what to say, the offer was so great, beyond what could in reason be expected.

But suppose this great person should second his suit, and send to this sorry creature again, what would she say now? Would she not say, You mock me? But what if he affirms that he is in good earnest, and that his lord must have her to wife; yea, suppose he should prevail upon her to credit his message, and to address herself for her journey; yet, behold every thought of her pedigree confounds her; also her sense of want of beauty makes her ashamed; and if she doth but think of being embraced, the unbelief that is mixed with that thought whirls her into tremblings; and now she calls herself fool, for believing the messenger, and thinks not to go; if she thinks of being bold, she blushes; and the least thought that she shall be rejected, when she comes at him, makes her look as if she would give up the ghost.

And is it a wonder, then, to see a soul that is drowned in the sense of glory and a sense of its own nothingness, to be confounded in itself, and to fear that the glory apprehended is too great, too good, and too rich, for such an one? That thing, heaven and eternal glory, is so great, and I that would have it, so small, so sorry a creature, that the thoughts of obtaining it confounds me.

Thus, I say, doth the greatness of the things desired, quite dash and overthrow the mind of the desirer. O, it is too big! it is too big! it is too great a mercy! But, coming sinner, let me reason with thee. Thou sayest, it is too big, too great. Well, will things that are less satisfy thy soul? Will a less thing than heaven, than glory and eternal life, answer thy desires? No, nothing less; and yet I fear they are too big, and too good for me, ever to obtain. Well, as big and as good as they are, God giveth them to such as thou; they are not too big for God to give; no, not too big to give freely. Be content; let God give like himself; he is that eternal God, and giveth like himself. When kings give, they do not use to give as poor men do. Hence it is said, that Nabal made a feast in his house like the feast of a king; and again, 'All these things did Araunah, as a king, give unto David.' 1 Sa. xxv. 36. 2 Sa. xxiv. 23. Now, God is a great king, let him give like a king; nay, let him give like himself, and do thou receive like thyself. He hath all, and thou hast nothing. God told his people of old, that he would save them in truth and in righteousness, and that they should return to, and enjoy the land, which before, for their sins, had spewed them out; and then adds, under a supposition of their counting the mercy too good, or too big, 'If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts.' Zec. viii. 6.

As who should say, they are now in captivity, and little in their own eyes; therefore they think the mercy of returning to Canaan is a mercy too marvellously big for them to enjoy; but if it be so in their eyes, it is not so in mine; I will do for them like God, if they will but receive my bounty like sinners. Coming sinner, God can give his

heavenly Canaan, and the glory of it, unto thee; yea, none ever had them but as a gift, a free gift. He hath given us his Son, 'How shall he not with him also freely give us all things?' Ro. viii. 32.

It was not the worthiness of Abraham, or Moses, or David or Peter, or Paul, but the mercy of God, that made them inheritors of heaven. If God thinks thee worthy, judge not thyself unworthy; but take it, and be thankful. And it is a good sign he intends to give thee, if he hath drawn out thy heart to ask. 'Lord, thou hast heard the desire of the humble; thou wilt prepare their heart; thou wilt cause thine ear to hear.' Ps. x. 17.

When God is said to incline his ear, it implies an intention to bestow the mercy desired. Take it therefore; thy wisdom will be to receive, not sticking at thy own unworthiness. It is said, 'He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory.' Again, 'He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill, that he may set *him* with princes, *even* with the princes of his people.' 1 Sa. ii. 8. Ps. cxiii. 7, 8. You see also when God made a wedding for his Son, he called not the great, nor the rich, nor the mighty; but the poor, the maimed, the halt, and the blind. Mat. xxii. Lu. xiv.

Fifth. Thy fears that Christ will not receive thee *may arise from the hideous roaring of the devil, who pursues thee.* He that hears him roar, must be a mighty Christian, if he can at that time deliver himself from fear. He is called a roaring lion; and then to allude to that in Isaiah, 'If one look' into them, they have 'darkness and sorrow, and the light is darkened in the heavens thereof.' 1 Pe. v. 8. Is. v. 3.

[*Two of the devil's objections.*]—There are two things among many that Satan useth to roar out after them that are coming to Jesus Christ. 1. *That they are not elected.* Or, 2. *That they have sinned the sin against the Holy Ghost.* To both these I answer briefly—

1. [*Election.*]—Touching election, out of which thou fearest thou art excluded. Why, coming sinner, even the text itself affordeth thee help against this doubt, and that by a double argument.

(1.) That coming to Christ is by virtue of the gift, promise, and drawing of the Father; but thou art a-coming; therefore God hath given thee, promised thee, and is drawing thee to Jesus Christ. Coming sinner, hold to this; and when Satan beginneth to roar again, answer, But I feel my heart moving after Jesus Christ; but that would not be, if it were not given by promise, and drawing to Christ by the power of the Father.

(2.) Jesus Christ hath promised, 'That him that cometh to him he will in no wise cast out.' And if he hath said it, will he not make it good, I mean even thy salvation? For, as I have said already, not to cast out, is to receive and admit to the benefit of salvation. If then the Father hath given thee, as is manifest by thy coming; and if Christ will receive thee, thou coming soul, as it is plain he will, because he hath said, 'He will in no wise cast out;' then be confident, and let those conclusions, that as naturally flow from the text as light from the sun, or water from the fountain, stay thee.

If Satan therefore objecteth, But thou art not elected; answer, But I am coming, Satan, I am coming; and that I could not be, but that the Father draws me; and I am coming to such a Lord Jesus, as will in no wise cast me out. Further, Satan, were I not elect, the Father would not draw me, nor would the Son so graciously open his bosom to me. I am persuaded, that not one of the non-elect shall ever be able to say, no, not in the day of judgment, I did sincerely come to Jesus Christ. Come they may, feignedly, as Judas and Simon Magus did; but that is not our question. Therefore, O thou honest-hearted coming sinner, be not afraid, but come.

2. [*Of the sin against the Holy Ghost.*]—As to the second part of the objection, about sinning the sin against the Holy Ghost, the same argument overthrows that also. But I will argue thus:

(1.) Coming to Christ is by virtue of a special gift of the Father; but the Father giveth no such gift to them that have sinned that sin; therefore thou that art coming hast not committed that sin. That the Father giveth no such gift to them that have sinned that sin is evident—(*a.*) Because such have sinned themselves out of God's favour; 'They shall never have forgiveness.' Mat. xii. 32. But it is a special favour of God to give unto a man, to come to Jesus Christ; because thereby he obtaineth forgiveness. Therefore he that cometh hath not sinned that sin. (*b.*) They that have sinned the sin against the Holy Ghost, have sinned themselves out of an interest in the sacrifice of Christ's body and blood; 'There remaineth [for such] no more sacrifice for sins.' He. x. 26. But God giveth not grace to any of them to come to Christ, that have no share in the sacrifice of his body and blood. Therefore, thou that art coming to him, hast not sinned that sin.

(2.) Coming to Christ is by the special drawing of the Father; 'No man can come to me except the Father which hath sent me draw him.' Ja. vi. 44. But the Father draweth not him to Christ, for whom he hath not allotted forgiveness by his blood; therefore they that are coming to Jesus Christ have not committed that sin, because he hath allotted them forgiveness by his blood. That the Father cannot draw them to Jesus Christ, for whom he hath not allotted forgiveness of sins, is manifest to sense: for that would be a plain mockery, a flam,* neither

* 'A flam;' a fable, an imposition.

becoming his wisdom, justice, holiness, nor goodness.

(3.) Coming to Jesus Christ lays a man under the promise of forgiveness and salvation. But it is impossible that he that hath sinned that sin should ever be put under a promise of these. Therefore, he that hath sinned that sin can never have heart to come to Jesus Christ.

(4.) Coming to Jesus Christ lays a man under his intercession. 'For he ever liveth to make intercession for them that come.' He. vii. 25. Therefore, he that is coming to Jesus Christ cannot have sinned that sin. Christ has forbidden his people to pray for them that have sinned that sin; and, therefore, will not pray for them himself; but he prays for them that come.

(5.) He that hath sinned that sin, Christ is to him of no more worth than is a man that is dead; 'For he hath crucified to himself the Son of God;' yea, and hath also counted his precious blood as the blood of an unholy thing. He. vi., x. Now, he that hath this low esteem of Christ will never come to him for life; but the coming man has an high esteem of his person, blood, and merits. Therefore, he that is coming has not committed that sin.

(6.) If he that has sinned this sin might yet come to Jesus Christ, then must the truth of God be overthrown; which saith in one place, 'He hath never forgiveness;' and in another, 'I will in no wise cast him out.' Therefore, that he may never have forgiveness, he shall never have heart to come to Jesus Christ. It is impossible that such an one should be renewed, either to or by repentance. He. vi. Wherefore, never trouble thy head nor heart about this matter; he that cometh to Jesus Christ cannot have sinned against the Holy Ghost.

Sixth, Thy fears that Christ will not receive thee *may arise from thine own folly, in inventing, yea, in thy chalking out to God, a way to bring thee home to Jesus Christ.* Some souls that are coming to Jesus Christ are great tormentors of themselves upon this account; they conclude, that if their coming to Jesus Christ is right, they must needs be brought home thus and thus.

As to instance: 1. Says one, If God be bringing of me to Jesus Christ, then will he load me with the guilt of sin till he makes me roar again. 2. If God be indeed a-bringing me home to Jesus Christ, then must I be assaulted with dreadful temptations of the devil. 3. If God be indeed a-bringing me to Jesus Christ, then, even when I come at him, I shall have wonderful revelations of him.

This is the way that some sinners appoint for God; but, perhaps, he will not walk therein; yet will he bring them to Jesus Christ. But now, because they come not the way of their own chalking out, therefore they are at a loss. They look for heavy load and burden; but, perhaps, God gives them a sight of their lost condition, and addeth not that heavy weight and burden. They look for fearful temptations of Satan; but God sees that yet they are not fit for them, nor is the time come that he should be honoured by them in such a condition. They look for great and glorious revelations of Christ, grace, and mercy; but, perhaps, God only takes the yoke from off their jaws, and lays meat before them. And now again they are at a loss, yet a-coming to Jesus Christ; 'I drew them,' saith God, 'with cords of a man, with bands of love - I took the yoke from off their jaws, and laid meat unto them.' Ho. xi. 4.

Now, I say, If God brings thee to Christ, and not by the way that thou hast appointed, then thou art at a loss; and for thy being at a loss, thou mayest thank thyself. God hath more ways than thou knowest of to bring a sinner to Jesus Christ; but he will not give thee beforehand an account by which of them he will bring thee to Christ. Is. xl. 13. Job xxxiii. 13. Sometimes he hath his ways in the whirlwind; but sometimes the Lord is not there. Na. i. 3. 1 Ki. xix. 11. If God will deal more gently with thee than with others of his children, grudge not at it; refuse not the waters that go softly, lest he bring upon thee the waters of the rivers, strong and many, even these two smoking firebrand, the devil and guilt of sin. Is. viii. 6, 7. He saith to Peter, 'Follow me.' And what thunder did Zaccheus hear or see? Zaccheus, 'Come down,' said Christ; 'and he came down,' says Luke, 'and received him joyfully.'

But had Peter or Zaccheus made the objection that thou hast made, and directed the Spirit of the Lord as thou hast done, they might have looked long enough before they had found themselves coming to Jesus Christ. Besides, I will tell thee, that the greatness of sense of sin, the hideous roaring of the devil, yea, and abundance of revelations, will not prove that God is bringing thy soul to Jesus Christ; as Balaam, Cain, Judas, and others, can witness.

Further, consider that what thou hast not of these things here, thou mayest have another time, and that to thy distraction. Wherefore, instead of being discontent, because thou art not in the fire, because thou hearest not the sound of the trumpet and alarm of war, 'Pray that thou enter not into temptation;' yea, come boldly to the throne of grace, and obtain mercy, and find grace to help in that time of need. Ps. lxxxviii. 15. Mat. xxvi. 41. He. iv. 16.

Poor creature! thou criest, if I were tempted, I could come faster and with more confidence to Christ. Thou sayest thou knowest not what. What says Job? 'Withdraw thine hand far from me: and let not thy dread make me afraid. Then call thou, and I will answer: or let me speak, and

answer thou me.' Job xiii. 21, 22. It is not the over-heavy load of sin, but the discovery of mercy; not the roaring of the devil, but the drawing of the Father, that makes a man come to Jesus Christ; I myself know all these things.

True, sometimes, yea, most an end,* they that come to Jesus Christ come the way that thou desirest; the loading, tempted way; but the Lord also leads some by the waters of comfort. If I was to choose when to go a long journey, to wit, whether I would go it in the dead of winter or in the pleasant spring, though, if it was a very profitable journey, as that of coming to Christ is, I would choose to go it through fire and water before I would choose lose the benefit. But, I say, if I might choose the time, I would choose to go it in the pleasant spring, because the way would be more delightsome, the days longer and warmer, the nights shorter and not so cold. And it is observable, that that very argument that thou usest to weaken thy strength in the way, that very argument Christ Jesus useth to encourage his beloved to come to him: 'Rise up,' saith he, 'my love, my fair one, and come away.' Why? 'For lo, the winter is past, the rain is over *and* gone; the flowers appear on the earth, the time of the singing *of birds* is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away.' Ca. ii. 10–13.

Trouble not thyself, coming sinner. If thou seest thy lost condition by original and actual sin; if thou seest thy need of the spotless righteousness of Jesus Christ; if thou art willing to be found in him, and to take up thy cross and follow him; then pray for a fair wind and good weather, and come away. Stick no longer in a muse and doubt about things, but come away to Jesus Christ. Do it, I say, lest thou tempt God to lay the sorrows of a travailing woman upon thee. Thy folly in this thing may make him do it. Mind what follows: 'The sorrows of a travailing woman shall come upon him.' Why? 'He *is* an unwise son; for he should not stay long in *the place of* the breaking forth of children.' Ho. xiii. 13.

Seventh, Thy fears that Christ will not receive thee *may arise from those decays that thou findest in thy soul, even while thou art coming to him.* Some, even as they are coming to Jesus Christ, do find themselves grow worse and worse; and this is indeed a sore trial to the poor coming sinner.

[*Fears that we do not run fast enough.*]

To explain myself. There is such an one a coming to Jesus Christ who, when at first he began to look out after him, was sensible, affectionate, and broken in spirit; but now is grown dark, senseless, hard-hearted, and inclining to neglect spiritual duties, &c. Besides, he now finds in himself inclinations to unbelief, atheism, blasphemy, and the like; now he finds he cannot tremble at God's Word, his judgment, nor at the apprehension of hell fire; neither can he, as he thinketh, be sorry for these things. Now, this is a sad dispensation. The man under the sixth head complaineth for want of temptations, but thou hast enough of them; art thou glad of them, tempted, coming sinner? They that never were exercised with them may think it a fine thing to be within the range, but he that is there is ready to sweat blood for sorrow of heart, and to howl for vexation of spirit! This man is in the wilderness among wild beasts. Here he sees a bear, there a lion, yonder a leopard, a wolf, a dragon; devils of all sorts, doubts of all sorts, fears of all sorts, haunt and molest his soul. Here he sees smoke, yea, feels fire and brimstone, scattered upon his secret places. He hears the sound of an horrible tempest. O! my friends, even the Lord Jesus, that knew all things, even he saw no pleasure in temptations, nor did he desire to be with them; wherefore, one text saith, 'he was led,' and another, 'he was driven,' of the Spirit into the wilderness, to be tempted of the devil. Mat. iv. 1. Mar. i. 12.

But to return. Thus it happeneth sometimes to them that are coming to Jesus Christ. A sad hap indeed! One would think that he that is flying from wrath to come has little need of such clogs as these. And yet so it is, and woful experience proves it. The church of old complained that her enemies overtook her between the straits; just between hope and fear, heaven and hell. La. i.

This man feeleth the infirmity of his flesh, he findeth a proneness in himself to be desperate. Now, he chides with God, flings and tumbles like a wild bull in a net, and still the guilt of all returns upon himself, to the crushing of him to pieces. Yet he feeleth his heart so hard, that he can find, as he thinks, no kind falling under any of his miscarriages. Now, he is a lump of confusion in his own eyes, whose spirit and actions are without order.

Temptations serve the Christian as the shepherd's dog serveth the silly sheep; that is, coming behind the flock, he runs upon it, pulls it down, worries it, wounds it, and grievously bedabbleth it with dirt and wet, in the lowest places of the furrows of the field, and not leaving it until it is half dead, nor then neither, except God rebuke.

Here is now room for fears of being cast away. Now I see I am lost, says the sinner. This is not coming to Jesus Christ, says the sinner; such a desperate, hard, and wretched heart as mine is, cannot be a gracious one, saith the sinner. And bid such an one be better, he says, I cannot; no, I cannot.

* 'Most an end;' continually, perpetually.

[*Why temptations assail God's people.*]

Quest. But what will you say to a soul in this condition?

Answ. I will say, That temptations have attended the best of God's people. I will say, That temptations come to do us good; and I will say also, That there is a difference betwixt growing worse and worse, and thy seeing more clearly how bad thou art.

There is a man of an ill-favoured countenance, who hath too high a conceit of his beauty; and, wanting the benefit of a glass, he still stands in his own conceit; at last a limner is sent unto him, who draweth his ill-favoured face to the life; now looking thereon, he begins to be convinced that he is not half so handsome as he thought he was. Coming sinner, thy temptations are these painters; they have drawn out thy ill-favoured heart to the life, and have set it before thine eyes, and now thou seest how ill-favoured thou art. Hezekiah was a good man, yet when he lay sick, for aught I know, he had somewhat too good an opinion of his heart; and for aught I know also, the Lord might, upon his recovery, leave him to a temptation, that he might better know all that was in his heart. Compare Is. xxxviii. 1–3, with 2 Ch. xxxii. 31.

Alas! we are sinful out of measure, but see it not to the full, until an hour of temptation comes. But when it comes, it doth as the painter doth, draweth out our heart to the life: yet the sight of what we are should not keep us from coming to Jesus Christ. There are two ways by which God lets a man into a sight of the naughtiness of his heart; one is, by the light of the Word and Spirit of God; and the other is, by the temptations of the devil. But, by the first, we see our naughtiness one way; and, by the second, another. By the light of the Word and Spirit of God, thou hast a sight of thy naughtiness; and by the light of the sun, thou hast a sight of the spots and defilements that are in thy house or raiment. Which light gives thee to see a necessity of cleansing, but maketh not the blemishes to spread more abominably. But when Satan comes, when he tempts, he puts life and rage into our sins, and turns them, as it were, into so many devils within us. Now, like prisoners, they attempt to break through the prison of our body; they will attempt to get out at our eyes, mouth, ears, any ways, to the scandal of the gospel, and reproach of religion, to the darkening of our evidences, and damning of our souls.

But I shall say, as I said before, this hath oftimes been the lot of God's people. And, 'There hath no temptation overtaken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able.' 1 Co. x. 13. See the Book of Job, the Book of Psalms, and that of the Lamentations. And remember further, that Christ himself was tempted to blaspheme, to worship the devil, and to murder himself, Mat. iv.; Lu. iv.; temptations worse than which thou canst hardly be overtaken with. But he was sinless, that is true. And he is thy Saviour, and that is as true! Yea, it is as true also, that by his being tempted, he became the conqueror of the tempter, and a succourer of those that are tempted. Col. ii. 14, 15. He. ii. 15; iv. 15, 16.

Quest. But what should be the reason that some that are coming to Christ should be so lamentably cast down and buffeted with temptations?

Answ. It may be for several causes.

1. Some that are coming to Christ cannot be persuaded, until the temptation comes, that they are so vile as the Scripture saith they are. True, they see so much of their wretchedness as to drive them to Christ. But there is an over and above of wickedness which they see not. Peter little thought that he had had cursing, and swearing, and lying, and an inclination in his heart to deny his Master, before the temptation came; but when that indeed came upon him, then he found it there to his sorrow. Jn. xiii. 36–38. Mar. xiv. 36–40, 68–72.

2. Some that are coming to Jesus Christ are too much affected with their own graces, and too little taken with Christ's person; wherefore God, to take them off from doting upon their own jewels, and that they might look more to the person, undertaking, and merits of his Son, plunges them into the ditch by temptations. And this I take to be the meaning of Job, 'If I wash myself,' said he, 'with snow-water, and make my hands never so clean, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.' Job ix. 30. Job had been a little too much tampering with his own graces, and setting his excellencies a little too high; as these texts make manifest: Job xxxiii. 8–13; xxxiv. 5–10; xxxv. 2, 3; xxxviii. 1, 2; xl. 1–5; xlii. 3–6. But by that the temptations were ended, you find him better taught.

Yea, God doth ofttimes, even for this thing, as it were, take our graces from us, and so leave us almost quite to ourselves and to the tempter, that we may learn not to love the picture more than the person of his Son. See how he dealt with them in the 16th of Ezekiel, and the 2d of Hosea.

3. Perhaps thou hast been given too much to judge thy brother, to condemn thy brother, because a poor tempted man. And God, to bring down the pride of thy heart, letteth the tempter loose upon thee, that thou also mayst feel thyself weak. For 'pride *goeth* before destruction, and an haughty spirit before a fall.' Pr. xvi. 18.

4. It may be thou hast dealt a little too roughly with those that God hath this way wounded, not considering thyself, lest thou also be tempted.

And therefore God hath suffered it to come unto thee. Ga. vi. 1.

5. It may be thou wast given to slumber and sleep, and therefore these temptations were sent to awake thee. You know that Peter's temptation came upon him after his sleeping; then, instead of watching and praying, then he denied, and denied, and denied his Master. Mat. xxvi.

6. It may be thou hast presumed too far, and stood too much in thine own strength, and therefore is a time of temptation come upon thee. This was also one cause why it came upon Peter—Though all men forsake thee, yet will not I. Ah! that is the way to be tempted indeed. Jn. xiii. 36–38.

7. It may be God intends to make thee wise, to speak a word in season to others that are afflicted; and therefore he suffereth thee to be tempted. Christ was tempted that he might be able to succour them that are tempted. He. ii. 18.

8. It may be Satan hath dared God to suffer him to tempt thee; promising himself, that if he will but let him do it, thou wilt curse him to his face. Thus he obtained leave against Job; wherefore take heed, tempted soul, lest thou provest the devil's sayings true. Job i. 11.

9. It may be thy graces must be tried in the fire, that that rust that cleaveth to them may be taken away, and themselves proved, both before angels and devils, to be far better than of gold that perisheth; it may be also, that thy graces are to receive special praises, and honour, and glory, at the coming of the Lord Jesus to judgment, for all the exploits that thou hast acted by them against hell, and its infernal crew, in the day of thy temptation. 1 Pe. i. 6, 7.

10. It may be God would have others learn by thy sighs, groans, and complaints, under temptation, to beware of those sins for the sake of which thou art at present delivered to the tormentors.

But to conclude this, put the worst to the worst—and then things will be bad enough—suppose that thou art to this day without the grace of God, yet thou art but a miserable creature, a sinner, that hath need of a blessed Saviour; and the text presents thee with one as good and kind as heart can wish; who also for thy encouragement saith, 'And him that cometh to me I will in no wise cast out.'

[*Application of Observation Second.*]

To come, therefore, to a word of *application*. Is it so, that they that are coming to Jesus Christ are ofttimes heartily afraid that Jesus Christ will not receive them? Then this teacheth us these things—

1. That faith and doubting may at the same time have their residence in the same soul. 'O thou of little faith, wherefore didst thou doubt?' Mat. xiv. 31. He saith not, O thou of no faith! but, O thou of little faith! because he had a little faith in the midst of his many doubts. The same is true even of many that are coming to Jesus Christ. They come, and fear they come not, and doubt they come not. When they look upon the promise, or a word of encouragement by faith, then they come; but when they look upon themselves, or the difficulties that lie before them, then they doubt. 'Bid me come,' said Peter; 'Come,' said Christ. So he went down out of the ship to go to Jesus, but his hap was to go to him upon the water; there was the trial. So it is with the poor desiring soul. Bid me come, says the sinner; Come, says Christ, and I will in no wise cast thee out. So he comes, but his hap is to come upon the water, upon drowning difficulties; if, therefore, the wind of temptations blow, the waves of doubts and fears will presently arise, and this coming sinner will begin to sink, if he has but little faith. But you shall find here in Peter's little faith, a twofold act; to wit, coming and crying. Little faith cannot come all the way without crying. So long as its holy boldness lasts, so long it can come with peace; but when it is so, it can come no further, it will go the rest of the way with crying. Peter went as far as his little faith would carry him: he also cried as far as his little faith would help, 'Lord, save me, I perish!' And so with coming and crying he was kept from sinking, though he had but a little faith. 'Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?'

2. Is it so, that they that are coming to Jesus Christ are ofttimes heartily afraid that Jesus Christ will not receive them? Then this shows us a reason of that dejection, and those castings down, that very often we perceive to be in them that are coming to Jesus Christ. Why, it is because they are afraid that Jesus Christ will not receive them. The poor world they mock us, because we are a dejected people; I mean, because we are sometimes so: but they do not know the cause of our dejection. Could we be persuaded, even then, when we are dejected, that Jesus Christ would indeed receive us, it would make us fly over their heads, and would put more gladness into our hearts than in the time in which their corn, wine, and oil increases. Ps. iv. 6, 7. But,

3. It is so, That they that are coming to Jesus Christ are ofttimes heartily afraid that he will not receive them. Then this shows that they that are coming to Jesus Christ are an awakened, sensible, considering people. For fear cometh from sense, and consideration of things. They are sensible of sin, sensible of the curse due thereto; they are also sensible of the glorious majesty of God, and of what a blessed, blessed thing it is to be received of Jesus Christ. The glory of heaven, and the evil of sin, these things they consider, and are sensible of.

'When I remember, I am afraid.' 'When I consider, I am afraid.' Job xxi. 6; xxiii. 15.

These things dash their spirits, being awake and sensible. Were they dead, like other men, they would not be afflicted with fear as they are. For dead men fear not, feel not, care not, but the living and sensible man, he it is that is ofttimes heartily afraid that Jesus Christ will not receive him. I say, the dead and senseless are not distressed. They presume; they are groundlessly confident. Who so bold as blind Bayard? These indeed should fear and be afraid, because they are not coming to Jesus Christ. O! the hell, the fire, the pit, the wrath of God, and torment of hell, that are prepared for poor neglecting sinners! 'How shall we escape if we neglect so great salvation?' He. ii. 3. But they want sense of things, and so cannot fear.

4. Is it so, that they that are coming to Jesus Christ are ofttimes heartily afraid that he will not receive them? Then this should teach old Christians to pity and pray for young comers. You know the heart of a stranger; for you yourselves were strangers in the land of Egypt. You know the fears, and doubts, and terrors, that take hold of them; for that they sometimes took hold of you. Wherefore pity them, pray for them, encourage them; they need all this: guilt hath overtaken them, fears of the wrath of God hath overtaken them. Perhaps they are within the sight of hell-fire; and the fear of going thither is burning hot within their hearts. You may know, how strangely Satan is suggesting his devilish doubts unto them, if possible he may sink and drown them with the multitude and weight of them. Old Christians, mend up the path for them, take the stumblingblocks out of the way; lest that which is feeble and weak be turned aside, but let it rather be healed. He. xii.

[CHRIST WOULD HAVE COMERS NOT ONCE THINK THAT HE WILL CAST THEM OUT.]

OBSERVATION THIRD.—I come now to the next observation, and shall speak a little to that; to wit, *That Jesus Christ would not have them, that in truth are coming to him, once think that he will cast them out.*

The text is full of this: for he saith, 'And him that cometh to me I will in no wise cast out.' Now, if he saith, I will not, he would not have us think he will. This is yet further manifest by these considerations.

First, Christ Jesus did forbid even them that as yet were not coming to him, once to think him such an one. 'Do not think,' said he, 'that I will accuse you to the Father.' Jn. v. 45.

These, as I said, were such, that as yet were not coming to him. For he saith of them a little before, 'And ye will not come to me;' for the respect they had to the honour of men kept them back. Yet, I say, Jesus Christ gives them to understand, that though he might justly reject them, yet he would not, but bids them not once to think that he would accuse them to the Father. Now, not to accuse, with Christ, is to plead for: for Christ in these things stands not neuter between the Father and sinners. So then, if Jesus Christ would not have them think, that yet will not come to him, that he will accuse them; then he would not that they should think so, that in truth are coming to him. 'And him that cometh to me I will in no wise cast out.'

Second, When the woman taken in adultery, even in the very act, was brought before Jesus Christ, he so carried it both by words and actions, that he evidently enough made it manifest, that condemning and casting out were such things, for the doing of which he came not into the world. Wherefore, when they had set her before him, and had laid to her charge her heinous fact, he stooped down, and with his finger wrote upon the ground, as though he heard them not. Now what did he do by this his carriage, but testify plainly that he was not for receiving accusations against poor sinners, whoever accused by? And observe, though they continue asking, thinking at last to force him to condemn her; yet then he so answered, as that he drove all condemning persons from her. And then he adds, for her encouragement to come to him; 'Neither do I condemn thee; go, and sin no more.' Jn. viii. 1–11.

Not but that he indeed abhorred the fact, but he would not condemn the woman for the sin, because that was not his office. He was not sent 'into the world to condemn the world; but that the world through him might be saved.' Jn. iii. 17. Now if Christ, though urged to it, would not condemn the guilty woman, though she was far at present from coming to him, he would not that they should once think that he will cast them out, that in truth are coming to him. 'And him that cometh to me I will in no wise cast out.'

Third, Christ plainly bids the turning sinner come; and forbids him to entertain any such thought as that he will cast him out. 'Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.' Is. lv. 7. The Lord, by bidding the unrighteous forsake his thoughts, doth in special forbid, as I have said, viz., those thoughts that hinder the coming man in his progress to Jesus Christ, his unbelieving thoughts.

Therefore he bids him not only forsake his ways, but his thoughts. 'Let the wicked forsake his way, and the unrighteous man his thoughts.' It is not enough to forsake one if thou wilt come to Jesus Christ; because the other will keep thee

from him. Suppose a man forsakes his wicked ways, his debauched and filthy life; yet if these thoughts, that Jesus Christ will not receive him, be entertained and nourished in his heart; these thoughts will keep him from coming to Jesus Christ.

Sinner, coming sinner, art thou for coming to Jesus Christ? Yes, says the sinner. Forsake thy wicked ways then. So I do, says the sinner. Why comest thou then so slowly? Because I am hindered. What hinders? Has God forbidden thee? No. Art thou not willing to come faster? Yes, yet I cannot. Well, prithee be plain with me, and tell me the reason and ground of thy discouragement. Why, says the sinner, though God forbids me not, and though I am willing to come faster, yet there naturally ariseth this, and that, and the other thought in my heart, that hinders my speed to Jesus Christ. Sometimes I think I am not chosen; sometimes I think I am not called; sometimes I think I am come too late; and sometimes I think I know not what it is to come. Also one while I think I have no grace; and then again, that I cannot pray; and then again, I think that I am a very hypocrite. And these things keep me from coming to Jesus Christ.

Look ye now, did not I tell you so? There are thoughts yet remaining in the heart, even of those who have forsaken their wicked ways; and with those thoughts they are more plagued than with anything else; because they hinder their coming to Jesus Christ; for the sin of unbelief, which is the original of all these thoughts, is that which besets a coming sinner more easily, than doth his ways. He. xii. 1–4. But now, since Jesus Christ commands thee to forsake these thoughts, forsake them, coming sinner; and if thou forsake them not, thou transgressest the commands of Christ, and abidest thine own tormentor, and keepest thyself from establishment in grace. 'If ye will not believe, surely ye shall not be established.' Is. vii. 9. Thus you see how Jesus Christ setteth himself against such thoughts, that any way discourage the coming sinner; and thereby truly vindicates the doctrine we have in hand; to wit, that Jesus Christ would not have them, that in truth are coming to him, once think that he will cast them out. 'And him that cometh to me I will in no wise cast out.'

[*Reasons of Observation Third.*]

I come now to the reasons of the observation.

1. If Jesus Christ should allow thee once to think that he will cast thee out, he must allow thee to think that he will falsify his word; for he hath said, 'I will in no wise cast out.' But Christ would not that thou shouldst count him as one that will falsify his word; for he saith of himself, 'I am the truth;' therefore he would not that any that in truth are coming to him, should once think that he will cast them out.

2. If Jesus Christ should allow the sinner that in truth is coming to him, once to think that he will cast him out, then he must allow, and so countenance the first appearance of unbelief; the which he counteth his greatest enemy, and against which he has bent even his holy gospel. Therefore Jesus Christ would not that they that in truth are coming to him, should once think that he will cast them out. See Mat. xiv. 31; xxi. 21. Mar. xi. 23. Lu. xxiv. 25.

3. If Jesus Christ should allow the coming sinner once to think that he will cast him out; then he must allow him to make a question, Whether he is willing to receive his Father's gift; for the coming sinner is his Father's gift; as also says the text; but he testifieth, 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.' Therefore Jesus Christ would not have him, that in truth is coming to him, once to think that he will cast him out.

4. If Jesus Christ should allow them once to think, that indeed are coming to him, that he will cast them out, he must allow them to think that he will despise and reject the drawing of his Father. For no man can come to him but whom the Father draweth. But it would be high blasphemy, and damnable wickedness once to imagine thus. Therefore, Jesus Christ would not have him that cometh once think that he will cast him out.

5. If Jesus Christ should allow those that indeed are coming to him, once to think that he will cast them out, he must allow them to think that he will be unfaithful to the trust and charge that his Father hath committed to him; which is to save, and not to lose anything of that which he hath given unto him to save. Jn. vi. 39. But the Father hath given him a charge to save the coming sinner; therefore it cannot be, that he should allow, that such an one should once think that he will cast him out.

6. If Jesus Christ should allow that they should once think that are coming to him, that he will cast them out, then he must allow them to think that he will be unfaithful to his office of priesthood; for, as by the first part of it, he paid price for, and ransomed souls, so by the second part thereof, he continually maketh intercession to God for them that come. He. vii. 25. But he cannot allow us to question his faithful execution of his priesthood. Therefore he cannot allow us once to think that the coming sinner shall be cast out.

7. If Jesus Christ should allow us once to think that the coming sinner shall be cast out, then he must allow us to question his will, or power, or merit to save. But he cannot allow us once to question any of these; therefore not once to think, that the coming sinner shall be cast out. (1.) He

cannot allow them to question his will; for he saith in the text, 'I WILL in no wise cast out.' (2.) He cannot allow us to question his power; for the Holy Ghost saith HE IS ABLE to save to the uttermost them that come. (3.) He cannot allow them to question the efficacy of his merit; for the blood of Christ cleanseth the comer from all sin, 1 Jn. i. 7, therefore he cannot allow that he that is coming to him should once think that he will cast them out.

8. If Jesus Christ should allow the coming sinner once to think that he will cast him out, he must allow him to give the lie to the manifest testimony of the Father, Son, and Spirit; yea, to the whole gospel contained in Moses, the prophets, the book of Psalms, and that commonly called the New Testament. But he cannot allow of this; therefore, not that the coming sinner should once think that he will cast him out.

9. Lastly, If Jesus Christ should allow him that is coming to him, once to think that he will cast him out, he must allow him to question his Father's oath, which he in truth and righteousness hath taken, that they might have a strong consolation, who have fled for refuge to Jesus Christ. But he cannot allow this; therefore he cannot allow that the coming sinner should once think that he will cast him out. He. vi.

[USE AND APPLICATION.]

I come now to make some GENERAL USE AND APPLICATION OF THE WHOLE, and so to draw towards a conclusion.

USE FIRST.—The first use—A USE OF INFORMATION; and,

First, It informeth us *that men by nature are far off from Christ.* Let me a little improve this use, by speaking to these three questions. 1. Where is he that is coming [but has not come], to Jesus Christ? 2. What is he that is not coming to Jesus Christ? 3. Whither is he to go that cometh not to Jesus Christ?

1. Where is he?

Answ. (1.) He is far from God, he is without him, even alienate from him both in his understanding, will, affections, judgment, and conscience. Ep. ii. 12; iv. 18. (2.) He is far from Jesus Christ, who is the only deliverer of men from hell fire. Ps. lxxiii. 27. (3.) He is far from the work of the Holy Ghost, the work of regeneration, and a second creation, without which no man shall see the kingdom of heaven. Jn. iii 3. (4.) He is far more righteous,* from that righteousness that should make him acceptable in God's sight. Is. xlvi. 12, 13. (5.) He is under the power and dominion of sin; sin reigneth in and over him; it dwelleth in every faculty of his soul, and member of his body; so that from head to foot there is no place clean. Is. i. 6. Ro. iii. 9—18. (6.) He is in the pest-house with Uzziah and excluded the camp of Israel with the lepers. 2 Ch. xxvi. 21. Nu. v. 2. Job xxxvi. 14. (7.) His 'life *is* among the unclean.' He is 'in the gall of bitterness, and *in* the bond of iniquity.' Ac. viii. 23. (8.) He is 'in sin,' 'in the flesh,' 'in death,' 'in the snare of the devil,' and is 'taken captive by him at his will.' 1 Co. xv. 17. Ro. viii. 8. 1 Jn. iii. 14. 2 Ti. ii. 26. (9.) He is under the curse of the law, and the devil dwells in him, and hath the mastery of him. Ga. iii. 13. Ep. ii. 2, 3. Ac. xxvi. 18. (10.) He is in darkness, and walketh in darkness, and knows not whither he goes; for darkness has blinded his eyes. (11.) He is in the broad way that leadeth to destruction; and holding on, he will assuredly go in at the broad gate, and so down the stairs to hell.

2. What is he that cometh not to Jesus Christ?

[Answ.] (1.) He is counted one of God's enemies. Lu. xix. 14. Ro. viii. 7. (2.) He is a child of the devil, and of hell; for the devil begat him, as to his sinful nature, and hell must swallow him at last, because he cometh not to Jesus Christ. Jn. viii. 44. 1 Jn. iii. 8. Mat. xxiii. 15. Ps. ix. 17. (3.) He is a child of wrath, an heir of it; it is his portion, and God will repay it him to his face. Ep. ii. 1—3. Job xxi. 29—31. (4.) He is a self-murderer; he wrongeth his own soul, and is one that loveth death. Pr. i. 18; viii. 36. (5.) He is a companion for devils and damned men. Pr. xxi. 16. Mat. xxv. 41.

3. Whither is he like to go that cometh not to Jesus Christ?

[Answ.] (1.) He that cometh not to him, is like to go further from him; so every sin is a step further from Jesus Christ. Ho. xi. (2.) As he is in darkness, so he is like to go on in it; for Christ is the light of the world, and he that comes not to him, walketh in darkness. Jn. viii. 12. (3.) He is like to be removed at last as far from God, and Christ, and heaven, and all felicity, as an infinite God can remove him. Mat. xii. 41. But,

Second, This doctrine of coming to Christ informeth us *where poor destitute sinners may find life for their souls*, and that is in Christ. This life is in his Son; he that hath the Son, hath life. And again, 'Whoso findeth me findeth life, and shall obtain favour of the Lord.' Pr. viii. 35. Now, for further enlargement, I will also here propound three more questions: 1. What life is in Christ? 2. Who may have it? 3. Upon what terms?

1. What life is in Jesus Christ?

[Answ.] (1.) There is justifying life in Christ. Man by sin is dead in law; and Christ only can deliver him by his righteousness and blood

* How awful is the confidence of the self-righteous pharisee; he considers himself *more* righteous than the poor penitent, who is clothed in Christ's righteousness, the garments of salvation. The self-righteous says:—'Stand by, I am holier than thou. Thank God, I am not like this publican.' While in God's sight, poor wretched boaster, thou art clothed in filthy rags.—ED.

from this death into a state of life. 'For God sent his Son into the world, that we might live through him.' 1 Jn. iv. 9. That is, through the righteousness which he should accomplish, and the death that he should die. (2.) There is eternal life in Christ; life that is endless; life for ever and ever. 'He hath given us eternal life, and this life is in his Son.' 1 Jn. v. 11. Now, justification and eternal salvation being both in Christ, and nowhere else to be had for men, who would not come to Jesus Christ?

2. Who may have this life?

I answer, Poor, helpless, miserable sinners. Particularly, (1.) Such as are willing to have it. 'Whosoever will, let him take the water of life.' Re. xxii. 17. (2). He that thirsteth for it. 'I will give unto him that is athirst of the fountain of the water of life.' Re. xxi. 6. (3.) He that is weary of his sins. 'This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing.' Is. xxviii. 12. (4.) He that is poor and needy. 'He shall spare the poor and needy, and shall save the souls of the needy.' Ps. lxxii. 13. (5.) He that followeth after him, crieth for life. 'He that followeth me shall not walk in darkness, but shall have the light of life.' Jn. viii. 12.

3. Upon what terms may he have this life?

Answ. Freely. Sinner, dost thou hear. Thou mayest have it freely. Let him take the water of life freely. I will give him of the fountain of the water of life freely. 'And when they had nothing to pay, he frankly forgave them both.' Lu. vii. 42. Freely, without money, or without price. 'Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price.' Is. lv. 1. Sinner, art thou thirsty? art thou weary? art thou willing? Come, then, and regard not your stuff; for all the good that is in Christ is offered to the coming sinner, without money and without price. He has life to give away to such as want it, and that hath not a penny to purchase it; and he will give it freely. Oh what a blessed condition is the coming sinner in! But,

Third, This doctrine of coming to Jesus Christ for life, informeth us, *that it is to be had nowhere else.* Might it be had anywhere else, the text, and him that spoke it, would be but little set by; for what greater matter is there in 'I will in no wise cast out,' if another stood by that could receive them? But here appears the glory of Christ, that none but he can save. And here appears his love, that though none can save but he, yet he is not coy in saving. 'But him that comes to me,' says he, 'I will in no wise cast out.'

That none can save but Jesus Christ, is evident from Ac. iv. 12: 'Neither is there salvation in any other;' and 'he hath given to us eternal life, and this life is in his Son.' 1 Jn. v. 11. If life could have been had anywhere else, it should have been in the law. But it is not in the law; for by the deeds of the law, no man living shall be justified; and if not justified, then no life. Therefore life is nowhere to be had but in Jesus Christ. Ga. iii.

Quest. But why would God so order it, that life should be had nowhere else but in Jesus Christ?

Answ. There is reason for it, and that both with respect to God and us.

1. With respect to God.

(1.) That it might be in a way of justice as well as mercy. And in a way of justice it could not have been, if it had not been by Christ; because he, and he only, was able to answer the demand of the law, and give for sin what the justice thereof required. All angels had been crushed down to hell for ever, had that curse been laid upon them for our sins, which was laid upon Jesus Christ; but it was laid upon him, and he bare it; and answered the penalty, and redeemed his people from under it, with that satisfaction to Divine justice that God himself doth now proclaim, That he is faithful and just to forgive us, if by faith we shall venture to Jesus, and trust to what he has done for life. Ro. iii. 24–26. Jn. i. 4. (2.) Life must be by Jesus Christ, that God might be adored and magnified, for finding out this way. This is the Lord's doings, that in all things he might be glorified through Jesus Christ our Lord. (3.) It must be by Jesus Christ, that life might be at God's dispose, who hath great pity for the poor, the lowly, the meek, the broken in heart, and for them that others care not for. Ps. xxxiv. 6; cxxxviii. 6; xxv.; li. 17. cxlvii. 3. (4.) Life must be in Christ, to cut off boasting from the lips of men. This also is the apostle's reason in Ro. iii. 19, 27. Ep. ii. 8–10.

2. Life must be in Jesus Christ with respect to us.

(1.) That we might have it upon the easiest terms, to wit, freely: as a gift, not as wages. Was it in Moses' hand, we should come hardly at it. Was it in the pope's hand, we should pay soundly for it.* But thanks be to God, it is in Christ, laid up in him, and by him to be communicated to sinners upon easy terms, even for receiving, accepting, and embracing with thanksgiving; as the Scriptures plainly declare. Jn. i. 11, 12. 2 Co. xi. 4. He xi. 13. Col. iii. 13–15. (2.) Life is in Christ FOR US, that it might not be upon so brittle a foundation, as indeed it would had it been anywhere else. The law itself is weak because of us, as to this. But Christ is a tried stone, a sure foundation, one that will not fail to bear thy burden, and to receive thy soul, coming sinner. (3.) Life is in Christ, that it might be sure to all the seed. Alas! the best of

* The Peter's pence formerly sent from this country to Rome to keep up the dignity of the Pope was a heavy tax. This, and the endowments of the monasteries, would, if continued, have exhausted the revenues of Britain.—ED.

us, was life left in our hand, to be sure we should forfeit it, over, and over, and over; or, was it in any other hand, we should, by our often backslidings, so offend him, that at last he would shut up his bowels in everlasting displeasure against us. But now it is in Christ, it is with one that can pity, pray for, pardon, yea, multiply pardons; it is with one that can have compassion upon us, when we are out of the way; with one that hath an heart to fetch us again, when we are gone astray; with one that can pardon without upbraiding. Blessed be God, that life is in Christ! For now it is sure to all the seed. But,

Fourth, This doctrine of coming to Jesus Christ for life informs us *of the evil of unbelief*; that wicked thing that is the only or chief hinderance to the coming sinner. Doth the text say, 'Come?' Doth it say, 'and him that cometh to me I will in no wise cast out?' Then what an evil is that that keepeth sinners from coming to Jesus Christ! And that evil is unbelief: for by faith we come; by unbelief we keep away. Therefore it is said to be that by which a soul is said to depart from God; because it was that which at first caused the world to go off from him, and that also that keeps them from him to this day. And it doth it the more easily, because it doth it with a wile.

[*Of the Sin of Unbelief.*]—This sin may be called *the white devil*, for it oftentimes, in its mischievous doings in the soul, shows as if it was an angel of light: yea, it acteth like a counsellor of heaven. Therefore a little to discourse of this evil disease.

1. It is that sin, above all others, that hath some show of reason in its attempts. For it keeps the soul from Christ by pretending its present unfitness and unpreparedness; as want of more sense of sin, want of more repentance, want of more humility, want of a more broken heart.

2. It is the sin that most suiteth with the conscience: the conscience of the coming sinner tells him that he hath nothing good; that he stands indictable for ten thousand talents; that he is a very ignorant, blind, and hard-hearted sinner, unworthy to be once taken notice of by Jesus Christ. And will you, says Unbelief, in such a case as you now are, presume to come to Jesus Christ?

3. It is the sin that most suiteth with our sense of feeling. The coming sinner feels the workings of sin, of all manner of sin and wretchedness in his flesh; he also feels the wrath and judgment of God due to sin, and ofttimes staggers under it. Now, says Unbelief, you may see you have no grace; for that which works in you is corruption. You may also perceive that God doth not love you, because the sense of his wrath abides upon you. Therefore, how can you bear the face to come to Jesus Christ?

4. It is that sin, above all others, that most suiteth with the wisdom of our flesh. The wisdom of our flesh thinks it prudent to question awhile, to stand back awhile, to hearken to both sides awhile; and not to be rash, sudden, or unadvised, in too bold a presuming upon Jesus Christ. And this wisdom unbelief falls in with.

5. It is that sin, above all other, that continually is whispering the soul in the ear with mistrusts of the faithfulness of God, in keeping promise to them that come to Jesus Christ for life. It also suggests mistrust about Christ's willingness to receive it, and save it. And no sin can do this so artificially as unbelief.

6. It is also that sin which is always at hand to enter an objection against this or that promise that by the Spirit of God is brought to our heart to comfort us; and if the poor coming sinner is not aware of it, it will, by some evasion, slight, trick, or cavil, quickly wrest from him the promise again, and he shall have but little benefit of it.

7. It is that, above all other sins, that weakens our prayers, our faith, our love, our diligence, our hope, and expectations: it even taketh the heart away from God in duty.

8. Lastly, This sin, as I have said even now, it appeareth in the soul with so many sweet pretences to safety and security, that it is, as it were, counsel sent from heaven; bidding the soul be wise, wary, considerate, well-advised, and to take heed of too rash a venture upon believing. Be sure, first, that God loves you; take hold of no promise until you are forced by God unto it; neither be you sure of your salvation; doubt it still, though the testimony of the Lord has been often confirmed in you. Live not by faith, but by sense; and when you can neither see nor feel, then fear and mistrust, then doubt and question all. This is the devilish counsel of unbelief, which is so covered over with specious pretences, that the wisest Christian can hardly shake off these reasonings.

[*Qualities of unbelief as opposed to faith.*]—But to be brief. Let me here give thee, Christian reader, a more particular description of the qualities of unbelief, by opposing faith unto it, in these twenty-five particulars:—

1. Faith believeth the Word of God; but unbelief questioneth the certainty of the same. Ps. cvi. 24.

2. Faith believeth the Word, because it is true; but unbelief doubteth thereof, because it is true. 1 Ti. iv. 3. Jn. viii. 45.

3. Faith sees more in a promise of God to help, than in all other things to hinder; but unbelief, notwithstanding God's promise, saith, How can these things be? Ro. iv. 19–21. 2 Ki. vii. 2. Jn. iii. 11, 12.

4. Faith will make thee see love in the heart of Christ, when with his mouth he giveth reproofs; but unbelief will imagine wrath in his heart, when

with his mouth and Word he saith he loves us. Mat. xv. 22—28. Nu. xiii. 2 Ch. xiv. 8.

5. Faith will help the soul to wait, though God defers to give; but unbelief will take huff and throw up all, if God makes any tarrying. Ps. xxv. 5. Is. viii. 17. 2 Ki. vi. 33. Ps. cvi. 13, 14.

6. Faith will give comfort in the midst of fears; but unbelief causeth fears in the midst of comfort. 2 Ch. xx. 20, 21. Mat. viii. 26. Lu. xxiv. 26, 27.

7. Faith will suck sweetness out of God's rod; but unbelief can find no comfort in his greatest mercies. Ps. xxiii. 4. Nu. xxi.

8. Faith maketh great burdens light; but unbelief maketh light ones intolerably heavy. 2 Co. iv. 1, 14—18. Mal. i. 12, 13.

9. Faith helpeth us when we are down; but unbelief throws us down when we are up. Mi. vii. 8—10. He. iv. 11.

10. Faith bringeth us near to God when we are far from him; but unbelief puts us far from God when we are near to him. He. x. 22; iii. 12, 13.

11. Where faith reigns, it declareth men to be the friends of God; but where unbelief reigns, it declareth them to be his enemies. Ja. iii. 23. He. iii. 18. Re. xxi. 8.

12. Faith putteth a man under grace; but unbelief holdeth him under wrath. Ro. iii. 24—26; xiv. 6. Ep. ii. 8. Jn. iii. 36. 1 Jn. v. 10. He. iii. 17. Mar. xvi. 16.

13. Faith purifieth the heart; but unbelief keepeth it polluted and impure. Ac. xv. 9. Tit. i. 15, 16.

14. By faith, the righteousness of Christ is imputed to us; but by unbelief, we are shut up under the law to perish. Ro. iv. 23, 24; xi. 32. Ga. iii. 23.

15. Faith maketh our work acceptable to God through Christ; but whatsoever is of unbelief is sin. For without faith it is impossible to please him. He. xi. 4. Ro. xiv. 23. He. xi. 6.

16. Faith giveth us peace and comfort in our souls; but unbelief worketh trouble and tossings, like the restless waves of the sea. Ro. v. 1. Ja. i. 6.

17. Faith maketh us to see preciousness in Christ; but unbelief sees no form, beauty, or comeliness in him. 1 Pe. ii. 7. Is. liii. 2, 3.

18. By faith we have our life in Christ's fulness; but by unbelief we starve and pine away. Ga. ii. 20.

19. Faith gives us the victory over the law, sin, death, the devil, and all evils; but unbelief layeth us obnoxious to them all. 1 Jn. v. 4, 5. Lu. xii. 46.

20. Faith will show us more excellency in things not seen, than in them that are; but unbelief sees more in things that are seen, than in things that will be hereafter. 2 Co. iv. 18. He. xi. 24—27. 1 Co. xv. 32.

21. Faith makes the ways of God pleasant and admirable; but unbelief makes them heavy and hard. Ga. v. 6. 1 Co. xii. 10, 11. Jn. vi. 60. Ps. ii. 3.

22. By faith Abraham, Isaac, and Jacob possessed the land of promise; but because of unbelief, neither Aaron, nor Moses, nor Miriam could get thither. He. xi. 9; iii. 19.

23. By faith the children of Israel passed through the Red Sea; but by unbelief the generality of them perished in the wilderness. He. xi. 29. Jude 5.

24. By faith Gideon did more with three hundred men, and a few empty pitchers, than all the twelve tribes could do, because they believed not God. Ju. vii. 16—22. Nu. xiv. 11, 14.

25. By faith Peter walked on the water; but by unbelief he began to sink. Mat. xiv. 28—30.

Thus might many more be added, which, for brevity's sake, I omit; beseeching every one that thinketh he hath a soul to save, or be damned, to take heed of unbelief; lest, seeing there is a promise left us of entering into his rest, any of us by unbelief should indeed come short of it.

USE SECOND. The second use—A USE OF EXAMINATION.

We come now to a use of examination. Sinner, thou hast heard of the necessity of coming to Christ; also of the willingness of Christ to receive the coming soul; together with the benefit that they by him shall have that indeed come to him. Put thyself now upon this serious inquiry, Am I indeed come to Jesus Christ?

Motives plenty I might here urge, to prevail with thee to a conscientious performance of this duty. As, 1. Thou art in sin, in the flesh, in death, in the snare of the devil, and under the curse of the law, if you are not coming to Jesus Christ. 2. There is no way to be delivered from these, but by coming to Jesus Christ. 3. If thou comest, Jesus Christ will receive thee, and will in no wise cast thee out. 4. Thou wilt not repent it in the day of judgment, if now thou comest to Jesus Christ. 5. But thou wilt surely mourn at last, if now thou shalt refuse to come. 6. And lastly, Now thou hast been invited to come; now will thy judgment be greater, and thy damnation more fearful, if thou shalt yet refuse, than if thou hadst never heard of coming to Christ.

Object. But we hope we are come to Jesus Christ.

Answ. It is well if it proves so. But lest thou shouldst speak without ground, and so fall unawares into hell-fire, let us examine a little.

First, Art thou indeed come to Jesus Christ? *What hast thou left behind thee? What didst thou come away from, in thy coming to Jesus Christ?*

When Lot came out of Sodom, he left the Sodomites behind him. Ge. xix. When Abraham came out of Chaldea, he left his country and kindred behind him. Ge. xii. Ac. vii. When Ruth came to put her trust under the wings of the Lord God of Israel, she left her father and mother, her gods, and the land of her nativity, behind her. Ru. i. 15—17; ii. 11, 12. When Peter came to Christ, he left his

nets behind him. Mat. iv. 20. When Zaccheus came to Christ, he left the receipt of custom behind him. Lu. xix. When Paul came to Christ, he left his own righteousness behind him. Phi. iii. 7, 8. When those that used curious arts came to Jesus Christ, they took their curious books and burned them; though, in another man's eye, they were counted worth fifty thousand pieces of silver. Ac. xix. 18–20.

What sayest thou, man? Hast thou left thy darling sins, thy Sodomitish pleasures, thy acquaintance and vain companions, thy unlawful gain, thy idol-gods, thy righteousness, and thy unlawful curious arts, behind thee? If any of these be with thee, and thou with them, in thy heart and life, thou art not yet come to Jesus Christ.

Second, Art thou come to Jesus Christ? *Prithee tell me what moved thee to come to Jesus Christ?*

Men do not usually come or go to this or that place, before they have a moving cause, or rather a cause moving them thereto. No more do they come to Jesus Christ—I do not say, before they have a cause, but—before that cause moveth them to come. What sayest thou? Hast thou a cause moving thee to come? To be at present in a state of condemnation, is cause sufficient for men to come to Jesus Christ for life. But that will not do, except the cause move them; the which it will never do, until their eyes be opened to see themselves in that condition. For it is not a man's being under wrath, but his seeing it, that moveth him to come to Jesus Christ. Alas! all men by sin are under wrath; yet but few of that all come to Jesus Christ. And the reason is, because they do not see their condition. 'Who hath warned you to flee from the wrath to come?' Mat. iii. 7. Until men are warned, and also receive the warning, they will not come to Jesus Christ.

Take three or four instances for this. Adam and Eve came not to Jesus Christ until they received the alarm, the conviction of their undone state by sin. Ge. iii. The children of Israel cried not out for a mediator before they saw themselves in danger of death by the law. Ex. xx. 18, 19. Before the publican came, he saw himself lost and undone. Lu. xviii. 13. The prodigal came not, until he saw death at the door, ready to devour him. Lu. xv. 17, 18. The three thousand came not, until they knew not what to do to be saved. Ac. ii. 37–39. Paul came not, until he saw himself lost and undone. Ac. ix. 3–8, 11. Lastly, Before the jailer came, he saw himself undone. Ac. xvi. 29–31. And I tell thee, it is an easier thing to persuade a well man to go to the physician for cure, or a man without hurt to seek for a plaster to cure him, than it is to persuade a man that sees not his soul-disease, to come to Jesus Christ. The whole have no need of the physician; then why should they go to him? The full pitcher can hold no more; then why should it go to the fountain? And if thou comest full, thou comest not aright; and be sure Christ will send thee empty away. 'But he healeth the broken in heart, and bindeth up their wounds.' Mar. ii. 17. Ps. cxlvii. 3. Lu. i. 53.

Third, Art thou coming to Jesus Christ? *Prithee tell me, What seest thou in him to allure thee to forsake all the world, to come to him?*

I say, What hast thou seen in him? Men must see something in Jesus Christ, else they will not come to him. 1. What comeliness hast thou seen in his person? thou comest not, if thou seest no form nor comeliness in him. Is. liii. 1–3. 2. Until those mentioned in the Song were convinced that there was more beauty, comeliness, and desirableness in Christ, than in ten thousand, they did not so much as ask where he was, nor incline to turn aside after him. Ca. v., vi.

There be many things on this side heaven that can and do carry away the heart; and so will do, so long as thou livest, if thou shalt be kept blind, and not be admitted to see the beauty of the Lord Jesus.

Fourth, Art thou come to the Lord Jesus? *What hast thou found in him, since thou camest to him?*

Peter found with him the word of eternal life. Jn. vi. 68. They that Peter makes mention of, found him a living stone, even such a living stone as communicated life to them. 1 Pe. ii. 4, 5. He saith himself, they that come to him, &c., shall find rest unto their souls; hast thou found rest in him for thy soul? Mat. xi. 28.

Let us go back to the times of the Old Testament.

1. Abraham found THAT in him, that made him leave his country for him, and become for his sake a pilgrim and stranger in the earth. Ge. xii. He. xi.

2. Moses found THAT in him, that made him forsake a crown, and a kingdom for him too.

3. David found so much in him, that he counted to be in his house one day was better than a thousand; yea, to be a door-keeper therein was better, in his esteem, than to dwell in the tents of wickedness. Ps. lxxxiv. 10.

4. What did Daniel and the three children find in him, to make them run the hazards of the fiery furnace, and the den of lions, for his sake? Da. iii., vi.

Let us come down to martyrs.

1. Stephen found that in him that made him joyful, and quietly yield up his life for his name. Ac. vii.

2. Ignatius found that in Christ that made him choose to go through the torments of the devil, and hell itself, rather than not to have him.—Fox's *Acts and Monuments*, vol. i. p. 52. Anno. 111. Edit. 1632.

3. What saw Romanus in Christ, when he said to the raging Emperor, who threatened him with fearful torments, Thy sentence, O Emperor, I joyfully embrace, and refuse not to be sacrificed by

as cruel torments as thou canst invent?—Fox, vol. i. p. 116.

4. What saw Menas, the Egyptian, in Christ, when he said, under most cruel torments, There is nothing in my mind that can be compared to the kingdom of heaven; neither is all the world, if it was weighed in a balance, to be preferred with the price of one soul? Who is able to separate us from the love of Jesus Christ our Lord? And I have learned of my Lord and King not to fear them that kill the body, &c. P. 117.

5. What did Eulalia see in Christ, when she said, as they were pulling her one joint from another, Behold, O Lord, I will not forget thee. What a pleasure it is for them, O Christ! that remember thy triumphant victory? P. 121.

6. What think you did Agnes see in Christ, when rejoicingly she went to meet the soldier that was appointed to be her executioner. I will willingly, said she, receive into my paps the length of this sword, and into my breast will draw the force thereof, even to the hilts; that thus I, being married to Christ my spouse, may surmount and escape all the darkness of this world? P. 122.

7. What do you think did Julitta see in Christ, when, at the Emperor's telling of her, that except she would worship the gods, she should never have protection, laws, judgments, nor life, she replied, Farewell life, welcome death; farewell riches, welcome poverty: all that I have, if it were a thousand times more, would I rather lose, than to speak one wicked and blasphemous word against my Creator? P. 123.

8. What did Marcus Arethusius see in Christ, when after his enemies had cut his flesh, anointed it with honey, and hanged him up in a basket for flies and bees to feed on, he would not give, to uphold idolatry, one halfpenny to save his life? P. 128.

9. What did Constantine see in Christ, when he used to kiss the wounds of them that suffered for him? P. 135.

10. But what need I give thus particular instances of words and smaller actions, when by their lives, their blood, their enduring hunger, sword, fire, pulling asunder, and all torments that the devil and hell could devise, for the love they bare to Christ, after they were come to him?

What hast THOU *found in him, sinner?*

What! come to Christ, and find nothing in him!—when all things that are worth looking after are in him!—or if anything, yet not enough to wean thee from thy sinful delights, and fleshly lusts! Away, away, thou art not coming to Jesus Christ.

He that has come to Jesus Christ, hath found in him, that, as I said, that is not to be found anywhere else. As,

1. He that is come to Christ hath found God in him reconciling the world unto himself, not imputing their trespasses to them. And so God is not to be found in heaven and earth besides. 2 Co. v. 19, 20.

2. He that is come to Jesus Christ hath found in him a fountain of grace, sufficient, not only to pardon sin, but to sanctify the soul, and to preserve it from falling, in this evil world.

3. He that is come to Jesus Christ hath found virtue in him; THAT virtue, that if he does but touch thee with his Word, or thou him by faith, life is forthwith conveyed into thy soul. It makes thee wake as one that is waked out of his sleep; it awakes all the powers of the soul. Ps. xxx. 11, 12. Ca. vi. 12.

4. Art thou come to Jesus Christ? Thou hast found glory in him, glory that surmounts and goes beyond. 'Thou *art* more glorious - than the mountains of prey.' Ps. lxxvi. 4.

5. What shall I say? Thou hast found righteousness in him; thou hast found rest, peace, delight, heaven, glory, and eternal life.

Sinner, be advised; ask thy heart again, saying, Am I come to Jesus Christ? For upon this one question, Am I come, or, am I not? hangs heaven and hell as to thee. If thou canst say, I am come, and God shall approve that saying, happy, happy, happy man art thou! But if thou art not come, what can make thee happy? yea, what can make that man happy that, for his not coming to Jesus Christ for life, must be damned in hell?

USE THIRD.—The third use—A USE OF ENCOURAGEMENT.

Coming sinner, I have now a word for thee; be of good comfort, 'He will in no wise cast out.' Of all men, thou art the blessed of the Lord; the Father hath prepared his Son to be a sacrifice for thee, and Jesus Christ, thy Lord, is gone to prepare a place for thee. Jn. i. 29. He. x. What shall I say to thee?

[*First,*] *Thou comest to a* FULL *Christ;* thou canst not want anything for soul or body, for this world or that to come, but it is to be had in or by Jesus Christ. As it is said of the land that the Danites went to possess, so, and with much more truth, it may be said of Christ; he is such an one with whom there is no want of any good thing that is in heaven or earth. A full Christ is thy Christ.

1. He is full of grace. Grace is sometimes taken for love; never any loved like Jesus Christ. Jonathan's love went beyond the love of women; but the love of Christ passes knowledge. It is beyond the love of all the earth, of all creatures, even of men and angels. His love prevailed with him to lay aside his glory, to leave the heavenly place, to clothe himself with flesh, to be born in a stable, to be laid in a manger, to live a poor life in the world, to take upon him our sicknesses, infirmities, sins, curse, death, and the wrath that was

due to man. And all this he did for a base, undeserving, unthankful people; yea, for a people that was at enmity with him. 'For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.' Ro. v. 6–10.

2. He is full of truth. Full of grace and truth. Truth, that is, faithfulness in keeping promise, even this of the text, with all other, 'I will in no wise cast out.' Jn. xiv. 6. Hence it is said, that his words be true, and that he is the faithful God, that keepeth covenant. And hence it is also that his promises are called truth: 'Thou wilt fulfil thy truth unto Jacob, and thy mercy unto Abraham, which thou hast sworn unto our fathers from the days of old.' Therefore it is said again, that both himself and words are truth: 'I am the truth, the Scripture of truth.' Da. x. 21. 'Thy word is truth,' Jn. xvii. 17. 2 Sa. vii. 28; 'thy law is truth,' Ps. cxix. 142; and 'my mouth,' saith he, 'shall speak truth,' Pr. viii. 7; see also Ec. xii. 10. Is. xxv. 1. Mal. ii. 6. Ac. xxvi. 25. 2 Ti. ii. 12, 13. Now, I say, his word is truth, and he is full of truth to fulfil his truth, even to a thousand generations. Coming sinner, he will not deceive thee; come boldly to Jesus Christ.

3. He is full of wisdom. He is made unto us of God wisdom; wisdom to manage the affairs of his church in general, and the affairs of every coming sinner in particular. And upon this account he is said to be 'head over all things,' 1 Co. i. Ep. i., because he manages all things that are in the world by his wisdom, for the good of his church; all men's actions, all Satan's temptations, all God's providences, all crosses, and disappointments; all things whatever are under the hand of Christ—who is the wisdom of God—and he ordereth them all for good to his church. And can Christ help it—and be sure he can—nothing shall happen or fall out in the world, but it shall, in despite of all opposition, have a good tendency to his church and people.

4. He is full of the Spirit, to communicate it to the coming sinner; he hath therefore received it without measure, that he may communicate it to every member of his body, according as every man's measure thereof is allotted him by the Father. Wherefore he saith, that he that comes to him, 'Out of his belly shall flow rivers of living water.' Jn. iii. 34. Tit. iii. 5, 6. Ac. ii. Jn. vii. 38–39.

5. He is indeed a storehouse full of all the graces of the Spirit. 'Of his fulness have all we received, and grace for grace.' Jn. i. 16. Here is more faith, more love, more sincerity, more humility, more of every grace; and of this, even more of this, he giveth to every lowly, humble, penitent coming sinner. Wherefore, coming soul, thou comest not to a barren wilderness when thou comest to Jesus Christ.

6. He is full of bowels and compassion: and they shall feel and find it so that come to him for life. He can bear with thy weaknesses, he can pity thy ignorance, he can be touched with the feeling of thy infirmities, he can affectionately forgive thy transgressions, he can heal thy backslidings, and love thee freely. His compassions fail not; 'and he will not break a bruised reed, nor quench the smoking flax; he can pity them that no eye pities, and be afflicted in all thy afflictions.' Mat. xxvi. 41. He. v. 2; ii. 18. Mat. ix. 2. Ho. xiv. 4. Eze. xvi. 5, 6. Is. lxiii. 9. Ps. lxxviii. 38; lxxxvi. 15; cxl. 4; cxii. 4. La. iii. 22. Is. xlii. 3.

7. Coming soul, the Jesus that thou art coming to, is full of might and terribleness for thy advantage; he can suppress all thine enemies; he is the Prince of the kings of the earth; he can bow all men's designs for thy help; he can break all snares laid for thee in the way; he can lift thee out of all difficulties wherewith thou mayest be surrounded; he is wise in heart, and mighty in power. Every life under heaven is in his hand; yea, the fallen angels tremble before him. And he will save thy life, coming sinner. 1 Co. i. 24. Ro. viii. 28. Mat. xxviii. 18. Re. iv. Ps. xix. 3; xxvii. 5, 6. Job ix. 4. Jn. xvii. 2. Mat. viii. 29. Lu. viii. 28. Ja. ii. 19.

8. Coming sinner, the Jesus to whom thou art coming is lowly in heart, he despiseth not any. It is not thy outward meanness, nor thy inward weakness; it is not because thou art poor, or base, or deformed, or a fool, that he will despise thee: he hath chosen the foolish, the base, and despised things of this world, to confound the wise and mighty. He will bow his ear to thy stammering prayers he will pick out the meaning of thy inexpressible groans; he will respect thy weakest offering, if there be in it but thy heart. Mat. xi. 20. La. xiv. 21. Pr. ix. 4–6. Is. xxxviii. 14, 15. Ca. v. 15. Jn. iv. 27. Mar. xii. 33, 34. Ja. v. 11. Now, is not this a blessed Christ, coming sinner? Art thou not like to fare well, when thou hast embraced him, coming sinner? But,

Second. Thou hast yet another advantage by Jesus Christ, thou art coming to him, for he is not only full, BUT FREE. He is not sparing of what he has; he is open-hearted and open-handed. Let me in a few particulars show thee this:

1. This is evident, because he calls thee; he calls upon thee to come unto him; the which he would not do, was he not free to give; yea, he bids thee, when come, ask, seek, knock. And for thy encouragement, adds to every command a promise, 'Seek, and ye shall find; ask, and ye shall have; knock,

and it shall be opened unto you.' If the rich man should say thus to the poor, would not he be reckoned a free-hearted man? I say, should he say to the poor, Come to my door, ask at my door, knock at my door, and you shall find and have; would he not be counted liberal? Why, thus doth Jesus Christ. Mind it, coming sinner. Is. lv. 3. Ps. l. 15. Mat. vii. 7–9,

2. He doth not only bid thee come, but tells thee, he will heartily do thee good; yea, he will do it with rejoicing; 'I will rejoice over them, to do them good - with my whole heart, and with my whole soul.' Je. xxxii. 41.

3. It appeareth that he is free, because he giveth without twitting.* 'He giveth to all *men* liberally, and upbraideth not.' Ja. i. v. There are some that will not deny to do the poor a pleasure, but they will mix their mercies with so many *twits*, that the persons on whom they bestow their charity shall find but little sweetness in it. But Christ doth not do so, coming sinner; he casteth all thine iniquities behind his back. Is. xxxviii. 17. Thy sins and iniquities he will remember no more. He. viii. 12.

4. That Christ is free, is manifest by the complaints that he makes against them that will not come to him for mercy. I say, he complains, saying, 'O Jerusalem, Jerusalem! how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!' Mat. xxiii. 37. I say, he speaks it by way of complaint. He saith also in another place, 'But thou hast not called upon me, O Jacob.' Is. xliii. 22. Coming sinner, see here the willingness of Christ to save; see here how free he is to communicate life, and all good things, to such as thou art. He complains, if thou comest not; he is displeased, if thou callest not upon him. Hark, coming sinner, once again; when Jerusalem would not come to him for safeguard, 'he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which *belong* unto thy peace; but now they are hid from thine eyes.' Lu. xix. 41, 42.

5. Lastly, He is open and free-hearted to do thee good, as is seen by the joy and rejoicing that he manifesteth at the coming home of poor prodigals. He receives the lost sheep with rejoicing; the lost goat with rejoicing; yea, when the prodigal came home, what joy and mirth, what music and dancing, was in his father's house! Lu. xv.

Third. Coming sinner, I will add another encouragement for thy help.

1. God hath prepared a mercy-seat, a throne of grace to sit on; that thou mayest come thither to him, and that he may from thence hear thee, and receive thee. 'I will commune with thee,' saith he, 'from above the mercy-seat.' Ex. xxv. 22. As who shall say, sinner, When thou comest to me, thou shalt find me upon the mercy-seat, where also I am always found of the undone coming sinner. Thither I bring my pardons; there I hear and receive their petitions, and accept them to my favour.

2. God hath also prepared a golden altar for thee to offer thy prayers and tears upon. A golden altar! It is called a 'golden altar,' to show what worth it is of in God's account: for this golden altar is Jesus Christ; this altar sanctifies thy gift, and makes thy sacrifice acceptable. This altar, then, makes thy groans golden groans; thy tears golden tears; and thy prayers golden prayers, in the eye of that God thou comest to, coming sinner. Re. viii. Mat. xxiii. 19. He. x. 10. 1 Pe. ii. 5.

3. God hath strewed all the way, from the gate of hell, where thou wast, to the gate of heaven, whither thou art going, with flowers out of his own garden. Behold how the promises, invitations, calls, and encouragements, like lilies, lie round about thee! take heed that thou dost not tread them under foot, sinner. With promises, did I say? Yea, he hath mixed all those with his own name, his Son's name; also, with the name of mercy, goodness, compassion, love, pity, grace, forgiveness, pardon, and what not, that may encourage the coming sinner.

4. He hath also for thy encouragement laid up the names, and set forth the sins, of those that have been saved. In this book they are fairly written, that thou, through patience and comfort of the Scriptures, mightest have hope. (1.) In this book is recorded Noah's maim and sin; and how God had mercy upon him. (2.) In this record is fairly written the name of Lot, and the nature of his sin; and how the Lord had mercy upon him. (3.) In this record thou hast also fairly written the names of Moses, Aaron, Gideon, Samson, David, Solomon, Peter, Paul, with the nature of their sins; and how God had mercy upon them; and all to encourage thee, coming sinner.

Fourth. I will add yet another encouragement for the man that is coming to Jesus Christ. Art thou coming? Art thou coming, indeed? Why,

1. Then this thy coming is by virtue of God's call. Thou art called. Calling goes before coming. Coming is not of works, but of him that calleth. 'He goeth up into a mountain, and calleth *unto him* whom he would; and they came unto him.' Mar. iii. 13.

2. Art thou coming? This is also by virtue of illumination. God has made thee see; and, therefore, thou art coming. So long as thou wast darkness, thou lovedst darkness, and couldst not abide to come, because thy deeds were evil; but being

* 'Twitting;' taunting, or rebuking.—Ed.

now illuminated and made to see what and where thou art, and also what and where thy Saviour is, now thou art coming to Jesus Christ; 'Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee,' saith Christ, 'but my Father which is in heaven.' Mat. xvi. 17.

3. Art thou coming? This is because God hath inclined thine heart to come. God hath called thee, illuminated thee, and inclined thy heart to come; and, therefore, thou comest to Jesus Christ. It is God that worketh in thee to *will*, and to come to Jesus Christ. Coming sinner, bless God for that he hath given thee a *will* to come to Jesus Christ. It is a sign that thou belongest to Jesus Christ, because God has made thee willing to come to him. Ps. cx. 3. Bless God for *slaying* the enmity of thy mind; had he not done it, thou wouldst *as yet have* hated thine own salvation.

4. Art thou coming to Jesus Christ? It is God that giveth thee power: *power* to pursue thy *will* in the matters of thy salvation, is the gift of God. 'It is God which worketh in you both to will and to do.' Phil. ii. 13. Not that God worketh *will* to come, where he gives no power; but thou shouldest take notice, that power is an additional mercy. The church saw that *will* and *power* were two things, when she cried, 'Draw me, we will run after thee.' Ca. i. 4. And so did David too, when he said, 'I will run the way of thy commandments, when thou shalt enlarge my heart.' Ps. cxix. 32. Will to come, and power to pursue thy will, is double mercy, coming sinner.

5. All thy strange, passionate, sudden rushings forward after Jesus Christ, coming sinners know what I mean, they also are thy helps from God. Perhaps thou feelest at some times more than at others, strong stirrings up of heart to fly to Jesus Christ; now thou hast at this time a sweet and stiff gale of the Spirit of God, filling thy sails with the fresh gales of his good Spirit; and thou ridest at those times as upon the wings of the wind, being carried out beyond thyself, beyond the most of thy prayers, and also above all thy fear and temptations.

6. Coming sinner, hast thou not now and then a kiss of the sweet lips of Jesus Christ, I mean some blessed word dropping like a honey-comb upon thy soul to revive thee, when thou art in the midst of thy dumps?

7. Does not Jesus Christ sometimes give thee a glimpse of himself, though perhaps thou seest him not so long a time as while one may tell twenty.

8. Hast thou not sometimes as it were the very warmth of his wings overshadowing the face of thy soul, that gives thee as it were a gload* upon thy spirit, as the bright beams of the sun do upon thy body, when it suddenly breaks out of a cloud, though presently all is gone away? Well, all these things are the good hand of thy God upon thee, and they are upon thee to constrain, to provoke, and to make thee willing and able to come, coming sinner, that thou mightest in the end be saved.

---

* 'A gload;' a warm, eager, passionate gazing: now obsolete.—Ed.

JUSTIFICATION BY AN IMPUTED RIGHTEOUSNESS;

OR,

NO WAY TO HEAVEN BUT BY JESUS CHRIST.

ADVERTISEMENT BY THE EDITOR.

THIS is one of those ten excellent manuscripts which were found among Bunyan's papers after his decease in 1688. It had been prepared by him for publication, but still wanted a few touches of his masterly hand, and a preface in his characteristic style. He had, while a prisoner for nonconformity, in 1672, published a treatise upon this subject, in reply to Mr. Fowler, who was soon after created Bishop of Gloucester; but that was more peculiarly intended to prove that those who are justified by faith in Christ are placed in a safer, more honourable, and more glorious state than that possessed by Adam before his fall. Mr. Fowler took the popular view, that the sufferings of the Saviour were intended to replace man in a similar position to that of Adam when in a state of innocence; and to give him powers, which, if properly used, would enable him to save himself.

It is of importance that we should understand the meaning of the term 'justification' as here used. It is an acquittal, on being tried by the law; or a proof that, upon the most penetrating scrutiny, we have, through life, fulfilled and performed all its requirements in word, thought, and deed, without the slightest deviation or taint of error. This is essential to salvation, and must be done, either personally, or by the imputation of the Saviour's obedience to us. Multitudes vainly imagine that this can be attained by our partial obedience, aided, where we fail, by the imputation of so much of the Saviour's obedience as, being placed to our account, will make up the deficiency. Upon justification must depend the salvation of the soul. Bunyan was convinced that the sinner's only hope was by the imputation of Christ's righteousness, which alone could justify him from ALL things, and without which he must perish.

As 'by the deeds of the law there shall no flesh be justified,' it becomes an important inquiry whether the law, by which all must be tried, and justified or condemned, is opposed to the gospel or glad tidings of salvation? God forbid that we should for a moment entertain such a thought! they both proceed from the same Divine source, and the gospel confirms and establishes the law. This is clearly shown in the following treatise. Every Christian forms a part of that one mystical body, of which Christ is the head, and in which alone can be fulfilled every jot and tittle of the law. Bunyan's controversy is with an opinion, held by many, that a man may, in his own person, by an imperfect obedience to some of the requirements of the law, procure, or aid in obtaining, justification.

There can be no subject more intensely interesting than the means of a sinner's justification before that God whose law is perfect, and who is of purer eyes than to behold iniquity except with abhorrence; nor is there one upon which more fatal mistakes have been made.

The great delusion which, like a deadly leprosy, has involved man in uncertainty and darkness in all his conceptions of purity and holiness, is the fallacious hope of producing some good works to blot out transgressions; or that man is not so polluted, but that he may justify himself by works performed through some kind of ability communicated by the Saviour—an ability which he might or might not use, but upon the proper use of which he considers that his salvation depends; leaving him in the most distressing uncertainty and doubt upon this all-important subject. All these Bunyan considered to be specious and most dangerous devices of Satan, unscriptural, and contrary to the simplicity and design of the gospel.

In this treatise very powerful arguments are used to counteract these errors, and to place the doctrine of justification in all its glorious purity. It is essentially the source of the glad tidings of great joy made known by the Christian dispensation; showing that the redemption of believers is perfect and finished, neither needing nor suffering any human additions. The righteousness of Christ fully justifies all that believe, while the fountain that he opened washes away all their defilements, and presents them at the judgment-seat, without spot or blemish, their robes being washed and made white in the blood of the Lamb.

To prevent this doctrine from being impeached with a tendency to weaken man in the discharge of his moral duties, the same Divine power which thus pardoned sin has decreed that a sense of pardoning love should impel the redeemed to walk in newness of life—and that it is only while thus walking in holy obedience that they have an

evidence of being members of Christ's mystical body. For, 'whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son; whom he did predestinate, them he also called; and whom he called, them he also justified.' So full is this of consolation and felicity that the apostle exclaims, 'If God *be* for us, who *can be* against us?' Thus, salvation by free grace is inseparably connected with good works. The righteousness of the second Adam, the Lord from heaven, imputed to his members, justifies them, in the same manner as the disobedience of the first Adam, imputed to all his members or posterity, makes them sinners. To use the expressive words of Bunyan, 'The sinner is justified from the curse, *in the sight of God*, while a sinner in himself.' This is a startling fact. That Rahab or Mary Magdalene, and even Saul, the murderous persecutor, were, in the sight and purposes of God, justified, while they were, in the esteem of God's saints, in a state of the vilest sin, is a doctrine revolting to the pride of human nature. But we should recollect that, in the sight of God, a thousand years are but as one day; while one day may be magnified into a thousand years; and that the purposes of God are concealed to us while sin blinds our eyes. Rahab and Magdalene were wretched before their conversion, nor could Saul have been much less wretched, while carrying misery into the hearts and families of God's saints.

There can be no real happiness without spiritual life—holy obedience to the Divine will, and a scriptural hope of justification before God and his law. These are the means he uses to make known to us his secret purposes. No man has lived in the world, since the inspired writers, more capable of detecting the devil's sophistry upon this subject than John Bunyan. He had passed through a furnace of experience while seeking justification. He well knew that, upon keeping the moral law of God, the peace of the world and our personal happiness depended. How is this great object to be accomplished? If we attempt to keep it, in order to gain eternal life, we shall fail, as all others have done. In every attempt thus to keep it, to use Bunyan's expression (p. 322), 'The guilt of sin, which is by the law, makes such a noise and horror in my conscience that I can neither hear nor see the word of peace, unless it is spoken with a voice from heaven!' Our polluted nature leads to sin; a mist is before our eyes; we 'go astray speaking lies.' The strong natural bias to break the law will prevail; we see its effects in the great bulk of those who are taught to rely upon ceremonies and upon keeping the law. Who are so lawless, so little advanced in civilization, as the poor Irish, Spaniards, or Italians? while those who seek justification as the free gift of God, influenced by gratitude and love, are found walking in obedience to the Divine law; their only regret is, that they cannot live more to the glory of their Saviour. The doctrines of grace, as exhibited in this treatise, have ever produced glory to God, on earth peace, and goodwill to men; although that spirit which called Christ a gluttonous man and a wine-bibber, still charges these doctrines as having a tendency to licentiousness.

Christian, be not offended with the humbling, but scriptural views, which Bunyan entertained of every church of Christ (p. 327), 'An hospital of sick, wounded, and afflicted people.' None but such as feel their need of the Physician of souls are fit for church membership, or are safely on the road to heaven. Leaving this solemn and interesting subject to the prayerful attention of the reader, I shall conclude my advertisement by quoting from p. 331, a characteristic specimen of Bunyan's style of writing, and it was doubtless his striking mode of preaching:—'Faith doth the same against the devil that unbelief doth to God. Doth unbelief count God a liar? Faith counts the devil a liar. Doth unbelief hold the soul from the mercy of God? Faith holds the soul from the malice of the devil. Doth unbelief quench thy graces? Faith kindleth them even into a flame. Doth unbelief fill the soul full of sorrow? Faith fills it full of the joy of the Holy Ghost. In a word, Doth unbelief bind down thy sins upon thee? Why, faith in Jesus Christ releaseth thee of them all.'

GEO. OFFOR.

JUSTIFICATION BY AN IMPUTED RIGHTEOUSNESS.

JUSTIFICATION is to be diversely taken in the Scripture. Sometimes it is taken for the justification of persons; sometimes for the justification of actions; and sometimes for the justification of the person and action too.

It is taken for the justification of persons, and that, as to justification with God; or, as to justification with men.

As to justification with God; that is, when a man stands clear, quit, free, or in a saved condition before him in the approbation of his holy law.

As to justification with men; that is, when a man stands clear and quit from just ground of reprehension with them.

Justification also is to be taken with reference to actions; and that may be when they are con-

sidered as flowing from true faith; or, because the act done fulfils some transient law.*

As actions flow from faith, so they are justified, because done before God in, and made complete through, the perfections of Jesus Christ. 1 Pe. ii. 5. He. xiii. 15. Re. viii. 1–4.

As by the doing of the act some transient law is fulfilled; as when Jehu executed judgment upon the house of Ahab. 'Thou hast done well,' said God to him, 'in executing *that which is* right in mine eyes, and hast done unto the house of Ahab according to all that *was* in mine heart.' 2 Ki. x. 30. As to such acts, God may or may not look at the qualification of those that do them; and it is clear that he had not respect to any good that was in Jehu in the justifying of this action; nor could he; for Jehu stuck close yet to the sins of Jeroboam, but 'took no heed to walk in the law of the Lord God of Israel.' 2 Ki. x. 29, 31.

I might hence also show you that a man may be justified even then when his action is condemned; also that a man may be in a state of condemnation when his action may be justified. But with these distinctions I will not take up time, my intention being to treat of justification as it sets a man free or quit from sin, the curse and condemnation of the law in the sight of God, in order to eternal salvation.

And that I may with the more clearness handle this point before you, I will lay down and speak to this

PROPOSITION.

THAT THERE IS NO OTHER WAY FOR SINNERS TO BE JUSTIFIED FROM THE CURSE OF THE LAW IN THE SIGHT OF GOD, THAN BY THE IMPUTATION OF THAT RIGHTEOUSNESS LONG AGO PERFORMED BY, AND STILL RESIDING WITH, THE PERSON OF JESUS CHRIST.

The terms of this proposition are easy; yet if it will help, I will speak a word or two for explication. *First.* By a sinner, I mean one that has transgressed the law; 'for sin is the transgression of the law.' 1 Jn. iii. 4. *Second.* By the curse of the law, I mean that sentence, judgment, or condemnation which the law pronounceth against the transgressor. Ga. iii. 10. *Third.* By justifying righteousness, I mean that which stands in the doing and suffering of Christ when he was in the world. Ro. v. 19. *Fourth.* By the residing of this righteousness in Christ's person, I mean it still abides with him as to the action, though the benefit is bestowed upon those that are his. *Fifth.* By the imputation of it to us, I mean God's making of it ours by an act of his grace, that we by it might be secured from the curse of the law. *Sixth.* When I say there is no other way to be justified. I cast away TO THAT END the law, and all the works of the law, as done by us.†

Thus I have opened the terms of the proposition.

First and *Second.* Now the two first—to wit, what sin and the curse is—stand clear in all men's sight, unless they be atheists or desperately heretical. I shall, therefore, in few words, clear the other four.

Third. Therefore justifying righteousness is the doing and suffering of Christ when he was in the world. This is clear, because we are said to be 'justified by his obedience,' by his obedience to the law. Ro. v. 19. Hence he is said again to be the end of the law for that very thing—'Christ is the end of the law for righteousness,' &c. Ro. x. 4. The end, what is that? Why, the requirement or demands of the law. But what are they? Why, righteousness, perfect righteousness. Ga. iii. 12. Perfect righteousness, what to do? That the soul concerned might stand spotless in the sight of God. Ro. i. 5. Now this lies only in the doings and sufferings of Christ; for 'by his obedience many are made righteous;' wherefore as to this, Christ is the end of the law, that being found in that obedience, that becomes to us sufficient for our justification. Hence we are said to be made righteous by his obedience; yea, and to be washed, purged, and justified by his blood. He. ix. 14. Ro. v. 18, 19.

Fourth. That this righteousness still resides in and with the person of Christ, even then when we stand just before God thereby, is clear, for that we are said, when justified, to be justified 'in him.' 'In the Lord shall all the seed of Israel be justified.' And again, 'Surely, shall *one* say, In the Lord have I righteousness,' &c. Is. xlv. 24, 25. And again, 'But of him are ye in Christ Jesus, who of God is made unto us - righteousness.' 1 Co. i. 30.

Mark, the righteousness is still 'in him,' not 'in us,' even then when we are made partakers of the benefit of it; even as the wing and feathers still abide in the hen when the chickens are covered, kept, and warmed thereby.

For as my doings, though my children are fed and clothed thereby, are still my doings, not theirs; so the righteousness wherewith we stand just before

* These are most important distinctions, upon which depends a right understanding of this doctrine. God sees the soul either in Christ or in sin. He may see apparently good works arising from the foulest motives. Uriah doubtless thought himself highly honoured as a confidential messenger of great king David; God saw the murder and adultery in David's heart. He was justified in the sight of man for the very act that condemned him in the sight of God; and for which he was sorely punished in this world, although saved by the blood of atonement.—ED.

† Let not a scoffer say, 'See how Christians cast away the law of God!' They are under the law to Christ; bound by the most sacred obligations to obey all its requirements; not to merit pardon, but to prove, to the comfort of their souls, that they have received pardon, and are living under a sense of the unmerited grace of God in Christ.—ED.

God from the curse, still resides in Christ, not in us. Our sins, when laid upon Christ, were yet personally ours, not his; so his righteousness, when put upon us, is yet personally his, not ours. What is it, then? Why, 'he was made to be sin for us, who knew no sin; that we might be made the righteousness of God in him.'* 2 Co. v. 21.

Fifth. It is, therefore, of a justifying virtue, only by imputation, or as God reckoneth it to us; even as our sins made the Lord Jesus a sinner—nay, 'sin,' by God's reckoning of them to him.

It is absolutely necessary that this be known of us; for if the understanding be muddy as to this, it is impossible that such should be sound in the faith; also in temptation, that man will be at a loss that looketh for a righteousness for justification in himself, when it is to be found nowhere but in Jesus Christ. The apostle, who was his craftsmaster as to this, was always 'looking to Jesus,' that he might 'be found in him,' knowing that nowhere else could peace or safety be had. Phi. iii. 6–9. And, indeed, this is one of the greatest mysteries in the world; namely, that a righteousness that resides with a person in heaven should justify me, a sinner, on earth!

Sixth. Therefore the law and the works thereof, as to this, must by us be cast away; not only because they here are useless, but also they being retained are a hinderance. That they are useless is evident, for that salvation comes by another name. Ac. iv. 12. And that they are a hinderance, it is clear; for the very adhering to the law, though it be but a little, or in a little part, prevents justification by the righteousness of Christ. Ro. ix. 31, 32.

What shall I say? As to this, the moral law is rejected, the ceremonial law is rejected, and man's righteousness is rejected, for that they are here both weak and unprofitable. Ro. viii. 2, 3. Ga. iii. 21. He. x. 1–12. Now if all these and their works, as to our justification, are rejected, where, but in Christ, is righteousness to be found?

Thus much, therefore, for the explication of the proposition—namely, that there is no other way for sinners to be justified from the curse of the law in the sight of God, than by the imputation of that righteousness long ago performed by, and still residing with, the person of Jesus Christ.

[*Two Positions.*]

Now, from this proposition I draw these two positions—FIRST. That men are justified from the curse of the law before God while sinners in themselves. SECOND. That this can be done by no other righteousness than that long ago performed by, and residing with, the person of Jesus Christ.

[FIRST POSITION.]

FIRST. Let us, then, now enter into the consideration of the first of these—namely, That men are justified from the curse of the law before God while sinners in themselves. This I shall manifest, First, By touching upon *the mysterious acts of our redemption*; Second, By giving of you *plain texts which discover it*; and, Third, By *reasons drawn from the texts.*

First. For the first of these; to wit, *the mysterious act of our redemption:* and that I shall speak to under these two heads—*First*, I shall show you *what* that is; and, *Second*, *How* we were concerned therein.

First. [*What that is.*] That which I call, and that rightly, the mysterious act of our redemption, is Christ's sufferings as a common,† though a particular person, and as a sinner, though always completely righteous.

That he suffered as a common person is true. By common, I mean a *public* person, or one that presents the body of mankind in himself. This a multitude of scriptures bear witness to, especially that fifth chapter to the Romans, where, by the apostle, he is set before us as the head of all the elect, even as Adam was once head of all the world. Thus he lived, and thus he died; and this was a mysterious act. And that he should die as a sinner, when yet himself did 'no sin,' nor had any 'guile found in his mouth,' made this act more mysterious. 1 Pe. i. 19; ii. 22; iii. 18. That he died as a sinner is plain—'He hath made him to be sin. And the Lord laid upon him the iniquity of us all.' Is. liii. That, then, as to his own person he was completely sinless is also as truly manifest, and that by a multitude of scriptures. Now, I say, that Christ Jesus should be thus considered, and thus die, was the great mystery of God. Hence Paul tells us, that when he preached 'Christ crucified,' he preached not only the 'wisdom of God,' but the 'wisdom of God in a mystery,' even his 'hidden wisdom,' for, indeed, this wisdom is hidden, and kept close from the 'fowls of the air.' 1 Co. i. 24; ii. 7, 8. Job xxviii. 20, 21.

It is also so mysterious, that it goes beyond the reach of all men, except those to whom an understanding is given of God to apprehend it. 1 Jn. v. 20. That one particular man should represent all the elect in himself, and that the most righteous should die as a sinner, yea, as a sinner by the hand of a just and holy God, is a mystery of the greatest depth!

* This is a clear statement of a most important truth. The sins of believers were laid upon Christ, or imputed to him, and he bore them away, but was undefiled. His righteousness covers us, and we are justified, but it is still his. Not unto us, but unto his name, be all the glory.—Ed.

† By 'common,' is here meant that Christ is the federal head of all his saints; they have an equal or common right equally to participate in his merits.—Ed.

Second. And now I come to show you *how the elect are concerned therein*; that is, in this mysterious act of this most blessed One; and this will make this act yet more mysterious to you.

Now, then, we will speak of this first, as to how Christ prepared himself thus mysteriously to act. *He took hold of our nature.* I say, he took hold of *us*, by taking upon him flesh and blood. The Son of God, therefore, took not upon him a *particular* person, though he took to him a human body and soul; but that which he took was, as I may call it, a lump of the common nature of man; and by that, hold of the whole elect seed of Abraham; 'For verily he took not on him *the nature of* angels, but he took on *him* the seed of Abraham.' He. ii. 16. Hence he, in a mystery, became *us*, and was counted as *all* the men that were or should be saved. And this is the reason why we are said to *do*, when only Jesus Christ did *do*. As for instance—

1. When Jesus Christ fulfilled the righteousness of the law, it is said it was fulfilled in us, because indeed fulfilled in our nature: 'For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us,' &c. Ro. viii. 3, 4. But because none should appropriate this unto themselves that have not had passed upon them a work of conversion, therefore he adds, 'Who walk not after the flesh, but after the Spirit.' ver. 4. For there being a union between head and members, though things may be done by the head, and that for the members, the things are counted to the members, as if not done only by the head. 'The righteousness of the law is fulfilled in us;' and that truly, because fulfilled in that common nature which the Son of God took of the Virgin. Wherefore, in this sense we are said to *do* what only was done by him; even as the client doth by his lawyer, when his lawyer personates him; the client is said to do, when it is the lawyer only that does; and to overcome by doing, when it is the lawyer that overcomes; the reason is, because the lawyer does in the client's name. How much more then may it be said *we* do, when only Christ does; since he does what he does, not in our name only, but in our nature too; 'for the law of the Spirit of life in Christ,' not in me, 'hath made me free from the law of sin and death,' Ro. viii. 2; he doing in his common flesh what could not be done in my particular person, that so I might have the righteousness of the law fulfilled in me, [that is, in] my flesh assumed by Christ; though impossible to be done [by me], because of the weakness of my person. The reason of all this is, because we are said to be in him in his doing, in him by our flesh, and also by the election of God. So, then, as all men sinned when Adam fell, so all the elect did righteousness when Christ wrought and fulfilled the law; 'for as in Adam all die, even so in Christ shall all be made alive.' 1 Co. xv. 22.

2. As we are said to *do* by Christ, so we are said to *suffer* by him, to suffer *with* him. 'I am crucified with Christ,' said Paul. And again, 'Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin.' 1 Pe. iv. 1. Mark how the apostle seems to change the person. First he says, it is Christ that suffered; and that is true; but then he insinuates that it is *us* that suffered, for the exhortation is to believers, to 'walk in newness of life.' Ro. vi. 4. And the argument is, because they have suffered in the flesh, 'For he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.' 1 Pe. iv. 1, 2. We *then* suffered, when Christ suffered; we then suffered in his flesh, and also our 'old man was crucified with *him*,' Ro. vi. 6; that is, in his crucifixion; for when he hanged on the cross, all the elect hanged there in their common flesh which he assumed, and because he suffered there as a public man.

3. As we are said to suffer with him, so we are said to die, to be dead with him; with *him*, that is, by the dying of his body. 'Now if we be dead with Christ, we believe that we shall also live with him.' Ro. vi. 8. Wherefore he saith in other places, 'Brethren, ye are become dead to the law by the body of Christ;' for indeed we died then to it by him. To the law—that is, the law now has nothing to do with us; for that it has already executed its curse to the full upon us by its slaying of the body of Christ; for the body of Christ was our flesh; upon it also was laid our sin. The law, too, spent that curse that was due to us upon him, when it condemned, killed, and cast him into the grave. Wherefore, it having thus spent its whole curse upon him as standing in our stead, we are exempted from its curse for ever; we are become dead to it by that body. Ro. vii. 4. It has *done with us* as to justifying righteousness. Nor need we fear its damning threats any more; for by the death of this body we are freed from it, and are for ever now coupled to a living Christ.

4. As we are said thus to be *dead*, so we are said also to *rise again* by him—'Thy dead *men*,' saith he to the Father, 'shall live, *together with* my dead body shall they arise.'* Is. xxvi. 19. And again,

* How full of consolation is this voice from the tomb! Lowth's translation is very striking—'Thy dead shall live, my deceased; they SHALL arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of the dawn! But the earth shall cast forth, as an abortion, thy deceased tyrants.' Antichrist shall 'cease from troubling,' and be only seen afar off in torments.—ED.

'After two days will he revive us; in the third day we shall live in his sight.' Ho. vi. 2.

Both these scriptures speak of the resurrection of Christ, of the resurrection of his body on the third day; but behold, as we were said before to suffer and be dead with him, so now we are said also to rise and live in God's sight by the resurrection of his body. For, as was said, the flesh was *ours;* he took part of our flesh when he came into the world; and in it he suffered, died, and rose again. He. ii. 14. We also were therefore counted by God, in that God-man, when he did this; yea, he suffered, died, and rose as a common head.*

Hence also the New Testament is full of this, saying, 'If ye be dead with Christ.' Col. ii. 20. 'If ye be risen with Christ.' iii. 1. And again, 'He hath quickened us together with him.' ii. 13. 'We are quickened together with him.' 'Quickened,' and 'quickened together with him.' The apostle hath words that cannot easily be shifted or evaded. Christ then was quickened when he was raised from the dead. Nor is it proper to say that he was ever quickened either before or since. This text also concludes that we—to wit, the whole body of God's elect, were also quickened then, and made to live with him together. True, we also are quickened personally by grace the day in the which we are born unto God by the gospel; yet afore that, we are quickened in our Head; quickened when he was raised from the dead, quickened together with him.

5. Nor are we thus considered—to wit, as dying and rising, and so left; but the apostle pursues his argument, and tells us that we also reap by him, as being considered in him, the benefit which Christ received, both in order to his resurrection, and the blessed effect thereof.

(1.) We received, by our thus being counted in him, that benefit which did precede his rising from the dead; and what was that but the forgiveness of sins? For this stands clear to reason, that if Christ had our sins charged upon him at his death, he then must be discharged of them in order to his resurrection. Now, though it is not proper to say they were forgiven to him, because they were purged from him by merit; yet they may be said to be forgiven us, because we receive this benefit by grace. And this, I say, was done precedent to his resurrection from the dead. 'He hath quickened us together with him, HAVING forgiven us all trespasses.' He could not be 'quickened' till we were 'discharged;' because it was not for himself, but for us, that he died. Hence we are said to be at that time, as to our own personal estate, dead in our sins, even when we are 'quickened together with him.' Col. ii. 13.

Therefore both the 'quickening' and 'forgiveness' too, so far as we are in this text concerned, is to him, as we are considered *in* him, or to him, with respect to us. 'Having forgiven you ALL trespasses.' For necessity so required; because else how was it possible that the pains of death should be loosed in order to his rising, so long as one sin stood still charged to him, as that for the commission of which God had not received a plenary satisfaction? As therefore we suffered, died, and rose again by him, so, in order to his so rising, he, as presenting of us in his person and suffering, received for us remission of all our trespasses. A full discharge therefore was, in and by Christ, received of God of all our sins afore he rose from the dead, as his resurrection truly declared; for he 'was delivered for our offences, and was raised again for our justification.' Ro. iv. 25. This therefore is one of the privileges we receive by the rising again of our Lord, for that we were in his flesh considered, yea, and in his death and suffering too.

(2.) By this means also we have now escaped death. 'Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto,' or for, 'sin once; but in that he liveth, he liveth unto God.' Ro. vi. 9, 10. Now in all this, considering what has been said before, we that are of the elect are privileged, for that we also are raised up by the rising of the body of Christ from the dead. And thus the apostle bids us reckon: 'Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ.' Ro. vi. 11. Hence Christ says, 'I am the resurrection and the life,' for that all his are safe in him, suffering, dying, and rising. He is the life, '*our* life;' yea, so our life, that by him the elect do live before God, even then when as to themselves they yet are dead in their sins. Wherefore, hence it is that in time they partake of quickening grace from this their Head, to the making of them also live by faith, in order to their living hereafter with him in glory; for if Christ lives, they cannot die that were sharers with him in his resurrection.† Hence they are said to 'live,' being 'quickened together with him.' Also, as sure as at his resurrection they lived *by* him, so sure at his coming shall they be gathered *to* him; nay, from that day to this, all that, as aforesaid, were in him at his death and resurrection, are already, in the 'dispensation of the fulness of times,' daily 'gathering to him.' For this he hath purposed, wherefore none can disannul it—'In the

* Christ (amazing love!) 'was made a curse for us,' and thereby redeemed us from the curse of the law. He subjected himself to the law in active as well as passive obedience, and his obedience even to death was for our justification.—*Mason.*

† Those whom God justifies, he also glorifies; and because Christ lives, blessed be God! we shall live also. Nevertheless, the strongest believer has as much need to come to Christ *every day* for fresh strength, as if he had never believed before; and if he were to depend on his own faithfulness, and not on the faithfulness of the Son of God, he would soon desert the Lord Jesus Christ.—*Mason.*

dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; *even* in him.' Ep. i. 10.

(3.) To secure this the more to our faith that believe, as we are said to be 'raised up together' with him, so we are said to be 'made to sit together in heavenly *places* in Christ Jesus.' Ep. ii. 6. We died by him, we rose by him, and are together, even all the elect, set down 'together' in 'heavenly places in Christ Jesus;' for still, even now he is on the right hand of God, he is to be considered as our public man, our Head, and so one in whom is concluded all the elect of God. We then are by him already in heaven; in heaven, I say, by him; yea, set down there in our places of glory by him. Hence the apostle, speaking of us again, saith, That as we are predestinate, we are called, justified, and glorified; called, justified, glorified; all is done, already done, as thus considered in Christ. Ro. viii. 30. For that in his public work there is nothing yet to do as to this. Is not HE called? Is not HE justified? Is not HE glorified? And are we not in him, *in him*, even as so considered?

Nor doth this doctrine hinder or forestall the doctrine of regeneration or conversion; nay, it lays a foundation for it; for by this doctrine we gather assurance that Christ will have his own; for if already they live in their head, what is that but a pledge that they shall live in their persons with him? and, consequently, that to that end they shall, in the times allotted for that end, be called to a state of faith, which God has ordained shall precede and go before their personal enjoyment of glory. Nor doth this hinder their partaking of the symbol of regeneration,* and of their other privileges to which they are called in the day of grace; yea, it lays a foundation for all these things; for if I am dead with Christ, let me be like one dead with him, even to all things to which Christ died when he hanged on the tree; and then he died to sin, to the law, and to the rudiments of this world. Ro. vi. 10; vii. 4. Col. ii. 20. And if I be risen with Christ, let me live, like one born from the dead, in newness of life, and having my mind and affections on the things where Christ now sitteth on the right hand of God. And indeed he professes in vain that talketh of these things, and careth not to have them also answered in himself. This was the apostle's way, namely, to covet to 'know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.' Phl. iii. 10. And when we are thus, that thing is true both in him and us. Then as is the heavenly, such are they that are heavenly; for he that saith he is in him, and by being in him, a partaker of these privileges by him, 'ought himself also so to walk, even as he walked.' 1 Co. xv. 48. 1 Jn. ii. 6.

But to pass this digression, and to come to my argument, namely, that men are justified from the curse of the law, before God, while sinners in themselves; this is evident by what hath already been said; for if the justification of their persons is by, in, and through Christ; then it is not by, in, and through their own doings. Nor was Christ engaged in this work but of necessity, even because else there had not been salvation for the elect. 'O my father,' saith he, 'if it be possible, let this cup pass from me.' Mat. xxvi. 39. If what be possible? Why, that my elect may be saved, and I not spill my blood. Wherefore he saith again, Christ ought to suffer. Lu. xxiv. 26. 'Christ must needs have suffered,' for 'without shedding of blood is no remission' of sin.† Ac. xvii. 3. He. ix. 22.

[*Proofs of the first position.*]

SECOND. We will now come to the present state and condition of those that are justified; I mean with respect to their own qualifications, and so prove the truth of this our great position. And this I will do, by giving of you *plain texts that discover it*, and that consequently prove our point. And after that, by giving of you reasons drawn from the texts.

First. 'Speak not thou in thine heart,' no, not in thine heart, 'after that the Lord thy God hath cast them out (thine enemies) before thee, saying, For my righteousness - do I possess this land. - Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land. - Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiff-necked people.' De. ix. 4–6.

In these words, very pat for our purpose, two things are worthy our consideration. 1. The people here spoken to were the people of God; and so by God himself are they here twice acknowledged to be—'The Lord thy God, the Lord thy God.' So then, the righteousness here intended is not the righteousness that is in the world, but that which the people of God perform. 2. The righteousness here intended is not some, but all, and every whit of that the church performs to God: Say not in thine heart, after the Lord hath brought thee in,

* The *symbol* of regeneration, or water baptism. Although the regenerate believer feels an assurance that he forms part of Christ's mystical body, and is saved by grace, and loves God *because* God first loved him, this does not prevent, but approves, his following the example of his Redeemer, in a symbolical or water baptism. Thus he publicly puts on Christ; he is buried with him in baptism, and rises to newness of life. Col. ii. 12, 13.—ED.

† Believer, if thou art rejoicing in this great and finished salvation, never forget that thine only evidence is—sorrow for thy sins, which caused the shedding of this precious blood, and a love of holiness. If sin be deplored, not only art thou redeemed from its curse, but also delivered from its power. The grace that justifies quickens us to good works, that we may walk therein.—ED.

It was for my righteousness. No, all thy righteousness, from Egypt to Canaan, will not purchase Canaan for thee.

That this is true is evident, because it is thrice rejected—Not for thy righteousness—not for thy righteousness—not for thy righteousness, dost thou possess the land. Now, if the righteousness of the people of God of old could not merit for them Canaan, which was but a type of heaven, how can the righteousness of the world now obtain heaven itself? I say again, if godly men, as these were, could not by their works purchase the type of heaven, then must the ungodly be justified, if ever they be justified from the curse and sentence of the law, while sinners in themselves. The argument is clear; for if good men, by what they do, cannot merit the less, bad men, by what they do, cannot merit more.

Second. 'Remember me, O my God, concerning this; and wipe not out my good deeds that I have done.' Ne. xiii. 14.

These words were spoken by holy Nehemiah, and that at the end of all the good that we read he did in the world. Also, the deeds here spoken of were deeds done for God, for his people, for his house, and for the offices thereof. Yet godly Nehemiah durst not stand before God in these, nor yet suffer them to stand to his judgment by the law; but prays to God to be merciful both to him and them, and to spare him 'according to the greatness of his mercy.' ver. 22.

God blots out no good but for the sake of sin;* and forasmuch as this man prays God would not blot out his, it is evident that he was conscious to himself that in his good works were sin. Now, I say, if a good man's works are in danger of being overthrown because there is in them a tang of sin, how can bad men think to stand just before God in their works, which are in all parts full of sin? Yea, if the works of a sanctified man are blameworthy, how shall the works of a bad man set him clear in the eyes of Divine justice?

Third. 'But we are all as an unclean thing, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.' Is. lxiv. 6.

In these words we have a relation both of persons and things. 1. Of persons. And they are a righteous people, a righteous people put all together—'We, we all are,' &c. 2. The condition of this people, even of ALL of them, take them at the best, are, and that by their own confession, 'as an unclean thing.' 3. Again; the things here attending this people are their good things, put down under this large character, 'Righteousnesses, ALL our righteousnesses.'

These expressions therefore comprehend all their religious duties, both before and after faith too. But what are all these righteousnesses? Why, they are all as 'filthy rags' when set before the justice of the law; yea, it is also confessed, and that by these people, that their iniquities, notwithstanding all their righteousnesses, like the wind, if grace prevent not, would 'carry them away.' This being so, how is it possible for one that is in his sins, to work himself into a spotless condition by works done before faith, by works done by natural abilities? or to perform a righteousness which is able to look God in the face, his law in the face, and to demand and obtain the forgiveness of sins, and the life that is eternal? It cannot be; 'men must therefore be justified from the curse, in the sight of God, while sinners in themselves,' or not at all.†

Fourth. '*There is* not a just man upon earth, that doeth good, and sinneth not.' Ec. vii. 20. 1 Ki. viii. 46.

Although the words before are large, yet these seem far larger; there is not a man, not a just man, not a just man upon the earth, that doeth good, and sinneth not. Now, if no good man, if no good man upon earth doth good, and sinneth not; then no good man upon earth can set himself by his own actions justified in the sight of God, for he has sin mixed with his good. How then shall a bad man, any bad man, the best bad man upon earth, think to set himself by his best things just in the sight of God? And if the tree makes the fruit either good or evil, then a bad tree—and a bad man is a bad tree—can bring forth no good fruit, how then shall such an one do that that shall 'cleanse him from his sin,' and set him as 'spotless before the face of God?' Mat. vii. 16.

Fifth. 'Hearken unto me, ye stout-hearted, that *are* far from righteousness: I bring near my righteousness,' &c. Is. xlvi. 12, 13.

1. This call is general, and so proves, whatever men think of themselves, that in the judgment of God there is none at all righteous. Men, as men, are far from being so. 2. This general offer of righteousness, of the righteousness of God, declares that it is in vain for men to think to be set just and righteous before God by any other means. 3. There is here also insinuated, that for him that thinks himself the worst, God has prepared a righteousness, and therefore would not have him despair of life that sees himself far from righteousness. From all these scriptures, therefore, it is manifest, 'that men must be justified from the curse of the law, in the sight of God, while sinners in themselves.'

Sixth. 'Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.' Mat. xi. 28.

* Because it is tainted by sin.—ED.

† The best righteousness that can be produced by fallen man is impressively designated by Isaiah, 'A bed shorter than a man can stretch himself on, and a covering narrower than he can wrap himself in.'—ED.

Here we have a labouring people, a people labouring for life; but by all their labour, you see, they cannot ease themselves; their burden still remains upon them; they yet are heavy laden. The load here is, doubtless, guilt of sin, such as David had when he said by reason thereof, he was not able to look up. Ps. xxxviii. 3–5. Hence, therefore, you have an experiment set before you of those that are trying what they can do for life; but behold, the more they stir, the more they sink under the weight of the burden that lies upon them.* And the conclusion—to wit, Christ's call to them to come to him for rest—declares that, in his judgment, rest was not to be had elsewhere. And I think, one may with as much safety adhere to Christ's judgment as to any man's alive; wherefore, 'men must be justified from the curse, in the sight of God, while sinners in themselves.'

Seventh. 'There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.' Ro. iii. 10–12.

These words have respect to a righteousness which is justified by the law; and they conclude that none by his own performances is righteous with such a righteousness; and it is concluded from five reasons—1. Because they are not good; for a man must be good before he doth good, and perfectly good before he doth good and sinneth not. 2. Because they understand not. How then should they do good? for a man must know before he does, else how should he divert † himself to do? 3. Because they want a heart; they seek not after God according to the way of his own appointment. 4. They are all gone out of the way; how then can they walk therein? 5. They are together become unprofitable. What worth or value then can there be in any of their doings? These are the reasons by which he proveth that there is 'none righteous, no, not one.' And the reasons are weighty, for by them he proves the tree is not good; how then can it yield good fruit?

Now, as he concludes from these five reasons that not one indeed is righteous, so he concludes by five more that none can do good to make him so—1. For that internally they are as an open sepulchre, as full of dead men's bones. Their minds and consciences are defiled; how then can sweet and good proceed from thence? ver. 13. 2. Their throat is filled with this stink; all their vocal duties therefore smell thereof. 3. Their mouth is full of cursing and bitterness; how then can there be found one word that should please God? 4. Their tongue, which should present their praise to God, has been used to work deceit; how then, until it is made a new one, should it speak in righteousness? 5. The poison of asps is under their lips; therefore whatever comes from them must be polluted. Ro. iii. 11–14. Mat. xxiii. 27. Tit. i. 15. Je. xliv. 17; xvii. 9. Thus, you see, he sets forth their internal part, which being a true report, as to be sure it is, it is impossible that any good should so much as be framed in such an inward part, or come clean out of such a throat, by such a tongue, through such lips as these.

And yet this is not all. He also proves, and that by five reasons more, that it is not possible they should do good—1. 'Their feet are swift to shed blood.' Ro. iii. 15. This implies an inclination, an inward inclination to evil courses; a quickness of motion to do evil, but a backwardness to do good. 2. 'Destruction and misery *are* in their ways.' ver. 16. Take 'ways' for their 'doings,' and in the best of them destruction lurks, and misery yet follows them at the heels. 3. 'The way of peace have they not known;' that is far above out of their sight. ver. 17. Wherefore the labour of these foolish ones will weary every one of them, because they know not the way that goes to the city. Ec. x. 15. 4. 'There is no fear of God before their eyes.' ver. 18. How then can they do anything with that godly reverence of his holy Majesty that is and must be essential to every good work? for, to do things, but not in God's fear, to what will it amount? will it avail? 5. All this while they are under a law that calls for works that are perfectly good; that will accept of none but what are perfectly good; and that will certainly condemn them because they neither are nor can be perfectly good. 'For what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.' ver. 19.

Thus you see that Paul here proves, by fifteen reasons, that none are, nor can be, righteous before God by works that they can do; therefore 'men must be justified from the curse, in the sight of God, while sinners in themselves.'

Eighth. 'But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.' ver. 21.

This text utterly excludes the law—what law? the law of works, the moral law, ver. 27—and makes mention of another righteousness, even a righteousness of God; for the righteousness of the law is the righteousness of men, men's 'own righteousness.' Phi. iii. 9. Now, if the law, as to a justifying righteousness, is rejected; then the very matter upon and by which man should work is rejected; and if so, then he must be justified by the righteousness of God, or not at all; for he must be justified by a righteousness that is without the law; to

* The way of salvation by works was blasted by the curse upon Adam's sin, so that it cannot work life in us, or holiness, but only death.—Ed.

† To divert or turn aside from an intended course; not to divert or amuse.—Ed.

wit, the righteousness of God. Now, this righteousness of God, whatever it is, to be sure it is not a righteousness that flows from men; for that, as I said, is rejected, and the righteousness of God opposed unto it, being called a righteousness that is without the law, without our personal obedience to it. The righteousness of God, or a righteousness of God's completing, a righteousness of God's bestowing, a righteousness that God also gives unto, and puts upon all them that believe, Ro. iii. 22, a righteousness that stands in the works of Christ, and that is imputed both by the grace and justice of God. ver. 24–26. Where, now, is room for man's righteousness, either in the whole, or as to any part thereof? I say, where, as to justification with God?

Ninth. 'What shall we then say that Abraham, our father as pertaining to the flesh, hath found?' Ro. iv. 1.

Now, the apostle is at the *root* of the matter; for Abraham is counted the father of the faithful; consequently, the man whose way of attaining justification must needs be exemplary to all the children of Abraham. Now, the question is, how Abraham found? how he found that which some of his children sought and missed? Ro. ix. 32; that is, how he found justifying righteousness; for it was that which Israel sought and attained not unto. ch. xi. 7. 'Did he find it,' saith Paul, 'by the flesh?' or, as he was in the flesh? or, by acts and works of the flesh? But what are they? why, the next verse tells you 'they are the works of the law.' Ro. iv.

'If Abraham was justified by works;' that is, as pertaining to the flesh; for the works of the law are none other but the best sort of the works of the flesh. And so Paul calls all they that he had before his conversion to Christ: 'If any other man,' saith he, 'thinketh he hath whereof he might trust in the flesh, I more.' And then he counteth up several of his privileges, to which he at last adjoineth the righteousness of the moral law, saying, 'Touching the righteousness which is in the law, [I was] blameless.' Phi. iii. 4–6. And it is proper to call the righteousness of the law the work of the flesh, because it is the work of a man, of a man in the flesh; for the Holy Ghost doth not attend the law, or the work thereof, as to this, in man, as man; *that* has confined itself to another ministration, whose glorious name it bears. 2 Co. iii. 8. I say it is proper to call the works of the law the works of the flesh, because they are done by that self-same nature in and out of which comes all those things that are more grossly so called, Ga. v. 19, 20; to wit, from the corrupt fountain of fallen man's polluted nature. Ja. iii. 10.

This, saith Paul, was not the righteousness by which Abraham found justification with God—'For if Abraham were justified by works, he hath *whereof* to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted to him for righteousness.' Ro. iv. 2, 3. This 'believing' is also set in flat opposition to 'works,' and to the 'law of works;' wherefore, upon pain of great contempt to God, it must not be reckoned as a work to justify withal, but rather as that which receiveth and applieth that righteousness. From all this, therefore, it is manifest 'that men must be justified from the curse of the law, in the sight of God, while sinners in themselves.' But,

Tenth. 'Now to him that worketh is the reward not reckoned of grace, but of debt.' Ro. iv. 4.

These words do not only back what went before, as to the rejection of the law for righteousness as to justification with God, but supposing the law was of force to justify, life must not be admitted to come that way, because of the evil consequences that will unavoidably flow therefrom. 1. By this means, grace, and justification by grace, would be rejected; and that would be a foul business; it would not be reckoned of grace. 2. By this, God would become the debtor, and so the underling; and so we in this the more honourable.

It would not be reckoned of grace, but of debt; and what would follow from hence? Why, (1.) By this we should frustrate the design of Heaven, which is, to justify us freely by grace, through a redemption brought in by Christ. Ro. iii. 24–26. Ep. ii. 8–13. (2.) By this we should make ourselves the saviours, and jostle Christ quite out of doors. Ga. v. 2–4. (3.) We should have heaven at our dispose, as a debt, not by promise, and so not be beholden to God for it. Ga. iii. 18. It must, then, be of grace, not of works, for the preventing of these evils.

Again, it must not be of works, because if it should, then God would be the debtor, and we the creditors. Now, much blasphemy would flow from hence; as, (1.) God himself would not be his own to dispose of; for the inheritance being God, as well as his kingdom (for so it is written, 'heirs of God,' Ro. viii. 17), himself, I say, must needs be our purchase. (2.) If so, then we have right to dispose of him, of his kingdom and glory, and all—'Be astonished, O heavens, at this!'—for if he be ours by works, then he is ours of *debt;* if he be ours of debt, then he is ours by *purchase;* and then, again, if so, he is no longer his *own*, but ours, and at our disposal.

Therefore, for these reasons, were there sufficiency in our personal works to justify us, it would be even inconsistent with the being of God to suffer it. So then, 'men are justified from the curse, in the sight of God, while sinners in themselves.'

Eleventh. 'But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.' Ro. iv. 5.

These words show how we must stand just in the sight of God from the curse of the law, both as

it respecteth justification itself, as also the instrument or means that receiveth that righteousness which justifieth.

1. As for that righteousness that justifieth, it is not personal performances in us; for the person here justified stands, in that respect, as one that worketh not, as one that is ungodly. 2. As it respecteth the instrument that receiveth it, that faith, as in the point of justifying righteousness, will not work, but believe, but receive the works and righteousness of another; for works and faith in this are set in opposition. He doth not work, he doth believe. Ga. iii. 12. He worketh not, but believeth on him who justifieth us, ungodly. As Paul also saith in another place, The law is not of faith. Ro. x. 5, 6. And again, Works saith on this wise; faith, far different. The law saith, Do this, and live. But the doctrine of faith saith, 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness,' &c. Ro. x. 9, 10.

Object. But faith is counted for righteousness.

Answ. True, but yet consider, that by faith we do oft understand the doctrine of remission of sins, as well as the act of believing.

But again; faith, when it hath received the Lord Jesus, it hath done that which pleaseth God; therefore, the very act of believing is the most noble in the world; believing sets the crown upon the head of grace; it seals to the truth of the sufficiency of the righteousness of Christ, and giveth all the glory to God. Jn. iii. 33. And therefore it is a righteous act; but Christ himself, he is the Righteousness that justifieth. Ro iv. 20, 25. Besides, faith is a relative, and hath its relation as such. Its relation is the righteousness that justifieth, which is therefore called the righteousness *of* faith, or that with which faith hath to do. Ro. x. 6. Separate these two, and justification cannot be, because faith now wants his righteousness. And hence it is you have so often such sayings as these—'He that believeth in me; he that believeth on him; believe in the Lord Jesus Christ, and thou shalt be saved.' Jn. vi. 35, 40. Faith, then, as separate from Christ, doth nothing; nothing, neither with God nor man; because it wants its relative; but let it go to the Lord Jesus—let it behold him as dying, &c., and it fetches righteousness, and life, and peace, out of the virtue of his blood, &c. Ac. x. 29, 31, 33. Or rather, sees it there as sufficient for *me* to stand just thereby in the sight of Eternal Justice. For him 'God hath set forth *to be* a propitiation through faith (belief) in his blood,' with intent to justify him that believeth in Jesus. Ro. iii. 25, 26.

Twelfth. 'Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works.' Ro. iv. 6.

Did our adversaries understand this one text, they would not so boldly affirm, as they do, that the words 'impute, imputed, imputeth, imputing,' &c., are not used in Scripture but to express men really and personally to be that which is imputed unto them; for men are not really and personally *faith*, yet faith is imputed to men; nay, they are not really and personally *sin*, nor really and personally *righteousness*, yet these are imputed to men: so, then, both good things and bad may sometimes be imputed to men, yet themselves be really and personally neither. But to come to the point: what righteousness hath that man that hath no works? Doubtless none of his own; yet God imputeth righteousness to him. Yea, what works of that man doth God impute to him that he yet justifies as ungodly?

Further, He that hath works as to justification from the curse before God, not one of them is regarded of God; so, then, it mattereth not whether thou hast righteousness of thine own, or none. 'Blessed is the man to whom the Lord imputeth righteousness without works.' Man's blessedness, then, the blessedness of justification from the curse in the sight of God, lieth not in good works done by us, either before or after faith received, but in a righteousness which God imputeth without works; as we 'work not' as we 'are ungodly.' 'Blessed are they whose iniquities are forgiven, and whose sins are covered.' ver. 7. To forgive and to cover are acts of mercy, not the cause of our merit. Besides, where sin is real, there can be no perfect righteousness; but the way of justification must be through perfect righteousness, therefore by another than our own, 'Blessed *is* the man to whom the Lord will not impute sin.' ver. 8. The first cause, then, of justification before God, dependeth upon the will of God, who will justify because he will; therefore the meritorious cause must also be of his own providing, else his will cannot herein be absolute; for if justification depend upon our personal performances, then not upon the will of God. He may not have mercy upon whom he will, but on whom man's righteousness will give him leave. But his will, not ours, must rule here; therefore his righteousness, and his only. Ro. ix. 15, 18. So, then, 'men are justified from the curse, in the sight of God, while sinners in themselves.'

Having passed over these few scriptures, I shall come to particular instances of persons who have been justified; and shall briefly touch their qualifications in the act of God's justifying them. First, By the Old Testament types. Second, By the New.

[*First Position illustrated by Scripture types.*]

First. *By the Old* [*Testament types*]. *First.* 'Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.' Ge. iii. 21.

In the beginning of this chapter you find these two persons reasoning with the serpent, the effect of which discourse was, they take of the forbidden fruit, and so break the command of God. ver. 7–15. This done, they hide themselves, and cover their nakedness with aprons. But God finds out their sin, from the highest branch even to the roots thereof. What followeth? Not one precept by which they should by works obtain the favour of God, but the promise of a Saviour; of which promise this twenty-first verse is a mystical interpretation: 'The Lord God made them coats of skins, and clothed them.'

Hence observe—1. That these coats were made, not before, but after they had made themselves aprons; a plain proof their aprons were not sufficient to hide their shame from the sight of God. 2. These coats were made, not of Adam's inherent righteousness, for that was lost before by sin, but of the skins of the slain, types of the death of Christ, and of the righteousness brought in thereby —'By whose stripes we are healed.'* Is. liii. 3. This is further manifest; for the coats, God made them; and for the persons, God clothed them therewith; to show that as the righteousness by which we must stand just before God from the curse is a righteousness of Christ's performing, not of theirs; so he, not they, must put it on them also, for of God we are in Christ, and of God his righteousness is made ours. 1 Co. i. 30.

But, I say, if you would see their antecedent qualifications, you find them under two heads—rebellion [and] hypocrisy. Rebellion, in breaking God's command; hypocrisy, in seeking how to hide their faults from God. Expound this by gospel language, and then it shows 'that men are justified from the curse, in the sight of God, while sinners in themselves.'

Second. 'The Lord had respect unto Abel and to his offering.' Ge. iv. 4.

By these words we find the person first accepted: 'The Lord had respect unto Abel.' And indeed, where the person is not first accepted, the offering will not be pleasing; the altar sanctifies the gift, and the temple sanctifieth the gold; so the person, the condition of the person, is that which makes the offering either pleasing or displeasing. Mat. xxiii. 16–21. In the epistle to the Hebrews it is said, 'By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous.' He. xi. 4. Righteous before he offered his gift, as his sacrifice testified; for God accepted of it.

'By faith he offered.' Wherefore faith was precedent, or before he offered. Now faith hath to do with God through Christ; not with him through our works of righteousness. Besides, Abel was righteous before he offered, before he did do good, otherwise God would not have testified of his gift. 'By faith he obtained witness that he was righteous,' for God approved of his gifts. Now faith, I say, as to our standing quit before the Father, respects the promise of forgiveness of sins through the undertaking of the Lord Jesus. Wherefore Abel's faith as to justifying righteousness before God looked not forward to what should be done by himself, but back to the promise of the seed of the woman, that was to destroy the power of hell, and 'to redeem them that were under the law.' Ge. iii. 15. Ga. iv. 5. By this faith he shrouds himself under the promise of victory, and the merits of the Lord Jesus. Now being there, God finds him righteous; and being righteous, 'he offered to God a more excellent sacrifice than his brother;' for Cain's person was not first accepted through the righteousness of faith going before, although he seemed foremost as to personal acts of righteousness. Ge. iv. Abel therefore was righteous before he did good works; but that could not be but alone through that respect God had to him for the sake of the Messias promised before. ch. iii. 15. But the Lord's so respecting Abel presupposeth that at that time he stood in himself by the law a sinner, otherwise he needed not to be respected for and upon the account of another. Yea, Abel also, forasmuch as he acted faith before he offered sacrifice, must thereby entirely respect the promise, which promise was not grounded upon a condition of works to be found in Abel, but in and for the sake of the seed of the woman, which is Christ; which promise he believed, and so took it for granted that this Christ should break the serpent's head—that is, destroy by himself the works of the devil; to wit, sin, death, the curse, and hell. Ga. iv. 4. By this faith he stood before God righteous, because he had put on Christ; and being thus, he offered; by which act of faith God declared he was pleased with him, because he accepted of his sacrifice.

Third. 'And the Lord said unto her, The elder shall serve the younger.' Ge. xxv. 23.

These words, after Paul's exposition, are to be understood of justification in the sight of God, according to the purpose and decree of electing love, which had so determined long before, that one of these children should be received to eternal grace; but mark, not by works of righteousness which they should do, but 'before they had done either good or evil;' otherwise 'the purpose of God according to election,' not of works, but of him that calleth, 'could not stand,' but fall in pieces Ro. ix. 10–12. But none are received into eternal mercy but such as are just before the Lord by a righteousness that is complete; and Jacob having done no good, could by no means have that of his

* Bunyan, in his *Creation Spiritualized*, or *Exposition on Genesis*, has shown that the fig-leaf aprons are a type of man's attempt to cover his sins by his own good works, which soon fade, become dung, or are burned up. But the righteousness that God provides endureth for ever. See vol. ii. p. 432.—Ed.

own, and therefore it must be by some other righteousness, 'and so himself be justified from the curse, in the sight of God, while a sinner in himself.'

Fourth. The same may be said concerning Solomon, whom the Lord loved with special love, as soon as born into the world; which he also confirmed with signal characters. 'He sent,' saith the Holy Ghost, 'by the hand of Nathan the prophet, and he called his name Jedidiah, because the Lord loved him.* 2 Sa. xii. 24, 25. Was this love of God extended to him because of his personal virtues? No, verily; for he was yet an infant.† He was justified then in the sight of God from the curse by another than his own righteousness.

Fifth. 'And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live.' Eze. xvi. 6.

The state of this people you have in the former verses described, both as to their rise and practice in the world. ver. 1–5. 1. *As to their rise.* Their original was the same with Canaan, the men of God's curse. Ge. ix. 25. 'Thy birth and thy nativity is of the land of Canaan;' the same with other carnal men. Ro. iii. 9. 'Thy father *was* an Amorite, and thy mother a Hittite.' Eze. xvi. 3. Their condition, that is showed us by this emblem—(1.) They had not been washed in water. (2.) They had not been swaddled. (3.) They had not been salted. (4.) They brought filth with them into the world. (5.) They lay stinking in their cradle. (6.) They were without strength to help themselves. Thus they appear and come by generation. 2. Again, *as to their practice*—(1.) They polluted themselves in their own blood. (2.) They so continued till God passed by—'And when I passed by thee, and saw thee polluted in thine own blood;'—'in thy blood, in thy blood;' it is doubled. Thus we see they were polluted born, they continued in their blood till the day that the Lord looked upon them; polluted, I say, to the loathing of their persons, &c. Now this was the time of love—'And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live.' Eze. xvi. 6.

Quest. But how could a holy God say, 'Live,' to such a sinful people?

Answ. Though *they* had nought but sin, yet *he* had love and righteousness. He had love to pity them; righteousness to cover them—'Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love.' Eze. xvi. 8. What follows? (1.) 'I spread my skirt over thee;' and (2.) 'Covered thy nakedness;' yea, (3.) 'I sware unto thee;' and (4.) 'Entered into covenant with thee;' and (5.) 'Thou becamest mine.' *My love* pitied thee; *my skirt* covered thee. Thus God delivered them from the curse in his sight. 'Then I washed thee with water, after thou wast justified; yea, I thoroughly washed away thy blood from thee, and anointed thee with oil.' ver. 9.

Sanctification, then, is consequential, justification goes before. The Holy Ghost by this scripture setteth forth to the life, free grace to the sons of men, while they themselves are sinners. I say, while they are unwashed, unswaddled, unsalted, but bloody sinners; for by these words, 'not washed, not salted, not swaddled,' he setteth forth their unsanctified state; yea, they were not only unsanctified, but also cast out, cast out, without pity, to the loathing of their persons; yea, 'no eye pitied them, to do any of these things for them;' no eye but his, whose glorious grace is unsearchable; no eye but his, who could look and love; all others looked and loathed; but blessed be God that hath passed by us in that day that we wallowed in our own blood; and blessed be God for the skirt of his glorious righteousness wherewith he covered us when we lay before him naked in blood. It was when we were in our blood that he loved us; when we were in our blood, he said, Live. Therefore, 'men are justified from the curse, in the sight of God, while sinners in themselves.'

Sixth. 'Now Joshua was clothed with filthy garments, and stood before the angel.' Zec. iii. 3.

The standing of Joshua here is as men used to stand that were arraigned before a judge. 'Joshua stood before the angel of the Lord, and Satan standing at his right hand to resist him.' ver. 1. The same posture as Judas stood in when he was to be condemned. 'Set thou,' said David, 'a wicked man over him; and let Satan stand at his right hand.' Ps. cix. 6. Thus, therefore, Joshua stood. Now Joshua was clothed, not with righteousness, but with filthy rags! Sin upon him, and Satan by him, and this before the angel! What must he do now? Go away? No; there he must stand! Can he speak for himself? Not a word; guilt had made him dumb! Is. liii. 12. Had he no place clean? No; he was clothed with filthy garments! But his lot was to stand before Jesus Christ, that maketh intercession for transgressors. 'And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee.' Zec. iii. 2. Thus Christ saveth from present condemnation those that be still in their sin and blood.‡

* The marginal notes to the Bible are exceedingly valuable, especially to the unlearned. There we find that Jedidiah means 'beloved of the Lord.'—Ed.

† The birth of a babe is a period of excitement. Parents should hope that the new comer is a Jedidiah. On such occasions, it is a delightful service when the father, mother, and family specially attend public worship, to bless God for his mercies, and to beseech grace that they may train up the child for heaven. This is a commendable Christian service. But even in this, watchfulness is requisite, lest it degenerate into mere parade.—Ed.

‡ The non-imputation of sin, and the imputation of Christ's righteousness, always go together. David knew this; while

But is he now quit? No; he standeth yet in filthy garments; neither can he, by aught that is in him, or done by him, clear himself from him. How then? Why, the Lord clothes him with change of raiment. The iniquities were his own, the raiment was the Lord's. 'This *is* the heritage of the servants of the Lord, and their righteousness *is* of me, saith the Lord.' Is. liv. 17. We will not here discourse of Joshua's sin, what it was, or when committed; it is enough to our purpose that he was clothed with filthy garments; and that the Lord made a change with him, by causing his iniquity to pass from him, and by clothing him with change of raiment. But what had Joshua antecedent to this glorious and heavenly clothing? The devil at his right hand to resist him, and himself in filthy garments. 'Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' Zec. iii. 3, 4.

Second. *But to pass* [*from*] *the Old Testament types, and to come to the New.*

First. 'And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things God hath done for thee, and hath had compassion on thee.' Mar. v. 18, 19.

The present state of this man is sufficiently declared in these particulars—1. He was possessed with the devil; with devils, with many; with a whole legion, which some say is six thousand, or thereabouts. Mat. viii. 2. These devils had so the mastery of him as to drive him from place to place into the wilderness among the mountains, and so to dwell in the tombs among the dead. Lu. viii. 3. He was out of his wits; he would cut his flesh, break his chains; nay, 'no *man* could tame him.' Mar. v. 4, 5. 4. When he saw Jesus, the devil in him, as being lord and governor there, cried out against the Lord Jesus. ver. 7. In all this, what qualification shows itself as precedent to justification? None but such as devils work, or as rank bedlams have. Yet this poor man was dispossessed, taken into God's compassion, and was bid to show it to the world. 'Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee,' ver. 19; which last words, because they are added over and above his being dispossessed of the devils, I understand to be the fruit of electing love. 'I will have compassion on whom I will have compassion,' which blesseth us with the mercy of a justifying righteousness; and all this, as by this is manifest, without the least precedent qualification of ours.

Second. 'And when they had nothing to pay, he frankly forgave them both.' Lu. vii. 42.

The occasion of these words was, for that the Pharisee murmured against the woman that washed Jesus' feet, because 'she was a sinner;' for so said the Pharisee, and so saith the Holy Ghost. ver. 37. But, saith Christ, Simon, I will ask thee a question, 'A certain man had two debtors: the one owed him five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both.' ver. 38.

Hence I gather these conclusions—1. That men that are wedded to their own righteousness understand not the doctrine of the forgiveness of sins. This is manifested by the poor Pharisee; he objected against the woman because she was a sinner. 2. Let Pharisees murmur still, yet Christ hath pity and mercy for sinners. 3. Yet Jesus doth not usually manifest mercy until the sinner hath nothing to pay. 'And when they had nothing to pay, he frankly,' or freely, or heartily, 'forgave them both.' If they had nothing to pay, then they were sinners; but he forgiveth no man but with respect to a righteousness; therefore that righteousness must be another's; for in the very act of mercy they are found sinners. They had nothing but debt, nothing but sin, nothing to pay [with]. Then they were 'justified freely by his grace, through the redemption that is in Christ Jesus.' So, then, 'men are justified from the curse, in the sight of God, while sinners in themselves.'

Third. 'And when he saw their faith, he said unto the man, Thy sins are forgiven thee.' Lu. v. 20.

This man had not righteousness to stand just before God withal, for his sins as yet remained unforgiven; wherefore, seeing guilt remained until Christ remitted him, he was discharged while ungodly. And observe it, the faith here mentioned is not to be reckoned so much the man's, as the faith of them that brought him; neither did it reach to the forgiveness of sins, but to the miracle of healing; yet this man, in this condition, had his sins forgiven him.

But again; set the case, the faith was only his, as it was not, and that it reached to the doctrine of forgiveness, yet it did it without respect to righteousness in himself; for guilt lay still upon him, he had *now* his sins forgiven him. But this act of grace was a surprisal; it was unlooked for. 'I am found of *them that* sought me not.' Is. lxv. 1. They came for one thing, he gave them another; they came for a cure upon his body, but, to their amazement, he cured first his soul. 'Thy sins are forgiven thee.' Besides, to have his sins forgiven betokeneth an act of grace; but grace and works as to this are opposite. Ro. xi. 6. Therefore 'men

he describes the blessedness of the man to whom the Lord will not impute sin, he, at the same time, describes the blessedness of the man to whom God imputeth Christ's righteousness. —*Mason.*

are justified from the curse, in the sight of God, while sinners in themselves.'

Fourth. 'Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.' Lu. xv. 21.

What this man was is sufficiently declared in verse 13, &c. As, 1. A riotous spender of all—of time, talent, body, and soul. 2. He added to this his rebellion, great contempt of his father's house—he joined himself to a stranger, and became an associate with swine. ver. 15, 17. 3. At last, indeed, he came to himself. But then observe—(1.) He sought not justification by personal performances of his own; (2.) Neither did he mitigate his wickedness; (3.) Nor excuse himself before his father; but first resolveth to confess his sin; and coming to his father, did confess it, and that with aggravating circumstances. 'I have sinned against heaven; I have sinned against thee; I am no more worthy to be called thy son.' ver. 18. Now what he said was true or false. If true, then he had not righteousness. If false, he could not stand just in the sight of his father by virtue of his own performances. And, indeed, the sequel of the parable clears it. His 'father said to his servants, Bring forth the best robe,' the justifying righteousness, 'and put it on him; and put a ring on his hand, and shoes on *his* feet.' ver. 22. This best robe, then, being in the father's house, was not in the prodigal's heart; neither stayed the father for further qualifications, but put it upon him as he was, surrounded with sin and oppressed with guilt. Therefore 'men are justified from the curse, in the sight of God, while sinners in themselves.'

Fifth. 'For the Son of man is come to seek and to save that which was lost.' Lu. xix. 10.

The occasion of these words was, for that the Pharisees murmured because 'Jesus was gone to be guest to one that was a sinner,' yea, a sinner of the publicans, and are most fitly applied to the case in hand. For though Zaccheus climbed the tree, yet Jesus Christ found him first, and called him down by his name; adding withal, 'For to-day I must abide at thy house,' ver. 5; which being opened by verse 9, is as much as to say, I am come to be thy salvation. Now this being believed by Zaccheus, 'he made haste and came down, and received him joyfully.' And not only so, but to declare to all the simplicity of his faith, and that he unfeignedly accepted of this word of salvation, he said unto the Lord, and that before all present, 'Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation,' a supposition intimating an affirmative, 'I restore *him* fourfold.'* This being thus, Christ doubleth his comfort, saying to him also, and that before the people, 'This day is salvation come to this house.' Then, by adding the next words, he expounds the whole of the matter, 'For I am come to seek and save that which was lost;' to seek it till I find it, to save it when I find it. He finds them that sought him not, Ro. x. 20; and saith, Zaccheus, Behold me! to a people that asked not after him. Ro. x. 20. So, then, seeing Jesus findeth this publican first, preaching salvation to him before he came down from the tree, it is evident he received this as he was a sinner; from which faith flowed his following words and works as a consequence.

Sixth. 'Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.' Lu. xxiii. 43.

This was spoken to the thief upon the cross, who had lived in wickedness all his days; neither had he so much as truly repented—no, not till he came to die; nay, when he first was hanged he then fell to railing on Christ; for though Luke leaves it out, beginning but at his conversion; yet by Matthew's relating the whole tragedy, we find him at first as bad as the other. Mat. xxvii. 44. This man, then, had no moral righteousness, for he had lived in the breach of the law of God. Indeed, by faith he believed Christ to be King, and that when dying with him. But what was this to a personal performing the commandments? or of restoring what he had oft taken away? Yea, he confesseth his death to be just for his sin; and so leaning upon the mediation of Christ he goeth out of the world. Now he that truly confesseth and acknowledgeth his sin, acknowledgeth also the curse to be due thereto from the righteous hand of God. So then, where the curse of God is due, that man wanteth righteousness. Besides, he that makes to another for help, hath by that condemned his own, had he any, of utter insufficiency. But all these did this poor creature; wherefore he must stand 'just from the law, in the sight of God, while sinful in himself.'

Seventh. 'Lord, what wilt thou have me to do?' Ac. ix. 6.

What wilt thou have me to do? Ignorance is here set forth to the full. Paul hitherto knew not Jesus, neither what he would have him to do; yet a mighty man for the law of works, and for zeal towards God according to that. Thus you see that he neither knew that Christ was Lord, nor what was his mind and will—'I did *it* ignorantly, in unbelief.' 1 Ti. i. 13–15. I did not know him; I did not believe he was to save us; I thought I must be saved by living righteously, by keeping the law of God. This thought kept me ignorant of Jesus, and of justification from the curse by him. Poor

* However excellent the conduct of Zaccheus, still he was a sinner, and under the curse. His curiosity leads him to climb a tree to see Jesus, and most unexpectedly salvation is brought to one who sought it not. Christ called, and he instantly obeyed. O may our hearts be so inclined to receive the invitations of his gospel!—Ed.

Saul! how many fellows hast thou yet alive!—every man zealous of the law of works, yet none of them know the law of grace; each of them seeking for life by doing the law, when life is to be had by nought but believing in Jesus Christ.

Eighth. 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Ac. xvi. 31.

A little before, we find Paul and Silas in the stocks for preaching of Jesus Christ; in the stocks, in the inward prison, by the hands of a sturdy jailer; but at midnight, while Paul and his companion sang praises to God, the foundations of the prison shook, and every man's bands were loosed. Now the jailer being awakened by the noise of this shaking, and supposing he had lost his prisoners, drew his sword, with intent to kill himself; 'But Paul cried out, Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?'

In all this relation here is not aught that can justify the jailer. For, 1. His whole life was idolatry, cruelty, and enmity to God. Yea, 2. Even now, while the earthquake shook the prison, he had murder in his heart—yea, and in his intentions too; murder, I say, and that of a high nature, even to have killed his own body and soul at once.* Well, 3. When he began to shake under the fears of everlasting burnings, yet then his heart was wrapped up in ignorance as to the way of salvation by Jesus Christ: 'What must I do to be saved?' He knew not what; no, not he. His condition, then, was this: he neither had righteousness to save him, nor knew he how to get it. Now, what was Paul's answer? Why, 'Believe on the Lord Jesus Christ,' look for righteousness in Christ, 'and thou shalt be saved.' This, then, still holdeth true, 'men are justified from the curse, in the sight of God, whilst sinners in themselves.'

[*Reasons for the first position drawn from the texts.*]

THIRD. I should now come to the second conclusion, viz., that this can be done by no other righteousness than that long ago performed by, and remaining with, the person of Christ. But before I speak to that, I will a little further press this, *by urging for it several reasons.*

The First Reason.—Men must be justified from the curse while sinners in themselves, *because by nature all are under sin*—'All have sinned, and come short of the glory of God. He hath concluded all in unbelief; he hath concluded all under sin.' Ro. iii. 23; xi. 32; Ga. iii. 22. Now having sinned, they are in body and soul defiled, and become an unclean thing. Wherefore, whatever they touch, with an intent to work out righteousness thereby, they defile that also. Tit. i. 15; La. xv. 11; Is. lxiv. 6. And hence, as I have said, all the righteousness they seek to accomplish is but as a menstruous cloth and filthy rags; therefore they are sinners still. Indeed, to some men's thinking, the Pharisee is holier than the Publican; but in God's sight, in the eyes of Divine justice, they stand alike condemned. 'All have sinned;' there is the poison! Therefore, as to God, without Christ, all throats are an open sepulchre. Mat. xxiii. 27; Ro. iii. 13.

The world in general is divided into two sorts of sinners—the open profane, and the man that seeks life by the works of the law. The profane is judged by all; but the other by a few. Oh! but God judgeth him.

1. For a hypocrite; because that notwithstanding he hath sinned, he would be thought to be good and righteous. And hence it is that Christ calls such kind of holy ones, 'Pharisees, hypocrites! Pharisees, hypocrites!' because by their gay outside they deceived those that beheld them. But, saith he, God sees your hearts; you are but like painted sepulchres, within you are full of dead men's bones. Pr. xxx. 12; Mat. xxiii. 27–30; Lu. xi. 26; xvi. 15. Such is the root from whence flows all their righteousness. But doth the blind Pharisee think his state is such? No; his thoughts of himself are far otherwise—'God, I thank thee,' saith he, 'I am not as other men, extortioners, unjust, adulterers, or even as this publican.' ch. xviii. 11, 12. Aye, but still God judgeth him for a hypocrite.

2. God judgeth him for one that spurneth against Christ, even by every such work he doth. And hence it is, when Paul was converted to Jesus Christ, that he calls the righteousness he had before, madness, blasphemy, injury; because what he did to save himself by works was in direct opposition to grace by Jesus Christ. Phi. iii. 7, 8; Ac. xxii. 3, 4; xxvi. 4; 1 Ti. i. 14, 15. Behold, then, the evil that is in a man's own righteousness! (1.) It curseth and condemneth the righteousness of Christ. (2.) It blindeth the man from seeing his misery. (3.) It hardeneth his heart against his own salvation.

3. But again, God judgeth such, for those that condemn him of foolishness—'The preaching of the cross,' that is, Christ crucified, 'is to them that perish foolishness.' 1 Co. i. 18, 23. What, saith the merit-monger, will you look for life by the obedience of another man? Will you trust to the blood that was shed upon the cross, that ran down to the ground, and perished in the dust? Thus deridingly they scoff at, stumble upon, and are taken in the gin that attends the gospel; not to salvation, but to their

Mine ears have heard all this.

* We are all, by nature and practice, in a spiritual sense, robbers, idolaters, and murderers. God make us to know and feel it! We may adopt the language of the poet, and say—

'Sinful soul, what hast thou done?
Murder'd God's eternal Son!'—*Mason.*

condemnation, because they have condemned the Just, that they might justify their own filthy righteousness. Is. viii. 14.

But, I say, if all have sinned, if all are defiled, if the best of a man's righteousness be but madness, blasphemy, injury; if for their righteousness they are judged hypocrites, condemned as opposers of the gospel, and as such have counted God foolish for sending his Son into the world; then must the best of 'men be justified from the curse in the sight of God while sinners in themselves;' because they still stand guilty in the sight of God, their hearts are also still filthily infected—'Though thou wash thee with nitre, and take thee much soap, *yet* thine iniquity is marked before ME, saith the Lord God.' Je. ii. 22. It stands marked still before God. So, then, what esteem soever men have of the righteousness of the world, yet God accounts it horrible wickedness, and the greatest enemy that Jesus hath. Wherefore, this vine is the vine of Sodom; these clusters are the clusters of Gomorrah; these grapes are grapes of gall; these clusters are bitter, they are the poison of dragons, and the cruel venom of asps. Mat. iii. 7; xxiii. No marvel, then, if John in his ministry gives the first rebuke and jostle to such, still calling them serpents and vipers, and concluding it is almost impossible they should escape the damnation of hell; for of all sin, man's own righteousness, in special, bids defiance to Jesus Christ.

The Second Reason.—A second reason why men must stand just in the sight of God from the curse, while sinners in themselves, is, *because of the exactions of the law.* For were it granted that men's good works arose from a holy root, and were perfect in their kind, yet the demand of the law—for that is still beyond them—would leave them sinners before the justice of God. And hence it is that holy men stand just in the sight of God from the curse; yet dare not offer their gifts by the law, but through Jesus Christ; knowing, that not only their persons, but their spiritual service also, would else be rejected of the heavenly Majesty.* 1 Pe. ii. 5; Re. vii. 14–16; He. xiii. 7, 8.

For the law is itself so perfectly holy and good as not to admit of the least failure, either in the matter or manner of obedience—'Cursed is every one that continueth not in all things that are written in the book of the law to do them.' Ga. iii. 10. For they that shall keep the whole law, and yet offend in one point, are guilty of all, and convicted of the law as transgressors. Ja. ii. 9, 10. 'Tribulation,' therefore, 'and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.' Ro. ii. 9. And observe, the law leaveth thee not to thy choice, *when*, or when *not*, to begin to keep it; but requireth thy obedience so soon as concerned, exactly, both as to the matter and manner, and that before thou hast sinned against it; for the first sin breaks the law. Now, if thou sinnest before thou beginnest to do, thou art found by the law a transgressor, and so standest by that convicted of sin; so then, all thy after-acts of righteousness are but the righteousness of a sinner, of one whom the law hath condemned already. Ja. iii. 18. 'The law is spiritual, but thou art carnal, sold under sin.' Ro. vii. 14.

Besides, the law being absolutely perfect, doth not only respect the matter and manner as to outward acts, but also the rise and root, the heart, from whence they flow; and an impediment there spoils all, were the executive part never so good—'Thou shalt love the Lord thy God with ALL thy heart, and with ALL thy soul, and with ALL thy mind, and with ALL thy strength.' Mar. xii. 30. Mark the repetition, with all, with all, with all, with all; with all thy heart, with all thy soul, in all things, at all times, else thou hadst as good do nothing. But 'every imagination of the thought of the heart of man *is* only evil continually.' Ge. vi. 5. The margin hath it, 'the whole imagination, the purposes, and desires;' so that a good root is here wanting. 'The heart *is* deceitful above all *things*, and desperately wicked: who can know it?' Je. xvii. 9. What thoughts, words, or actions can be clean, sufficiently to answer a perfect law that flows from this original? It is impossible. 'Men must therefore be justified from the curse, in the sight of God, while sinners in themselves.' But further yet to open the case. There are several things that make it impossible that a man should stand just in the sight of God but while sinful in himself.

1. Because the law under which he at present stands, holds him under the dominion of sin; for sin by the law hath dominion over all that are under the law Ro. vi. 14. Dominion, I say, both as to guilt and filth. Guilt hath dominion over him, because he is under the curse: and filth, because the law giveth him no power, neither can he by it deliver his soul. And for this cause it is that it is called beggarly, weak, unprofitable; imposing duty, but giving no strength. Ga. iii. 2; iv. 9. Expecting the duty should be complete, yet bendeth not the heart to do the work; to do it, I say, as is required. Ro. viii. 3. And hence it is again that it is called a 'voice of words,'† He. xii. 19; for as words that are barely such are void of spirit and quickening life, so are the impositions of the law of works. Thus far, therefore, the man remains a sinner. But,

* Works justify us from such accusations of men as will deny us to have justification by faith—not as being our righteousness, or conditions of our having Christ's righteousness, or as qualifying us for it.—*Mason.*

† Every edition of Bunyan's works calls this a 'void of words,' and gives a false reference to He. xii. 14.—ED.

2. The law is so far from giving life or strength to do it, that it doth the quite contrary.*

(1.) It weakeneth, it discourageth, and disheartneneth the sinner, especially when it shows itself in its glory; for then it is the ministration of death, and killeth all the world. When Israel saw this, they fled from the face of God; they could not endure that which was commanded, Ex. xx. 18, 19; yea, so terrible was the sight, that Moses said, 'I exceedingly fear and quake.' He. xii. 20, 21. Yea, almost forty years after, Moses stood amazed to find himself and Israel yet alive, 'Did *ever* people,' said he, 'hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?' De. iv. 32, 33. Alas! he who boasteth himself in the works of the law, he doth not hear the law; when that speaks, it shakes Mount Sinai, and writeth death upon all faces, and makes the church itself cry out, A mediator! else we die. Ex. xx. 19. De. v. 25–27; xviii. 15, 19.

(2.) It doth not only thus discourage, but abundantly increaseth every sin. Sin takes the advantage of *being* by the law; the motions of sin are by the law. Where no law is, there is no transgression. Ro. iv. 15; vii. 5. Sin takes an occasion to live by the law: 'When the commandment came, sin revived; for without the law, sin *was* dead.' Ro. vii. 8, 9. Sin takes an occasion to multiply by the law: 'The law entered, that the offence might abound.' Ro. v. 20. 'And the strength of sin is the law.' 1 Co. xv. 56. 'That sin by the commandment might become' outrageous, 'exceeding sinful.' Ro. vii. 13. 'What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin *was* dead.' Ro. vii. 7, 8.

These things, then, are not infused or operated by the law from its own nature or doctrine, but are occasioned by the meeting of, and having to do with, a thing directly opposite. 'The law is spiritual, I am carnal;' therefore every imposition is rejected and rebelled against. Strike a steel against a flint, and the fire flies about you; strike the law against a carnal heart, and sin appears, sin multiplies, sin rageth, sin is strengthened! And hence ariseth all these doubts, murmurings, and sinful complainings that are found in the hearts of the people of God; they have too much to do with the law; the law of works is now in the conscience, imposing duty upon the carnal part. This is the reason of the noise that you hear, and of the sin that you see, and of the horror that you feel in your own souls when tempted. But to pass this digression.

The law, then, having to do with carnal men, by this they become worse sinners than before; for their heart now recoileth desperately, opposeth blasphemously; it giveth way to despair; and then to conclude there is no hope for hereafter; and so goeth on in a sordid, ungodly course of life, till his time is come to die and be damned, unless a miracle of grace prevent. From all this I conclude, that 'a man cannot stand just from the curse, in the sight of God, but while sinful in himself.' But,

3. As the law giveth neither strength nor life to keep it, so it neither giveth nor worketh repentance unto life if thou break it. Do this and live, break it and die; this is the voice of the law. All the repentance that such men have, it is but that of themselves, the sorrow of the world, that endeth in death, as Cain's and Judas's did, even such a repentance as must be repented of either here or in hell-fire. 2 Co. vii. 10.

4. As it giveth none, so it accepteth none of them that are under the law. Ga. v. 4. Sin and die, is for ever its language; there is no middle way in the law; they must bear their judgment, whosoever they be, that stand and fall to the law. Therefore Cain was a vagabond still, and Judas hangeth himself; their repentance could not save them, they fell headlong under the law. The law stays no man from the due reward of his deeds; it hath no ears to hear nor heart to pity its penitent ones. Ge. iv. 9–11. Mat. xxvii. 3.

5. By the law, God will show no mercy; for, 'I will be merciful to their unrighteousness,' is the tenor of another covenant. He. viii. 9, 10, 12. But by the law I regard them not, saith the Lord. For,

6. All the promises annexed to the law are, by the first sin, null and void. Though, then, a man should live a thousand years twice told, and all that while fulfil the law, yet having sinned first, he is not at all the better. Our legalists, then, begin to talk too soon of having life by the law; let them first begin without sin, and so throughout continue to death, and then if God will save them, not by Christ, but works, contrary to the covenant of grace, they may hope to go to heaven.

7. But, lastly, to come close to the point. Thou hast sinned; the law now calls for passive as well as active obedience; yea, great contentedness in all thou sufferest for thy transgressing against the law. So, then, wilt thou live by the law? Fulfil it, then, perfectly till death, and afterwards go to hell and be damned, and abide there till the law and curse for thy sin be satisfied for; and then, but not till then, thou shalt have life by the law.

* The law condemns *all* sinners, and strikes them dead as with a thunderbolt; adjudging them to shame and misery, instead of glory and happiness. None can fulfil its strict terms, neither Jew nor Gentile. There is no hope, if free grace restore them not. Ro. iii. 20; ii. 6–29; viii. 7.—*Mason.*

Tell me, now, you that desire to be under the law, can you fulfil all the commands of the law, and after answer all its demands? Can you grapple with the judgment of God? Can you wrestle with the Almighty? Are you stronger than he that made the heavens, and that holdeth angels in everlasting chains? 'Can thine heart endure, or can thy hands be strong in the days that I shall deal with thee? I the Lord have spoken *it*, and will do it.' Eze. xxii. 14. O, it cannot be! 'These shall go away into everlasting punishment.' Mat. xxv. 46. So, then, men must stand just from the curse, in the sight of God, while sinners in themselves, or not at all.

Objection [*to the second reason*]. But the apostle saith, 'That the doers of the law shall be justified.' Ro. ii. Plainly intimating that, notwithstanding all you say, some by doing the law may stand just before God thereby; and if so, then Christ fulfilled it for us but as our example.

Answer. The consequences are not true; for by these words, 'The doers of the law shall be justified,' there is no more proof of a possibility of saving thyself by the law than there is by these: 'For by the works of the law shall no flesh be justified in his sight.' Ga. ii. 16. The intent, then, of the text objected, is not to prove a possibility of man's salvation by the law, but to insinuate rather an impossibility, by asserting what perfections the law requireth. And were I to argue against the pretended sufficiency of man's own righteousness, I would choose to frame mine argument upon such a place as this—'The hearers of the law are not just before God;' therefore the breakers of the law are not just before God; not just, I say, by the law; but all have sinned and broken the law; therefore none by the law are just before God. For if all stand guilty of sin by the law, then that law that judgeth them sinners cannot justify them before God. And what if the apostle had said, 'Blessed are they that continue in all things,' instead of pronouncing a curse for the contrary, the conclusion had been the same; for where the blessing is pronounced, he is not the better that breaks the condition; and where the curse is pronounced, he is not the worse that keeps it. But neither doth the blessing nor curse in the law intend a supposition that men may be just by the law, but rather to show the perfection of the law, and that though a blessing be annexed thereto, no man by it can obtain that blessing; for not the hearers of the law are justified before God, but the doers, when they do it, shall be justified. None but doers can by it be just before God: but none do the law, no, not one, therefore none by it can stand just before God. Ro. iii. 10, 11.

And whereas it is said Christ kept the law as our example, that we by keeping it might get to heaven, as he; it is false, as afore was showed—'He is the end of the law,' or, hath perfectly finished it, 'for righteousness to every one that believeth.' Ro. x. 4. But a little to travel with this objection; no man can keep the moral law as Christ, unless he be first without sin, as Christ; unless he be God and man, as Christ. And again; Christ cannot be our pattern in keeping the law for life, because of the disproportion that is between him and us; for if we do it as he, when yet we are weaker than he; what is this but to outvie, outdo, and go beyond Christ? Wherefore we, not he, have our lives exemplary: exemplary, I say, to him; for who doth the greatest work, they that take it in hand in full strength, as Christ; or he that takes it in hand in weakness, as we? Doubtless the last, if he fulfils it as Christ. So, then, by this doctrine, while we call ourselves his scholars, we make ourselves indeed the masters. But I challenge all the angels in heaven, let them but first sin as we have done, to fulfil the law, as Christ, if they can!

But again; if Christ be our pattern in keeping the law for life from the curse before God, then Christ fulfilled the law for himself; if so, he was imperfect before he fulfilled it. And how far short this is of blasphemy let sober Christians judge; for the righteousness he fulfilled was to justify from sin; but if it was not to justify us from ours, you know what remaineth. Da. ix. 26. Is. liii. 8–10.

But when must we conclude we have kept the law? Not when we begin, because we have sinned first; nor when we are in the middle, for we may afterwards miscarry. But what if a man in this his progress hath one sinful thought? I query, is it possible to come up to the pattern for justification with God? If yea, then Christ had such; if no, then who can fulfil the law as he? But should I grant that which is indeed impossible—namely, that thou art justified by the law; what then? Art thou now in the favour of God? No, thou art fallen by this thy perfection, from the love and mercy of God: 'Whosoever of you are justified by the law are fallen from grace.' Ga. v. 4. He speaks not this to them that are doing, but to such as think they have done it, and shows that the blessing that these have got thereby is to fall from the favour of God. Being fallen from grace, Christ profits them nothing, and so they still stand debtors to do the whole law. So, then, they must not be saved by God's mercy, nor Christ's merits, but alone by the works of the law! But what should such men do in that kingdom that comes by gift, where grace and mercy reigns? Yea, what should they do among that company that are saved alone by grace, through the redemption that is in Jesus Christ? Let them go to that kingdom that God hath prepared for them that are fallen from grace. 'Cast out the bond-woman and her son; for he

shall not be heir with the son of the free-woman' and of promise.* Ga. iv. 30.

But to pass this objection. Before I come to the next reason, I shall yet, for the further clearing of this, urge these scriptures more.

[*Further scriptures to prove the second reason.*] 1. The first is that in Ga. iii. 10, 'As many as are of the works of the law are under the curse.'

Behold how boldly Paul asserts it! And observe it, he saith not here, so many as sin against the law—though that be true—but, 'As many as are of the *works* of the law.' But what, then, are the works of the law? Not whoredom, murder, theft, and the like; but works that are holy and good, the works commanded in the ten commandments, as to love God, abhor idols, reverence the name of God, keeping the Sabbath, honouring thy parents, abstaining from adultery, murder, theft, false-witness, and not to covet what is thy neighbour's—these are the works of the law. Now he, saith Paul, that is *of* these is under the curse of God. But what is it then to be *of* these? Why, to be found in the practice of them, and there resting; this is the man that is under the curse: not because the works of the law are wicked in themselves, but because the man that is in the practice of them comes short of answering the exactness of them, and therefore dies for his imperfections. Ro. ii. 17.

2. The second scripture is that of the eleventh verse of the same chapter, 'But that no man is justified by the law in the sight of God, *it is* evident; for, The just shall live by faith.'

These words, 'the just shall live by faith,' are taken out of the Old Testament, and are thrice used by this apostle in the New. (1.) To show that nothing of the gospel can be apprehended but by faith: 'For therein is the righteousness of God revealed from faith to faith.' 'As it is written, The just shall live by faith.' Ro. i. 17. (2.) To show that the way to have relief and succour under temptation is *then* to live by faith: 'Now the just shall live by faith.' He. x. 38. (3.) But in this of the Galatians it is urged to show, that how holy and just soever men be in themselves, yet as such they are dead, and condemned to death by the law before God. But that no man is justified by the law, in the sight of God, is evident; for, 'the just shall live by faith.'

The word 'just,' therefore, in this place in special, respecteth a man that is just, or that so esteems himself by the law, and is here considered in a double capacity; first, what he is before men; secondly, what he is before God. (1.) As he stands before men, he is just by the law; as Paul before his conversion. Phi. iii. 4. (2.) As he stands in the sight of God; so, without the faith of Christ, he cannot be just, as is evident; for 'the just shall live,' not by his justice or righteousness by the law.

This is the true intent of this place. Because they carry with them a supposition that the just here intended may be excluded life, he falling within the rejection asserted within the first part of the verse. No man is just by the law in the sight of God; for 'the just shall live by faith:' his justice cannot make him live, he must live by the faith of Christ.† Again, the words are a reason dissuasive, urged to put a stop to those that are seeking life by the law; as if the apostle had said, Ye Galatians! what are you doing? Would you be saved by keeping the law? Would you stand just before God thereby? Do you not hear the prophets, how they press faith in Jesus, and life by faith in him? Come, I will reason with you, by way of supposition. Were it granted that you all *loved* the law, yet that, for life, will avail you nothing; for, 'the just shall live by faith.' Were it granted that you *kept* the law, and that no man on earth could accuse you; were you therefore just before God? No; neither can you live by works before him; for, 'the just shall live by faith.' Why not live before him? Because when we have done our best, and are applauded of all the world for just, yet then God sees sin in our hearts: 'He putteth no trust in his saints; yea, the heavens are not clean in his sight.' Job xv. 15; iv. 18. There is then a just man that perisheth in his righteousness, if he want the faith of Christ, for that no man is justified by the law, in the sight of God, is evident; for, 'the just shall live by faith;' and the law is not of faith.

3. The third Scripture is this—'We *who are* Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.' Ga. ii. 15, 16.

These words are the result of the experienced Christians in the primitive times; yea, of those among them that had given up themselves before to the law, to get life and heaven thereby; the result, I say, of believing Jews—We who are Jews by nature. But how are they distinguished from

* Hagar, by which is meant the law or covenant of works. This is said to gender unto bondage, because it makes them bondmen who look to be saved and justified thereby. It is called the 'ministration of death.' 2 Co. iii. 6. Whereas the gospel and new covenant is a dispensation of liberty and life. —*Mason.*

† We will hold and extol this faith which doubteth not of God, nor of the Divine promises, nor of the forgiveness of sins through Christ; that we may dwell sure and safe in this our object Christ, and may keep still before our eyes the passion and blood of the Mediator and all his benefits.—*Luther* on Ga. iii. 11.

the Gentiles? Why, they are such that rest in the law, and make their boast of God; that know his will, and approve the things that are excellent; that are guides to the blind, and a light to them that are in darkness; that are instructors of the foolish, teachers of babes, and which have the form of knowledge, and of the truth of the law. Ro. ii. 17–19. How far these attained we find by that of the Pharisee—I pray, I fast, I give tithes of all, Lu. xviii. 11, 12; and by the young man in the gospel —'All these have I kept from my youth up;' and by that of Paul—'Touching the righteousness which is in the law, blameless.' Phl. iii. 6. This was the Jew by nature, to do and trust in this.* Now these attaining afterwards the sound knowledge of sin, the depravedness of nature, and the exactions of the law, fled from the command of the law to the Lord Jesus for life. 'We knowing,' is—We that are taught of God, and that have found it by sad experience, we, even we, have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law. Surely, if righteousness had come by the law, Paul and the Jews had found it, they being by many privileges far better than the sinners of the Gentiles; but these, when they received the word of the gospel, even these now fly to Christ from the law, that they might be justified by the faith of Christ, and not by the works of the law.

To conclude this. If righteous men, through the knowledge of the gospel, are made to leave the law of God, as despairing of life thereby, surely righteousness is not to be found in the law; I mean that which can justify thee before God from the curse, who livest and walkest in the law. I shall, therefore, end this second reason with what I have said before—'Men must be justified from the curse, in the sight of God, while sinful in themselves.'

The Third Reason.—Another reason why not one under heaven can be justified by the law, or by his own personal performances to it, is, because since sin was in the world, God hath rejected the law and the works thereof for life. Ro. vii. 10.

It is true, before man had sinned, it was ordained to be unto life; but since, and because of sin, the God of love gave the word of grace. Take the law, then, as God hath established it; to wit, to condemn all flesh, Ga. iii. 21; and then there is room for the promise and the law, the one to kill, the other to heal; and so the law is not against the promises; but make the law a justifier, and faith is made void, and the promise is made of none effect, Ro. iv. 14; and the everlasting gospel, by so doing, thou endeavourest to root out of the world. Methinks, since it hath pleased God to reject the law and the righteousness thereof for life, such dust and ashes as we are should strive to consent to his holy will, especially when in the room of this [covenant] of works there is established a better covenant, and that upon better promises. The Lord hath rejected the law, for the weakness and unprofitableness thereof; for, finding fault with them of the law, 'The days come, saith the Lord, when I will make a new covenant with the house of Israel,' &c. He. viii. 8. Give God leave to find fault with us, and to condemn our personal performances to death, as to our justification before him thereby; let HIM do it, I say; and the rather, because he doth by the gospel present us with a better. And certainly, if ever he be pleased with us, it will be when he findeth us in that righteousness that is of his own appointing.

[*Six things that incline the heart to seek to the law for life.*]

To conclude. Notwithstanding all that hath or can be said, there are six things that have great power with the heart to bend it to seek life before God by the law; of all which I would caution that soul to beware, that would have happiness in another world.

First. Take heed thou be not made to seek to the law for life, because of that name and majesty of God which thou findest upon the doctrine of the law. Ex. xx. 1. God indeed spake all the words of the law, and delivered them in that dread and majesty to men that shook the hearts of all that heard it. Now this is of great authority with some, even to seek for life and bliss by the law. 'We know,' said some, 'that God spake unto Moses.' Jn. ix. 29. And Saul rejected Christ even of zeal towards God. Ac. xxii. 3. What zeal? Zeal towards God according to the law, which afterwards he left and rejected, because he had found out a better way. The life that he once lived, it was by the law; but afterwards, saith he, 'The life which I now live,' it is by faith, 'by the faith of Jesus Christ.' Ga. ii. 20. So that though the law was the appointment of God, and had also his name and majesty upon it, yet *now* he will not live by the law. Indeed, God is in the law, but yet only as just and holy, not as gracious and merciful; so he is only in Jesus Christ. 'The law,' the word of justice, 'was given by Moses, *but* grace and truth came by Jesus Christ.' Jn. i. 17. Wherefore, whatever of God thou findest in the law, yet seeing grace and mercy is not there, let neither the name of God, nor that majesty that thou findest of him in the law, prevail with thee to seek life by all the holy commandments of the law.

Second. Take heed that the law, by taking hold on thy conscience, doth not make thee seek life by the law. Ro. ii. 13–15. The heart of man is the seat of the law. This being so, the understanding and conscience must needs be in danger of being bound

* Multitudes of professors set up their rest in outward duties, and repose a carnal confidence in ordinances, without endeavouring after any lively communion with Father, Son, or Holy Spirit, in the exercise of faith and love.—*Mason.*

by the law. Man is a law unto himself, and showeth that the works of the law are written in his heart. Now, the law being thus nearly related to man, it easily takes hold of the understanding and conscience; by which hold, if it be not quickly broken off by the promise and grace of the gospel, it is captivated to the works of the law; for conscience is such a thing, that if it once be possessed with a doctrine, yea, though but with the doctrine of an idol, it will cleave so fast thereto that nothing but a hand from heaven can loosen it; and if it be not loosed, no gospel can be there embraced. 1 Co. viii. 7. Conscience is Little-ease, if men resist it, whether it be rightly or wrongly informed.* How fast, then, will it hold when it knows it cleaves to the law of God! Upon this account, the condition of the unbeliever is most miserable; for not having faith in the gospel of grace, through which is tendered the forgiveness of sins, they, like men a-drowning, hold fast that they have found; which being the law of God, they follow it; but because righteousness flies from them, they at last are found only accursed and condemned to hell by the law. Take heed, therefore, that thy conscience be not entangled by the law. Ro. ix. 31, 32.

Third. Take heed of fleshly wisdom. Reasoning suiteth much with the law. 'I thought verily that I ought to do many things against the name of Jesus,' and so to have sought for life by the law; my reason told me so. For thus will reason say: Here is a righteous law, the rule of life and death; besides, what can be better than to love God, and my neighbour as myself? Again; God hath thus commanded, and his commands are just and good; therefore, doubtless, life must come by the law. Further, to love God and keep the law are better than to sin and break it; and seeing men lost heaven by sin, how should they get it again but by working righteousness? Besides, God is righteous, and will therefore bless the righteous. O the holiness of the law! It mightily swayeth with reason when a man addicteth himself to religion; the light of nature teacheth that sin is not the way to heaven; and seeing no word doth more condemn sin than the words of the ten commandments, it must needs be, therefore, the most perfect rule for holiness; wherefore, saith reason, the safest way to life and glory is to keep myself close to the law. But a little here to correct. Though the law indeed be holy, yet the mistake as to the matter in hand is as wide as the east from the west; for therefore the law can do thee no good, because it is holy and just; for what can he that hath sinned expect from a law that is holy and just? Nought but condemnation. Let them lean to it while they will, 'there is *one* that accuseth you,' saith Christ, '*even* Moses, in whom ye trust.' Jn. v. 45.

Fourth. Man's ignorance of the gospel suiteth well with the doctrine of the law; they, through their being ignorant of God's righteousness, fall in love with that. Ro. x. 1–4. Yea, they do not only suit, but, when joined in act, the one strengtheneth the other; that is, the law strengtheneth our blindness, and bindeth the veil more fast about the face of our souls. The law suiteth much our blindness of mind; for until this day remains the veil untaken away in the reading of the Old Testament; especially in the reading of that which was written and engraven on stones; to wit, the ten commandments, that perfect rule for holiness; which veil was done away in Christ. 2 Co. iii. 15, 16. But 'even unto this day, when Moses is read, the veil is upon their hearts;' they are blinded by the duties enjoined by the law from the sight and hopes of forgiveness of sins by grace. 'Nevertheless when IT,' the heart, 'shall turn to the Lord, the veil shall be taken away.' The law, then, doth veil the heart from Christ, and holds the man so down to doing and working for the kingdom of heaven, that he quite forgets the forgiveness of sins by mercy through Christ. Now this veiling or blinding by the law is occasioned—

1. By reason of the contrariety of doctrine that is in the law to that which is in the gospel. The law requireth obedience to all its demands upon pain of everlasting burnings; the gospel promiseth forgiveness of sins to him that worketh not, but believeth. Now the heart cannot receive both these doctrines; it must either let go doing or believing. If it believe, it is dead to doing; if it be set to doing for life, it is dead to believing.† Besides, he that shall think both to do and believe for justification before God from the curse, he seeks for life but as it were by the law, he seeks for life but as it were by Christ; and he being not direct in either, shall for certain be forsaken of either. Wherefore? Because he seeks it not by faith, but as it were by the works of the law. Ro. ix. 32.

2. The law veils and blinds by that guilt and horror for sin that seizeth the soul by the law; for guilt, when charged close upon the conscience, is attended with such aggravations, and that with such power and evidence, that the conscience cannot hear, nor see, nor feel anything else but that. When David's guilt for murder and blood did roar by the law in his conscience, notwithstanding he knew much of the grace of the gospel, he could hear nothing else but terror, the sound of blood; the murder of Uriah was the only noise that he heard; wherefore he crieth to God that he would

* Conscience, if resisted, is little ease, whether rightly or wrongly informed. By little ease, is meant a prison not large enough either to lie down or stand upright in, with spikes in the walls; places of torment well known in former times of persecution and cruel punishments.—Ed.

† Ye cannot serve God and mammon. We must either, as lost sinners, fall into the arms of Divine mercy, and receive pardon as a free gift through the merits of the Saviour, or we must perish. It is a solemn, searching consideration.—Ed.

make him hear the gospel. 'Make me to hear joy and gladness, *that* the bones *which* thou hast broken may rejoice.' Ps. li. 8. And as he could not *hear*, so neither could he *see*; the law had struck him deaf and blind. 'I am,' saith he, 'not able to look up;' not up to Christ for mercy. As if David had said, O Lord, the guilt of sin, which is by the law, makes such a noise and horror in my conscience, that I can neither hear nor see the word of peace unless it is spoken with a voice from heaven! The serpents that bit the people in the days of old were types of guilt and sin. Nu. xxi. 6. Now, these were fiery serpents, and such as, I think, could fly. Is. xiv. 29. Wherefore, in my judgment, they stung the people about their faces, and so swelled up their eyes, which made it the more difficult for them to look up to the brazen serpent, which was the type of Christ. Jn. iii. 14. Just so doth sin by the law do now. It stings the soul, the very face of the soul, which is the cause that looking up to Jesus, or believing in him, is so difficult a task in time of terror of conscience.*

3. This is not only so at present, but so long as guilt is on the conscience, so long remains the blindness; for guilt standing before the soul, the grace of God is intercepted, even as the sun is hid from the sight of mine eyes by the cloud that cometh between. 'My sin,' said David, 'is ever before me,' and so kept other things out of his sight; sin, I say, when applied by the law. Ps. li. 3. When the law came to Paul, he remained without sight, until the good man came unto him with the word of forgiveness of sins. Ac. ix.

4. Again; where the law comes with power, there it begetteth many doubts against the grace of God; for it is only a revealer of sin, and the ministration of death; that is, a doctrine that showeth sin, and condemneth for the same; hence, therefore, as was hinted before, the law being the revealer of sin, where that is embraced, there sin must needs be discovered and condemned, and the soul for the sake of that. Further, it is not only a revealer of sin, but that which makes it abound; so that the closer any man sticks to the law for life, the faster sin doth cleave to him. 'That law,' saith Paul, 'which was ordained to be unto life, I found to be unto death,' for by the law I became a notorious sinner; I thought to have obtained life by obeying the law, 'but sin, taking occasion by the commandment, deceived me, and by it slew me.' Ro. vii. 10–14. A strange way of deceivableness, and it is hid from the most of men; but, as I have already told you, you see how it comes to pass. (1.) Man by nature is carnal, and the law itself is spiritual: now betwixt these two ariseth great difference; the law is exceeding good, the heart exceeding bad; these two opposites, therefore, the heart so abiding, can by no means agree. (2.) Therefore, at every approach of the law to the heart with intent to impose duty, or to condemn for the neglect thereof; at every such approach the heart starteth back, especially when the law comes home indeed, and is heard in his own language. This being thus, the conscience perceiving this is a fault, begins to tremble at the sense of judgment; the law still continueth to command to duty, and to condemn for the neglect thereof. From this struggling of these two opposites ariseth, I say, those doubts and fears that drive the heart into unbelief, and that make it blind to the word of the gospel, that it can neither see nor understand anything but that it is a sinner, and that the law must be fulfilled by it, if ever it be saved.

[*Fifth.*] But again; another thing that hath great influence upon the heart to make it lean to the law for life is, the false names that Satan and his instruments have put upon it; such as these—to call the law the gospel; conscience, the Spirit of Christ; works, faith; and the like: with these, weak consciences have been mightily pestered; yea, thousands deluded and destroyed. This was the way whereby the enemy attempted to overthrow the church of Christ of old; as, namely, those in Galatia and at Corinth, &c. 2 Co. xi. 3, 4, 13, 14. I say, by the feigned notion that the law was the gospel, the Galatians were removed from the gospel of Christ; and Satan, by appropriating to himself and his ministers the names and titles of the ministers of the Lord Jesus, prevailed with many at Corinth to forsake Paul and his doctrine. Where the Lord Jesus hath been preached in truth, and something of his doctrine known, it is not there so easy to turn people aside from the sound of the promise of grace, unless it be by the noise and sound of *a* gospel. Therefore, I say, the false apostles came thus among the churches: 'another gospel, another gospel;' which, in truth, saith Paul, 'is not another; but some would pervert the gospel of Christ,' and thrust that out of doors, by gilding the law with that glorious name.† Ga. i. 6–8. So again, for the ministers of Satan, they must be called the apostles of Christ, and ministers of righteousness; which thing, I say, is of great force, especially being accompanied with so holy and just a doctrine as the word of the law is; for what better to the eye of reason than to love God above all, and our neighbour as ourselves, which doctrine, being the scope of the ten words given on Sinai, no man can contradict; for, in truth, they are holy and good.

* Difficult at any time, and impossible without Divine power; but most difficult when all the faculties of the soul become harrowed by 'a certain fearful looking for of judgment and fiery indignation.' He. x. 27.—Ed.

† If we seek salvation by works, such as sincere obedience or Christian perfection, we thereby bring ourselves under the law, and become debtors to fulfil all its requirements, though we intended to engage ourselves to fulfil it only in part. Ga. v. 3. Let this be seriously considered.—*Mason.*

But here is the poison; to set this law in the room of a mediator, as those do that seek to stand just before God thereby; and then nothing is so dishonourable to Christ, nor of so soul-destroying a nature as the law; for that, thus placed, hath not only power when souls are deluded, but power to delude, by its real holiness, the understanding, conscience, and reason of a man; and by giving the soul a semblance of heaven, to cause it to throw away Christ, grace, and faith. Wherefore it behoveth all men to take heed of names, and of appearances of holiness and goodness.

[*Sixth.*] Lastly, Satan will yet go further; he will make use of something that may be at a distance from a moral precept, and therewith bring souls under the law. Thus he did with some of old; he did not make the Galatians fall from Christ by virtue of one of the ten words, but by something that was aloof off; by circumcision, days, and months, that were Levitical ceremonies; for he knows it is no matter, nor in what Testament he found it, if he can therewith hide Christ from the soul—'Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law.' Ga. v. 2, 3. Why so, seeing circumcision is not one of the ten words [the commandments]? Why, because they did it in conscience to God, to stand just before him thereby. Now here we may behold much cunning of the devil; he begins with some at a distance from that law which curseth, and so by little and little bringeth them under it; even as by circumcision the Galatians were at length brought under the law that condemneth all men to the wrath and judgment of God. I have often wondered when I have read how God crieth out against the Jews, for observing his own commandment. Is. i. 11–14. But I perceive by Paul that by these things a man may reject and condemn the Lord Jesus; which those do, that for life set up aught, whether moral or other institution, besides the faith of Jesus. Let men therefore warily distinguish betwixt names and things, betwixt statute and commandment, lest they by doing the one transgress against the other. 2 Co. i. 19, 20. Study, therefore, the nature and end of the law with the nature and end of the gospel; and if thou canst keep them distinct in thy understanding and conscience, neither names nor things, neither statutes nor commandments, can draw thee from the faith of the gospel. And that thou mayest yet be helped in this matter, I shall now come to speak to the second conclusion.

[THE SECOND POSITION.]

SECOND. THAT MEN CAN BE JUSTIFIED FROM THE CURSE BEFORE GOD, WHILE SINNERS IN THEMSELVES, BY NO OTHER RIGHTEOUSNESS THAN THAT LONG AGO PERFORMED BY, AND REMAINING WITH, THE PERSON OF CHRIST.

For the better prosecuting of this position I shall observe two things—FIRST, That the righteousness by which we stand just before God, from the curse, was performed by the person of Christ. SECOND, That this righteousness is inherent only in him.

FIRST. As to the first of these, I shall be but brief. Now, that the righteousness that justifieth us was performed long ago by the person of Christ, besides what hath already been said, is further manifest thus—

First. He is said to have purged our sins by himself—'When he had by himself purged our sins, sat down on the right hand of God.' He. i. 3. I have showed that in Christ, for the accomplishing of righteousness, there was both doing and suffering; doing, to fulfil all the commands of the law; suffering, to answer its penalty for sin. This second is that which in this to the Hebrews is in special intended by the apostle, where he saith he hath purged our sins, that is, by his precious blood; for it is that alone can purge our sins, either out of the sight of God or out of the sight of the soul. He. ix. 14. Now this was done by *himself*, saith the apostle; that is, in or by his personal doings and sufferings. And hence it is that when God had rejected the offerings of the law, he said, 'Lo, I come. A body hast thou prepared me, - to do thy will, O God.' He. x. 5–8. Now by this will of God, saith the Scripture, we are sanctified. By what will? Why, by the offering up of the body of Jesus Christ; for that was God's will, that thereby we might be a habitation for him; as he saith again—'Jesus also, that he might sanctify the people with his own blood, suffered without the gate.' He. xiii. 12.

Second. As it is said, he hath purged our sins by *himself*, so it was by himself *at once*—'For by one offering he hath perfected for ever them that are sanctified.' x. 14. Now by this word 'at once,' or by 'one offering,' is cut off all those imaginary sufferings of Christ which foolish men conceive of; as that he in all ages hath suffered or suffereth for sin in us.* No; he did this work but once. 'Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now *once* in the end of the world,' in the time of Pilate, 'hath he appeared to put away sin by the sacrifice of himself.' He. ix. 25, 26. Mark how to the purpose

* These 'foolish men' were a sect which sprung up in Bunyan's time, and soon became extinct. They believed that the sufferings of Christ, to his death on Calvary, were only typical of what he suffers in the body of every believer. This was as contrary to the express declaration of Holy Writ, 'He was ONCE offered,' He. ix. 28, as is the absurd notion of the Papists in the mass, or continual sacrifice of Christ. What impious mortal dares pretend to offer up Christ to his Father.—ED.

the Holy Ghost expresseth it: he hath suffered but *once*; and that *once*, *now*; *now once*; *now* he is God and man in one person; *now* he hath taken the body that was prepared of God; *now once* in the end of the world hath he appeared to put away sin by the sacrifice of himself; by the offering up of the body of Jesus Christ *once* for all.

Third. It further appears, in that by his resurrection from the dead the mercies of God are made sure to the soul, God declaring by that, as was said before, how well pleased he is by the undertaking of his Son for the salvation of the world: 'And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.' Ac. xiii. 34. For Christ being clothed with man's flesh, and undertaking for man's sins, did then confirm all sure to us by his resurrection from the dead. So that by the rising of that man again, mercy and grace are made sure to him that hath believed on Jesus. Wherefore, from these things, together with what hath been discovered about his addressing himself to the work, I conclude 'that men can be justified from the curse, before God, while sinners in themselves, by no other righteousness than that long ago performed by the person of Christ.' Now the conclusion is true from all show of contradiction; for the Holy Ghost saith he hath done it; hath done it by himself, and that by the will of God, at once, even then when he took the prepared body upon him—'By the will of God we are sanctified, through the offering up of the body of Jesus Christ once for all.'

[SECOND.] This being so, the second position is also manifest—namely, that the righteousness by which we stand just from the curse, before God, is only inherent in Jesus Christ. For if he hath undertaken to bring in a justifying righteousness, and that by works and merits of his own, then that righteousness must of necessity be inherent in him alone, and ours only by imputation; and hence it is called, in that fifth to the Romans, the gift, the 'gift of righteousness;' because neither wrought nor obtained by works of ours, but bestowed upon us, as a garment already prepared, by the mercy of God in Christ. Ro. v. 17. Is. lxi. 10. There are four things that confirm this for a truth—

First. This righteousness is said to be the righteousness of *one*, not of many; I mean of *one* properly and personally, as his own particular personal righteousness. The gift of grace, which is the gift of righteousness, it is 'by *one* man, Jesus Christ.' 'Much more they which receive abundance of grace and of the gift of righteousness shall reign in life by ONE, Jesus Christ. Therefore as by the offence of one, *judgment came* upon all to condemnation; even so by the righteousness of ONE, *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of ONE shall many be made righteous.' Ro. v. 15–19. Mark, the righteousness of *one*, the obedience of *one*; the righteousness of *one* man, of one man, Jesus.* Wherefore, the righteousness that justifieth a sinner, it is personally and inherently the righteousness of that person only who, by works and acts of obedience, did complete it, even the obedience of one, of one man, Jesus Christ; and so ours only by imputation. It is improper to say, Adam's eating of the forbidden fruit was personally and inherently an act of mine. It was personally his, and imputatively mine; personally his, because he did it; imputatively mine, because I was then in him. Indeed, the effects of his personal eating is found in my person; to wit, defilement and pravity. The effects also of the imputation of Christ's personal righteousness are truly found in those that are in him by electing love and unfeigned faith, even holy and heavenly dispositions; but a personal act is one thing, and the effects of that another. The act may be done by, and be only inherent in one; the imputation of the merit of the act, as also the effects of the same, may be in a manner universal, extending itself unto the most, or all. This the case of Adam and Christ doth manifest. The sin of one is imputed to his posterity; the righteousness of the other is reckoned the righteousness of those that are his.

Second. The righteousness by which we stand just before God from the curse is called, 'The righteousness of the Lord—the righteousness of God—the righteousness of Jesus Christ,' &c. Phi. iii. 6–9; and that by way of opposition to the righteousness of God's own holy law—'That I might be found in him, not having on my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.' Now, by this opposition, as by what was said before, the truth is made exceeding clear; for by these words, 'not having my own righteousness,' are not only excluded what qualifications we suppose to be in us, but the righteousness through which we stand just in the sight of God by them is limited and confined to a person absolutely distinct. Distinct, I say, as to his person and performances, who here is called God and Jesus Christ; as he saith also in the prophet Isaiah, 'In the Lord shall all the seed of Israel be justified, and shall glory.' Is. xlv. 25. In the Lord, not in the law; in the Lord, not in themselves. 'And their righteousness *is* of me, saith the Lord.' Of me, not of themselves; of me, not of the law. Hv. 17. And again; 'Surely, shall *one* say, in the Lord have I righteousness and strength.' xlv. 24. Now, as I have already said,

* As the carnal Adam, having lost his original righteousness, imparts a corrupt nature to all his descendants; so the spiritual Adam, Christ Jesus, by his obedience unto death, conveys spiritual life to us; believers are made 'the righteousness of God in him.'—*Mason.*

all this is to be understood of the righteousness that was fulfilled by acts and works of obedience, which the person of the Son of God accomplished in the days of his flesh in the world; by that man, I say, 'The Lord our righteousness.' Je. xxiii. 6. Christ, indeed, is naturally and essentially righteousness; but as he is simply such, so he justifieth no man; for then he need not to bear our sins in his flesh, and become obedient in all points of the law for us; but the righteousness by which we stand just before God is righteousness consisting of works and deeds, of the doings and sufferings, of such a person who also is essentially righteousness. And hence, as before I have hinted, we are said to be justified by the obedience and blood of the Lord Jesus Christ, by the doings and sufferings of the Son of God. And hence, again, it is that he first is called King of righteousness; that is, a King of righteousness as God-man, which of necessity supposeth his personal performances; and after that, 'King of peace.' He. vii. 1–3. For what he is naturally and eternally in his Godhead, he is not to us, but himself; but what he is actively and by works, he is not to himself, but to us; so, then, he is neither King of righteousness nor of peace to us, as he is only the eternal Son of the Father, without his being considered as our priest and undertaker. He hath 'obtained,' by works of righteousness, 'eternal redemption *for us*.' He. ix. 12. So then, the righteousness by which we stand just before God is a righteousness inherent only in Christ, because a righteousness performed by him alone.

Now, that righteousness by which we stand just before God must be a righteousness consisting of personal performances; the reason is, because persons had sinned; this the nature of justice requireth, that 'since by man *came* death, by man' should come 'also the resurrection from the dead.' 1 Co. xv. 21. The angels, therefore, for this very reason, abide under the chains of everlasting darkness, because he 'took not hold on them,' He. ii. 16, 17; that is, by fulfilling righteousness for them in their nature. That is a blessed word, *to you*. 'To you *is* born this day in the city of David a Saviour, which is Christ the Lord.' To YOU, not to angels; to *you* is born a Saviour. Lu. ii. 11.

Third. It is yet further evident that the righteousness by which we stand just before God from the curse, is a righteousness inherent, not in us, but Christ; because it is a righteousness besides, and without the law itself. Now take away the law, and you take away the rule of righteousness. Again; take away the rule, and the act as to us must cease. 'But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.' Ro. iii. 21. So then, by such a righteousness we are justified as is not within the power of the law to command of us.

Quest. But what law is that which hath not power to command our obedience in the point of our justification with God?

Answ. The moral law, or that called the ten commandments. Therefore we are neither commanded to love God, or our neighbour, as the means or part of our *justifying* righteousness; nay, he that shall attempt to do these things to be delivered from the curse thereby, by the Scripture is holden accursed of God. 'As many as are of the works,' or duties, 'of the law, are under the curse,' &c. Ga. iii. 10. Because we are justified not by that of the law, but by the righteousness of God without the law; that is, without its commanding of us, without our obedience to it—'freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth *to be* a propitiation, through faith in his blood.' Ro. iii. 24, 25. This is the righteousness of God without the law; that is, without any of our obedience to the law. Wherefore the righteousness by which we stand just, in the sight of God, cannot be inherent in us, but in Christ the King thereof.

Fourth, This is further made apparent, by the capacity that God will consider that soul in, to whom he imputeth justifying righteousness; and that is, 'as one that worketh not,' as one that stands ungodly in the judgment of the law. Ro. iv. 4, 5. But this I have handled before, and therefore shall pass it here.

Fifth. To conclude. If any works of ours could justify us before God, they would be works after faith received; but it is evident that these do not; therefore the righteousness that justifies us from the curse before God is a righteousness inherent only in Christ.

That works after faith do not justify us from the curse, in the sight of God, is evident—

1. Because no works of the saints can be justified by the moral law, considering it as the law of works for life. Ga. iii. 10. For this must stand a truth for ever—Whatsoever justifieth us must be justified by the moral law, for that is it that pronounceth the curse; unless, then, that curse be taken away by the work, the work cannot justify us before God. Ro. iii. 21. But the curse cannot be taken away but by a righteousness that is first approved of by that law that so curseth; for if that shall yet complain for want of a full satisfaction, the penalty remaineth. This is evident to reason, and confirmed by the authority of God's Word, as hath been already proved; because the law, once broken, pronounceth death, expecteth death, and executeth the same on him that will stand to the judgment of the law; but no work of a believer is capable of answering *this* demand of the law; therefore none of his works can justify him before God; for the law, *that* notwithstanding, complaineth.

2. No works of faith can justify us from the curse before God, because of the want of perfection

that is in the greatest faith in us. Now, if faith be not perfect, the work cannot be perfect; I mean with that perfection as to please Divine justice. Consider the person, one that hath to do with God immediately by himself. Now, that faith is not capable of this kind of perfection, it is evident, because when men here know most, they know but in part. Now he that knows but in part, can do but in part; and he that doth but in part, hath a part wanting in the judgment of the justice of God. So then, when thou hast done all thou canst, thou hast done but part of thy duty, and so art short of justification from the curse by what thou hast done. 1 Co. viii. 2; xiii. 12.

3. Besides, it looks too like a monster that the works of faith should justify us before God; because then faith is turned, as it were, with its neck behind it.* Faith, in its own nature and natural course, respecteth the mercy of God through the Mediator, Jesus Christ; and as such, its virtue and excellency is to expect justification by grace through him; but by this doctrine faith is turned round about, and now makes a life out of what itself hath done; but, methinks, faith should be as noble as its fruits, that being the first, and they but the fruits of that.

Besides, seeing the work is only good because it floweth from faith (for faith purifieth the heart), therefore faith is it that justifies all its works. Ac. xv. 9. If, then, we be justified by either, it is by faith, and not by its works; unless we will say there is more virtue in the less than in the greater. Now, what is faith but a believing, a trusting, or relying act of the soul? What, then, must it rely upon or trust in? Not in itself; that is, without Scripture; not in its works, they are inferior to itself; besides, this is the way to make even the works of faith the mediator between God and the soul, and so by them thrust Christ out of doors; therefore it must trust in Christ; and if so, then no man can be justified from the curse, before God, by the works that flow from faith.

4. To put all out of doubt; the saint, when he hath done what he can to bring forth good works by faith, yet he dares not show these works before God but as they pass through the Mediator Christ, but as they are washed in the blood of the Lamb. And therefore Peter saith, those sacrifices of ours that are truly spiritual are only then accepted of God, when offered up by Jesus Christ. 1 Pe. ii. 5. And therefore it is said again, that the prayers of the saints, which are the fruits of faith, come up before the throne of God through the angel's hand; that is, through the hand of Christ, through his golden censer, perfumed with his incense, made acceptable by his intercession. Re. viii. 3, 4. It is said in the Book of Revelation, that it is granted to the bride, the Lamb's wife, that she should be 'arrayed in fine linen, clean and white; which white linen is the righteousness of saints.' This fine linen, in my judgment, is the works of godly men, their works that sprang from faith. But how came they clean? How came they white? Not simply because they were the works of faith. But mark, they 'washed their robes, and made them white in the blood of the Lamb.' And 'therefore are they before the throne of God.' Re. vii. 14, 15. Yea, therefore it is that their good works stand there too.

I conclude, then, 'our persons are justified while we are sinners in ourselves.' Our works, even the works of faith, are no otherwise accepted but as they come through Jesus Christ, even through his intercession and blood. So then, Christ doth justify both our person and works, not by way of approbation, as we stand in ourselves or works before God, but by presenting of us to his Father by himself, washing what we are and have from guilt in his blood, and clothing us with his own performances. This is the cause of our acceptance with God, and that our works are not cast forth of his presence.

THE USE.

Use First.—Is justifying righteousness to be found in the person of Christ only? Then this should admonish us to take heed of seeking it in ourselves; that is, of working righteousness, thereby to appease the justice of God, lest by so doing we affront and blaspheme the righteousness of Christ. He that shall go about to establish his own righteousness, he, as yet, doth defiance to that which is of God, of God's appointing, of God's providing; and that only wherewith the justice of the law must be well pleased. Wherefore take heed, I say, of doing such a thing, lest it provoke the eyes of the Lord's glory—'When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.' Eze. xxxiii. 13. Mark, though he be righteous, yea, though he have a promise of life, yet he shall die. But why? Because he sinned against the Lord by trusting to his own righteousness, therefore he must die for it. There are some things that will preserve a man from splitting upon this rock. As,

First. Get good acquaintance with the covenant of grace, and of the persons concerned in the conditions of that covenant. The conditions of that

* 'Neck' is from *hniga*, to bend or incline. In Bunyan's time, these ancient words were well understood by the peasantry. To have the neck turned, so as to bend the front of the head towards the back of the body, would be as absurd as for faith to look to its own works for justification. This would indeed be bowing backward, instead of bending before, and looking to Jesus and his finished work for justification.—Ed.

covenant are, that a righteousness shall be brought into the world that shall please the justice of God, and answer and so remove the curse of the law. Now he that doth perform this condition is Christ; therefore the covenant is not immediately with man, but with him that will be the Mediator betwixt God and man: 'As for thee also, by the blood of thy covenant, I have sent forth thy prisoners,' speaking of Christ. Zec. ix. 11. So then, Christ, the Man Christ, is he who was to bring in these conditions; to wit, everlasting righteousness. And hence it is that God hath said, Christ shall be the covenant of the people—that is, he shall be our conditions to Godward. Da. ix. 23, 24. He, therefore, is all our righteousness as to the point of our justification before God; he is the covenant of the people, as well as the light of the Gentiles; for as no man can see but in the light of his Spirit, so no man can stand but in and by him; he is the covenant of the people, the conditions and qualifications of the people. Is. liii. 6. So that to Godward Christ is all in all, and no man anything at all. He hath made with me an everlasting covenant; with me, as I stand in my head, Christ, who, because he hath brought in everlasting righteousness, therefore hath removed the curse of the law; wherefore he adds, this covenant 'is ordered in all things, and sure,' because all points that concern me, as to redemption from the curse, are taken away by Christ, as before is discoursed. 2 Sa. xxiii. 5. Look, then, upon Christ as the man, the mediator, undertaker, and accomplisher of that righteousness in himself, wherein thou must stand just before God; and that he is the covenant or conditions of the people to Godward, always having in himself the righteousness that the law is well pleased with, and always presenting himself before God as our only righteousness.

Second. That this truth may be the more heartily inquired into by thee, consider thine own *perfections*;* I say, study how polluted thou art, even from the heart throughout. No man hath a high esteem of the Lord Jesus that is a stranger to his own sore. Christ's church is an hospital of sick, wounded, and afflicted people; even as when he was in the world, the afflicted and distressed set the highest price upon Jesus Christ. Why? They were sick, and he was the Physician; but the whole had no need of him. And just thus it is now: Christ is offered to the world to be the righteousness and life of sinners, but no man will regard him save he that seeth his own pollution; he that seeth he cannot answer the demands of the law, he that sees himself from top to toe polluted, and that therefore his service cannot be clean as to justify him from the curse before God—he is the man that must needs die in despair and be damned, or must trust in Jesus Christ for life.

Further, This rule I would have all receive that come to Jesus Christ for life and salvation—

1. Not to stick at the acknowledgment of sin, but to make that of it which the law makes of it: 'Acknowledge thine iniquity,' saith the Lord. Je. iii. 13. This is a hard pinch, I know what I say, for a man to fall down under the sense of sin by acknowledging them to be what the Lord saith they are; to acknowledge them, I say, in their own defiling and polluting nature; to acknowledge them in their unreasonable and aggravating circumstances; to acknowledge them in their God-offending and soul-destroying nature, especially when the conscience is burdened with the guilt of them. Yet this is duty: 'If we confess our sins, he is faithful and just to forgive.' 1 Jn. i. 9. Yea, to this is annexed the promise, 'He that confesseth and forsaketh them shall find mercy.' This made David, as it were, lay claim to the mercy of God—'Wash me thoroughly,' said he, 'from mine iniquity, and cleanse me from my sin; for I acknowledge my transgression, and my sin is ever before me.' Though, then, thou art to blush and be ashamed when thou rememberest thy sins and iniquities, yet do not hide them—'He that covereth his sins shall not prosper.' Do not lessen them; do not speak of them before God after a mincing way—'Acknowledge thine iniquities, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree; and ye have not obeyed my voice, saith the Lord.' Je. iii. 13.

2. If we would come to Christ aright, we must *only* acknowledge our sins; we must ONLY acknowledge them, and there stop; stop, I say, from attempting to do aught to present us good before God, but *only* to receive the mercy offered. '*Only* acknowledge thine iniquities.' Men are subject to two extremes, either to confess sins notionally and by the halves; or else, together with the confession of them, to labour to do some holy work, thereby to ease their burdened consciences, and beget faith in the mercy of God. Ho. v. 15. Now both these are dangerous, and very ungodly—dangerous, because the wound is healed falsely; and ungodly, because the command is transgressed: 'Only acknowledge thy sin,' and there stand, as David, 'till thy guilt is taken away.' Joshua stood before the angel, from top to toe in filthy garments, till the Lord put other clothes upon him. Zec. iii. 3–5. In the matter of thy justification thou must know nothing, see nothing, hear nothing, but thine own sins and Christ's righteousness—'*Only* acknowledge thine iniquities.' Now the Saviour and the soul comes rightly together; the Saviour to do his work, which is to spread his skirt over the sinner; and the sinner to receive,

* Modern editors have altered this to 'imperfections,' but Bunyan would have us look to the most perfect of our works, and see how polluted they are.—ED.

by believing, this blessed imputed righteousness. And hence the church, when she came to God, lieth down in her shame, and her confusion covereth her; and so lieth till pardon comes. Je. iii. 25.

Use Second.—I come now to the second use—Have faith in Christ.

But what are we to understand by faith? *Answ.* Faith importeth as much as to say, Receive, embrace, accept of, or trust in, the benefit offered. All which are, by holy men of God, words used on purpose to show that the mercy of God, the forgiveness of sins, and eternal life, are not to be had by doing, or by the law; but by receiving, embracing, accepting, or trusting to the mercy of God through Christ: 'We believe that through the grace of our Lord Jesus Christ we shall be saved, even as they.' Ac. xv. 11. Jn. i. 12. 2 Co. iv. 1; xi. 4. Col. ii. 6. He. xi. 13. 1 Ti. i. 15. Ep. i. 12, 13. Thus you see what the gospel is, and what faith doth do in the salvation of the soul. Now, that faith might be helped in this work, for great are they that oppose it, therefore the Scriptures, the Word of truth, hath presented us with the invitation in most plain and suitable sentences: as, 'That Christ came into the world to save sinners—Christ died for our sins—Christ gave himself for our sins—Christ bare our sins in his body on the tree—and that God, for Christ's sake, hath forgiven you.' Further, as the invitations are plain and easy, so the threatenings to the opposers are sore and astonishing: 'He that believeth not shall be damned—Because they received not the love of the truth, that they might be saved, God gave them up to strong delusions, that they all might be damned.' Mar. xvi. 16. 2 Th. ii. 10–12.

Object. But faith is said to be an act of obedience.

Answ. And well it may, for it is the most submitting act that a man can do; it throweth out all our righteousness; it makes the soul poor in itself; it liveth upon God and Christ, as the almsman doth upon his lord; it consenteth to the gospel that it is true; it giveth God and Christ the glory of their mercy and merit; it loveth God for his mercy, and Jesus Christ for his service; whatever good it doth, it still crieth, Hereby am I not justified, but he that justifieth me is the Lord. Well, but is there in truth such a thing as the obedience of faith? Then let Christians labour to understand it, and distinguish it aright, and to separate it from the law and all man's righteousness; and remember that it is a receiving of mercy, an embracing of forgiveness, an accepting of the righteousness of Christ, and a trusting to these for life. Remember, again, that it putteth the soul upon coming to Christ as a sinner, and to receive forgiveness as a sinner, as such. We now treat of justification.

But a little to insert at large a few more of the excellencies of it, and so draw towards a conclusion. The more thou believest for remission of sins, the more of the light of the glorious gospel of Christ thou receivest into thy soul—'For therein is the righteousness of God revealed from faith to faith.' Ro. i. 17. That is, according to the degree of faith; little faith seeth but little, but great faith seeth much; and therefore he saith again, that by faith we have 'access into the grace of God.' ch. v. 2. The reason is,

1. Because faith, having laid hold upon Christ, hath found him 'in whom are hid all the treasures of wisdom and knowledge.' Col. ii. 3. In him therefore it finds and sees those heights and depths of gospel mysteries that are nowhere else to be found; nay, let a man be destitute of faith, and it is not possible he should once think of some of them.

2. By this means the Holy Spirit is plentifully received. Ga. iii. 1–3. Now the Spirit of God is a Spirit of wisdom and revelation; but yet so as in the knowledge of Christ; otherwise the Spirit will show to man not any mighty thing, its great delight being to open Christ and to reveal him unto faith. Ep. i. 17. Faith indeed can see him, for that is the eye of the soul; and the Spirit alone can reveal him, that being the searcher of the deep things of God; by these therefore the mysteries of heaven are revealed and received. And hence it is that the mystery of the gospel is called the 'mystery of faith,' or the mystery with which faith only hath to do. 1 Ti. iii. 9.

Wouldst thou, then, know the greatest things of God? Accustom thyself to the obedience of faith,* live upon thy justifying righteousness, and never think that to live always on Christ for justification is a low and beggarly thing, and as it were a staying at the foundation; for let me tell you, depart from a sense of the meritorious means of your justification with God, and you will quickly grow light, and frothy, and vain. Besides, you will always be subject to errors and delusions; for this is not to hold the head from or through which nourishment is administered. Col. ii. 19. Further, no man that buildeth forsakes the good foundation; that is the ground of his encouragement to work, for upon that is laid the stress of all; and without it nothing that is framed can be supported, but must inevitably fall to the ground.

Again; why not live upon Christ always? and especially as he standeth the mediator between God and the soul, defending thee with the merit of his blood, and covering thee with his infinite righteousness from the wrath of God and curse of the law. Can there be any greater comfort ministered to thee than to know thy person stands just

* Faith looks at things which be not, as though they were. Sense judges from what it sees and feels, faith from what God says; sense looks inward to self, faith looks outward to Christ and his fulness.—*Mason.*

before God? Just and justified from all things that would otherwise swallow thee up? Is peace with God and assurance of heaven of so little respect with thee that thou slightest the very foundation thereof, even faith in the blood and righteousness of Christ? and are notions and whimsies of such credit with thee that thou must leave the foundation to follow them? But again; what mystery is desirable to be known that is not to be found in Jesus Christ, as Priest, Prophet, or King of saints? In him are hid all the treasures of them, and he alone hath the key of David to open them. Col. ii. 1, 2. Re. iii. 7. Paul was so taken with Jesus Christ, and the knowledge of this, that he was crucified for us, that he desired, nay, determined not to know anything else among the Corinthians, that itched after other wisdom. 1 Co. ii. 2.

Object. But I see not that in Christ now, that I have seen in him in former days. Besides, I find the Spirit lead me forth to study other things.

Answ. To the first part of this objection I would answer several things.—The cause why thou seest not that in Christ now, which thou hast seen in him in former days, is not in Christ, but in thy faith; he is the same, as fresh, and as good, and as full of blessedness, as when thou didst most rejoice in him. He. i. 11, 12. And why not now, as well as formerly? God is never weary of being delighted with Jesus Christ; his blood is always precious with God; his merits being those in which justice hath everlasting rest, why shouldest thou wander or go about to change thy way? Pr. viii. 30. Ja. ii. 26. Sin is the same as ever, and so is the curse of the law. The devil is as busy as ever; and beware of the law in thy members. Return, therefore, to thy rest, O soul! for he is thy life, and the length of thy days. Guilt is to be taken off now, as it was years ago; and, whether thou seest it or no, thou sinnest in all thy works. How, then, canst thou stand clear from guilt in thy soul who neglectest to act faith in the blood of the Lamb? There thou must wash thy robes, and there thou must make them white. Re. vii. 14, 15. I conclude, then, thou art a polluted, surfeited, corrupted, hardened creature, whosoever thou art, that thus objectest.

But I find, sayest thou, as if the Spirit led me forth to study other matters.

Answ.—First. What other matters? What matters besides, above, or beyond the glorious gospel of Jesus Christ, and of our acceptance with God through him? What spirit, or doctrine, or wisdom soever it be that centres not in, that cometh not from, and that terminates not within, the bonds of the gospel of Jesus Christ, is not worthy the study of the sons of God; neither is it food for the faith of Jesus Christ, for that is the flesh of Christ, and that is eternal life. Jn. vi. 5. Whither will you go? Beware of the spirit of Antichrist; for 'many false spirits are gone out into the world.' I told you before, that the Spirit of God is 'the Spirit of wisdom and revelation in the knowledge of Christ,' and that without and besides the Lord Jesus it discovereth nothing. Ep. i. 17. It is sent to testify of him; it is sent to bring his words to our remembrance; it is sent to take of his things and show them unto us. Jn. xiv. xv. xvi. Wherefore, never call that the Spirit of Jesus which leads you away from the blood and righteousness of Christ; that is but the spirit of delusion and of the devil, whose teachings end in perdition and destruction. Tempt not Christ as they of old did. But how did they tempt him? Why, in loathing the *manna* which was the type of his flesh and blood, which we are to eat of by believing. I say, tempt him not, lest you be destroyed by the serpents, by the gnawing guilt of sin; for, take away Christ, and sin remains, and there is no more sacrifice for sin: if so, thou wilt be destroyed by the destroyer. Nu. xxi. 5–7; 1 Co. x. 10. But again—

Second. Living by faith begets in the heart a son-like boldness and confidence to Godward in all our gospel duties, under all our weaknesses, and under all our temptations. It is a blessed thing to be privileged with a holy boldness and confidence Godward, that he is on our side, that he taketh part with us, and that he will plead our cause 'with them that rise up against us.' 2 Co. ii. 14; iv. 17, 18. Ga. ii. 20. But this boldness faith helpeth us to do, and also manageth in our heart. This is that which made Paul always triumph and rejoice in God and the Lord Jesus. Phi. iii. 3. Ro. v. 11. He lived the life of faith; for faith sets a man in the favour of God by Christ, and makes a man see that what befalls him in this life, it shall, through the wisdom and mercy of God, not only prove for his forwarding to heaven, but to augment his glory when he comes there. This man now stands on high, he lives, he is rid of slavish fears and carking cares, and in all his straits he hath a God to go to! Thus David, when all things looked awry upon him, 'encouraged himself in the Lord his God.' 1 Sa. xxx. 6. Daniel also believed in his God, and knew that all his trouble, losses, and crosses, would be abundantly made up in his God. Da. vi. 23. And David said, '*I had fainted* unless I had believed.' Ps. xxvii. 13. Believing, therefore, is a great preservative against all such impediments, and makes us confident in our God, and with boldness to come into his presence, claiming privilege in what he is and hath. Jonah iii. 4, 5. For by faith, I say, he seeth his acceptance through the Beloved, and himself interested in the mercy of God, and riches of Christ, and glory in the world to come. He. x. 22, 23. Ep. i. 4–7. This man can look upon all the dangers in hell and earth without paleness of countenance; he shall meditate terror with comfort, 'because he beholds the King in his beauty.' Is. xxxiii. 17, 18. Again—

Third. Living by faith makes a man exercise patience and quietness under all his afflictions; for faith shows him that his *best* part is safe, that his soul is in God's special care and protection, purged from sin in the blood of Christ. Faith also shows him that after a little while he shall be in the full enjoyment of that which now he believes is coming: 'We, through the Spirit, wait for the hope of righteousness by faith.' Ga. v. 5. Wherefore, upon this ground it is that James exhorteth the saints to whom he wrote, to patience, because they knew the harvest would in due time come. Ja. v. 7–11. Faith lodgeth the soul with Christ: 'I know,' saith Paul, 'on whom I have believed,' and to whom I have committed my soul, 'and am persuaded,' I believe it, 'that he is able to keep that which I have committed unto him against that day;' therefore it were no shame to him to wear a chain for his name and sake. 2 Ti. i. 12. O! it is a blessed thing to see, I say, by the faith of the Lord Jesus, that we are embarked in the same ship with him; this will help us greatly 'both to hope and quietly wait for the salvation of the Lord.' Ps. xlvi. 1–6. La. iii. 26. Further—

Fourth. I might add, that living by faith is the way to receive fresh strength from heaven, thereby to manage thine every day's work with life and vigour; yea, every look by faith upon Jesus Christ, as thine, doth this great work. It is said, when Paul saw the brethren that came to meet him, 'he thanked God, and took courage.' Ac. xxviii. 15. O! how much more, then, shall the Christian be blessed with fresh strength and courage even at the beholding of Christ; whom 'beholding as in a glass,' we 'are changed,' even by beholding of him by faith in the Word, 'into the same image, from glory to glory, *even* as by the Spirit of the Lord.' 2 Co. iii. 18. But to be brief.

Fifth. Make conscience of the duty of believing, and be as afraid of falling short here as in any other command of God. 'This is his commandment, that you believe.' 1 Jn. iii. 23. Believe, therefore, in the name of the Lord Jesus. This is the will of God, that you believe. Believe, therefore, to the saving of the soul. Jn. vi. 46. Unbelief is a fine-spun thread, not so easily discerned as grosser sins; and therefore that is truly '*the* sin that doth *so* easily beset us.' He. xii. 1. The light of nature will show those sins that are against the law of nature; but the law of faith is a command beyond what flesh or nature teacheth; therefore to live by faith is so much the harder work; yet it must be done, otherwise thine other duties profit thee nothing. For if a man give way to unbelief, though he be most frequent in all other duties besides, so often as he worshippeth God in these, he yet saith, God is a liar in the other, even because he hath not believed: 'He that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son.' 1 Jn. v. 10, 11. So then, when thou givest way to unbelief; when thou dost not venture the salvation of thy soul upon the justifying life that is in Christ—that is, in his blood, &c.,—at once, thou givest the lie to the whole testament of God; yea, thou tramplest upon the promise of grace, and countest this precious blood an unholy and unworthy thing. He. x. 29. Now how, thou doing thus, the Lord should accept of thy other duties, of prayer, alms, thanksgiving, self-denial, or any other, will be hard for thee to prove. In the meantime remember, that faith pleaseth God; and that without faith it is impossible to please him. Remember also, that for this cause it was that the offering of Cain was not accepted: 'By faith Abel offered unto God a more excellent sacrifice than Cain;' for by faith Abel first justified the promise of the Messias, by whom a conquest should be obtained over the devil, and all the combination of hell against us: then he honoured Christ by believing that he was able to save him; and in token that he believed these things indeed, he presented the Lord with the firstlings of his flock, as a remembrance before God that he believed in his Christ. He. xi. 4. And therefore it is said, 'By faith he offered;' by which means the offering was accepted of God; for no man's offering can be accepted with God but his that stands righteous before him first. But unbelief holdeth men under their guilt, because they have not believed in Christ, and by that means put on his righteousness. Again; he that believeth not, hath made invalid—what in him lies—the promise of God and merits of Christ, of whom the Father hath spoken so worthily; therefore what duties or acts of obedience soever he performeth, God by no means can be pleased with him.

By this, therefore, you see the miserable state of the people that have not faith—'Whatever they do, they sin;' if they break the law, they sin; if they endeavour to keep it, they sin. They sin, I say, upon a double account: first, because they do it but imperfectly; and, secondly, because they yet stay upon that, resisting that which is perfect, even that which God hath appointed. It mattereth not, as to justification from the curse, therefore; men wanting faith, whether they be civil or profane, they are such as stand accursed of the law, because they have not believed, and because they have given the lie to the truth, and to the God of truth. Let all men, therefore, that would please God make conscience of believing; on pain, I say, of displeasing him; on pain of being, with Cain, rejected, and on pain of being damned in hell. 'He that believeth not shall be damned.' Mar. xvi. 16. Faith is the very quintessence of all gospel obedience, it being that which must go before other duties, and that which

also must accompany whatever I do in the worship of God, if it be accepted of him.* Here you may see a reason why the force and power of hell is so bent against believing. Satan hateth all the parts of our Christian obedience, but the best and chiefest most. And hence the apostle saith to the Thessalonians, that he sent to know their faith, lest by some means the tempter have tempted them, and so his labour had been in vain. 1 Th. iii. 5. Indeed, where faith is wanting, or hath been destroyed, all the labour is in vain, nothing can profit any man, neither as to peace with God, nor the acceptance of any religious duty; and this, I say, Satan knows, which makes him so bend his force against us.

There are three things in the act of believing which make this grace displeasing to the wicked one—

1. Faith discovereth the truth of things to the soul; the truth of things as they are, whether they be things that are of this world, or of that which is to come; the things and pleasures above, and also those beneath. Faith discovereth to the soul the blessedness, and goodness, and durableness of the one; the vanity, foolishness, and transitoriness of the other. Faith giveth credit to all things that are written in the law and in the prophets, Ac. xxiv. 14, both as to the being, nature, and attributes of God; the blessed undertaking of the Lord Jesus Christ; the glory of heaven and torments of hell; the sweetness of the promise and terror of the threatenings and curses of the Word; by which means Satan is greatly frustrated in his assaults when he tempteth either to love this world or slight that which is to come, for he can do no great matter in these things to any but those who want the faith. 'In vain is the snare laid in the sight of any bird,' Pr. i. 17; therefore he must first blind, and hold blind, the minds of men, 'that the light of the glorious gospel of Christ, who is the image of God, should not shine unto them,' else he can do no harm to the soul. 2 Co. iv. 4. Now, faith is the eye of the godly man, and that sees the truth of things, whatever Satan suggests, either about the glory of this world, the sweetness of sin, the uncertainty of another world, or the like. 1 Jn. v. 4, 5. He. xi. 27.

2. Faith wraps the soul up in the bundle of life with God; it encloseth it in the righteousness of Jesus, and presents it so perfect in that, that whatever he can do, with all his cunning, cannot render the soul spotted or wrinkled before the justice of the law; yea, though the man, as to his own person and acts, be full of sin from top to toe, Jesus Christ covereth all; faith sees it, and holds the soul in the godly sense and comfort of it. The man, therefore, standing here, stands shrouded under that goodly robe that makes him glister in the eye of justice. Yea, all the answer that Satan can get from God against such a soul is, that he 'doth not see iniquity in Jacob, nor behold perverseness in Israel;' for here 'Israel *hath* not *been* forsaken, nor Judah of his God, of the Lord of hosts, though,' as to their own persons, 'their land was filled with sin against the Holy One of Israel.' Nu. xxiii. 21–23. Je. li. 5. Ro. vi. 14. De. xxxiii. 12. Thus, therefore, the soul believing, is hid from all the power of the enemy, and dwells safely under the dominion of grace.

3. Faith keeps the soul from giving credit to any of his insinuations; for whatever Satan saith, either about the acceptance of my person or performances, so long as I believe that both are accepted of God for Christ's sake, he suggesteth to the wind; wherefore faith doth the same against the devil that unbelief doth to God. Doth unbelief count God a liar? Faith counts the devil a liar. Doth unbelief hold the soul from the mercy of God? Faith holds the soul from the malice of the devil. Doth unbelief quench thy graces? Faith kindleth them even into a flame. Doth unbelief fill the soul full of sorrow? Faith fills it full of the joy of the Holy Ghost. In a word, doth unbelief bind down thy sins upon thee? Why, faith in Jesus Christ releaseth thee of them all.

4. As faith keeps the soul from giving credit to the insinuations of Satan, so, when he makes his assaults, it overmasters him, and makes him retreat; 'Resist the devil, and he will flee from you.—Whom resist steadfast in the faith.' Ja. iv. 7. 1 Pe. v. 9. Believe, as I have already said, that God loveth you, that the blood of Christ was shed for you, that your person is presented complete before him, through the righteousness of Christ, and Satan must give place; thy crediting of the gospel makes him fly before thee; but thou must do it steadfast in the faith; every waverer giveth him advantage. And, indeed, this is the reason that the godly are so foiled with his assaults, they do not resist him steadfast in the faith; they often stagger through unbelief. Now, at every stagger he recovereth lost ground again, and giveth battle another time. Besides, by this and the other stagger he taketh heart to attempt by other means, and so doubleth the affliction with manifold temptations. This is, I say, for want of being steadfast. 'Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.' Ep. vi. 16. To quench them, though they come from him as kindled with the very fire of hell. None knows, save him that feels it, how burning hot the fiery darts of Satan are; and how, when darted, they kindle upon our flesh and unbelief; neither can any know the power and worth of faith to quench them but he that hath it, and hath power to act it.

5. Lastly, if justifying righteousness be alone to

* How strangely does the world mistake the source of good works! The common and fatal error is, that if salvation is all of faith, then good works will fail; whereas faith is the prolific fountain, yea, the only source of really good works and holy obedience.—Ed.

be found in the person of Jesus Christ, then this shows us the sad condition of two sorts of men—1. Of those that hang in doubt betwixt Christ and the law. 2. Of those that do professedly make denial of the sufficiency of this most blessed righteousness.

First. The first sort, though they may seek life, yet, thus continuing, are never like to find it. Wherefore? Because they seek it not by faith, but, as it were, by the works of the law. Indeed, they will not be merit-mongers; they will not wholly trust to the law; they will partly venture on Christ, and partly trust to the law. Well, but therefore they shall be damned, because they trust to Christ but in part, and in part, as it were, to the works of the law; for such sinners make Christ but a Saviour in part—why, then, should he be their Saviour in whole? No; because they *halt* between Christ and the law, therefore they shall *fall* between Christ and the law; yea, because they will trust to their works in part, they shall be but almost saved by Christ. Let not that man think that he shall obtain anything from the Lord. What man? Why, he that doubteth or wavereth in his mind about the truth of the mercy of God in Christ. Therefore the exhortation is, 'But let him ask in faith. - For he that wavereth,' or, that halteth betwixt the law and Christ for life, 'is like a wave of the sea, driven of the wind and tossed.' Ja. i. 6. In conclusion, he resteth nowhere—'a double-minded man is unstable in all his ways.' ver. 8. This man, therefore, must miscarry; he must not see the good land that flows with milk and honey; no, let him not have a thought of life in his heart; let not that man think that he shall receive anything of the Lord.*

This was the case of many in the primitive times, for whose sake this caution was written; for the devout and religious Jew and proselyte, when they fell away from the word of the gospel, they did not fall to those gross and abominable pollutions in which the open profane, like sows and swine, do wallow, but they fell from the grace of God to the law; or, at least, did rest betwixt them both, doubting of the sufficiency of either; and thus, being fearful, they distrust; wherefore, being found at length unbelieving, they are reputed of God abominable, as murderers, whoremongers, sorcerers, idolaters, and liars, and so must have their portion in the lake, with them, that burns with fire and brimstone. Re. xxi. 8. The reason is, because where Christ is rejected sin remaineth, and so the wrath of God for sin. Neither will he be a Saviour in part; he must be all thy salvation or none. 'Let not that man think that he shall receive anything of the Lord.' Ja. i. 7. Ja. iii. 36. Not anything. There is no promise for him, no pardon for him, no heaven for him, no salvation for him, no escaping of his fire! What condition is this man in? Yet he is a religious man, for he prays; he is a seeking man, a desiring man, for he prays; but he halts between two, he leaneth to his righteousness, and committeth iniquity. He is afraid to venture all upon the Lord Jesus Christ. Let not that man think of receiving anything from the Lord!

Yet the words suggest that he is apt to think he shall receive something, because God is merciful, because his promise is great; but this expectation is by this word cut off, and this sinner is cast away. Let not that man think, let him forbear to think, of having anything at the hand of God. The Israelites thought to go up to the land the day after they had despised it. Agag thought the bitterness of death was past even that day in which he was hewn to pieces. Rechab and Baanah his brother thought to have received reward of David that day they were hanged over the pool in Hebron. Let not that man think that he shall receive anything of the Lord. Nu. xiv. 40–45. 1 Sa. xv. 32, 33. 2 Sa. iv. 12.

Second. As for those that do professedly make denial of the sufficiency of this most blessed righteousness, the whole book is conviction to them, and shall assuredly, if it comes to their hands, rise up in judgment against them. They have rejected the wisdom and mercy of God; they have rejected the means of their salvation; they have trampled upon the blood of the Son of God; wherefore judgment waiteth for them, and fiery indignation, which shall devour the adversaries.

[*A word to neglecters of Christ.*]

To conclude. One word also to you that are neglecters of Jesus Christ: 'How shall we escape if we neglect so great salvation?' Here then, we may see how we ought to judge of all such persons as neglect the Lord Jesus, under what guise, name, or notion soever they be. We ought, I say, to judge of such, that they are at present in a state of condemnation; of condemnation, 'because they have not believed in the only-begotten Son of God.' Jn. iii. 18. It is true, there is no man more at ease in his mind, with such ease as it is, than the man that hath not closed with the Lord Jesus, but is shut up in unbelief. Oh! but that is the man that stands convict before God, and that is bound over to the great assize; that is the man whose sins are still his own, and upon whom the wrath of God abideth, ver. 36; for the ease and peace of such, though it keep them far from fear, is but like to that of the secure thief, that is ignorant that the

* How universal to fallen nature is that soul-destroying heresy—the attempt to justify ourselves partly by our own good works, and to make up the deficiency by the merits of the Saviour! Ye might as well attempt to serve God and mammon, as to unite our impure works with those of the pure and holy Jesus. We must, as perishing sinners, fall into the arms of Divine mercy, and receive pardon as a free gift, wholly through the merits of the Saviour, or we must for ever perish. It is an awful consideration.—Ed.

constable standeth at the door; the first sight of an officer makes his peace to give up the ghost. 1 Jn. v. 12. Ah, how many thousands that can now glory that they never were troubled for sin against God; I say, how many be there that God will trouble worse than he troubled cursed Achan, because their peace, though false, and of the devil, was rather chosen by them than peace by Jesus Christ, than 'peace with God by the blood of his cross.' Col. i. 20. Awake, careless sinners, awake! and arise from the dead, and Christ shall give you light. Content not yourselves either with sin or righteousness, if you be destitute of Jesus Christ, but cry, cry, O cry to God for light to see your condition by; for light in the Word of God, for therein is the righteousness of God revealed. Ep. v. 14. Cry, therefore, for light to see this righteousness by; it is a righteousness of Christ's finishing, of God's accepting, and that which alone can save the soul from the stroke of eternal justice! Ro. i. 17.

There are six things that on man's part are the cause he receiveth not the gospel of Christ, and so life by him—1. They see not their state by nature, how polluted they are with original sin. Ep. ii. 2. 2. They see not the justice of God against sin; they know not him that hath said, 'Vengeance *belongeth* unto me, I will recompense.' He. x. 30. 3. They cannot see the beauty of Jesus Christ. 2 Co. iv. 4. 4. Unbelief being mighty in them, they dare not venture their souls with Jesus Christ. They dare not trust to his righteousness, and to that only. Ps. xxi. 8. For, 5. Their carnal reason also sets itself against the word of faith, and cannot stoop to the grace of Jesus Christ, 1 Co. ii. 14. 6. They love to have honour one of another, they love to be commended for their own vain-glorious righteousness; and the fools think that because they are commended of men, they shall be commended of God also: 'How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God *only*?' Jn. v. 44. This last thing—to wit, desire of vain-glory, is the bane of thousands; it is the legalist's bane, it is the civilian's* bane, it is the formalist's bane, yea, which yet is stranger, it is the bane of the vicious and debauched also;† for though there be a generation that, to one's thinking, have not regard to righteousness, yet watch them narrowly, and they have their times of doing something that looks like good, and though possibly it be but seldom, yet this wretch countoth that, for the sake of that, God accepteth him, and counteth his, glorious righteousness. I might add a seventh cause, which is, want of serious meditation upon eternal judgment, and what shall follow. This consideration, did it take a deep place in the heart, would doubtless produce these workings of spirit after Jesus Christ for justification that now are wanting in the most of men. This made Felix, yea, it makes the devils, tremble; and would, I say, couldst thou deeply meditate, make thee start and turn thy wanton thoughts into heavy sighs after God's mercy in Jesus Christ, lest thou also come into their place of torment.

Before I conclude this use, I would lay down a few motives, if so be thou mayest be prevailed with to look after thine own everlasting state.

1. Consider, God hath put man above all the creatures in this visible world, into a state of abiding for ever; they cannot be annihilated, they shall never again be turned into nothing, but must live with God or the devil for ever and ever. And though the Scripture saith, 'Man hath not pre-eminence over a beast in his death,' yet the beast hath pre-eminence above many men, for he shall not rise again to come into judgment as man must, nor receive that dismal sentence for sin and transgression as man shall; this, therefore, is worthy to be considered with seriousness of all that have souls to be saved or damned—'They must one day come to judgment,' there to stand before that Judge of all the earth whose eyes are like a flame of fire, from the sight of which thou canst not hide one of thy words, or thoughts, or actions, because thou wantest the righteousness of God. The fire of his justice shall burn up all thy rags of righteousness wherewith by the law thou hast clothed thyself, and will leave thee nothing but a soul full of sin to bemoan, and eternal burnings to grapple with. O the burnings that will then beset sinners on every side, and that will eat their flesh and torment their spirit with far more terror than if they were stricken with scorpions! And observe it, the torment will there be higher than other where there is the guilt of neglecting Jesus Christ, he being indeed the Saviour, and him that was sent on purpose to deliver men from the wrath to come.

2. Consider, once past grace, and ever past grace. When the door is shut against thee, it will open no more, and then repentings, desires, wishings, and wouldings, come all too late. Lu. xiii. Good may be done to others, but to thee, none; and this shall be because, even because thou hast withstood the time of thy visitation, and not received grace when offered: 'My God will cast them away, because they did not hearken unto him.' Lu. xix. 41–43. Ho. ix. 17. Cain was driven out from the presence of God, for aught I know, some hundreds of years before his death; Ishmael was cast away after seventeen years of age; Esau lived

* 'The civilian;' one who is versed in law and government. See *Imperial Dictionary*.—Ed.

† When the pilgrims Christian and Hopeful had wandered in By-path Meadow, one that walked before them said that the way led to the celestial gate. 'He therefore that went before, Vain-confidence by name, not seeing the way before him, fell into a deep pit, which was on purpose there made by Giant Despair to catch *vain-glorious* fools withal, and was dashed in pieces with his fall.' Beware, O legalist, civilian, or formalist!—Ed.

thirty or forty years after he had sold his birthright. O! many, very many are in this condition; for though God be gracious, yet he will not be slighted nor abused always; there are plenty of sinners in the world—if one will not, another will. Christ was soon repulsed by and sent away from the country of the Gadarenes; but on the other side of the sea there were many ready with joy to receive him. Lu. viii. 37, 40. So, when the Jews contradicted and blasphemed, 'the Gentiles gladly received the word.' Ac. xiii. 46–48. Look to it, sinner, here is life and death set before thee; life, if it be not too late to receive it; but if it be, it is not too late for death to swallow thee up. And tell me, will it not be dreadful to be carried from under the gospel to the damned, there to lie in endless torment, because thou wouldest not be delivered therefrom?* Will it be comfort to thee to see the Saviour turn Judge? to see him that wept and died for the sin of the world now ease his mind on Christ-abhorring sinners by rendering to them the just judgment of God? For all their abominable filthiness, had they closed with Christ, they had been shrouded from the justice of the law, and should not have come into condemnation, 'but had been passed from death to life;' but they would not take shelter there; they would venture to meet the justice of God in its fury, wherefore now it shall swallow them up for ever and ever. And let me ask further, is not he a madman who, being loaded with combustible matter, will run headlong into the fire upon a bravado? or that, being guilty of felony or murder, will desperately run himself into the hand of the officer, as if the law, the judge, the sentence, execution, were but a jest, or a thing to be played withal? And yet thus mad are poor, wretched, miserable sinners, who, flying from Christ as if he were a viper, they are overcome, and cast off for ever by the just judgment of the law. But ah! how poorly will these be able to plead the virtues of the law to which they have cleaved, when God shall answer them, 'Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.' Eze. xxxii. 19. Go down to hell, and there be laid with those that refused the grace of God.

Sinners, take my advice, with which I shall conclude this use—Call often to remembrance that thou hast a precious soul within thee; that thou art in the way to thine end, at which thy precious soul will be in special concerned, it being then time to delay no longer, the time of reward being come. I say again, bring thy end home; put thyself in thy thoughts into the last day thou must live in this world, seriously arguing thus—How if this day were my last? How if I never see the sun rise more? How if the first voice that rings to-morrow morning in my heavy ears be, 'Arise, ye dead, and come to judgment?' Or how, if the next sight I see with mine eyes be the Lord in the clouds, with all his angels, raining floods of fire and brimstone upon the world? Am I in a case to be thus near mine end? to hear this trump of God? or to see this great appearance of this great God, and the Lord Jesus Christ? Will my profession, or the faith I think I have, carry me through all the trials of God's tribunal? Cannot his eyes, which are as a flame of fire, see in my words, thoughts, and actions enough to make me culpable of the wrath of God? O how serious should sinners be in this work of remembering things to come, of laying to their heart the greatness and terror of that notable day of God Almighty, and in examining themselves, how it is like to go with their souls when they shall stand before the Judge indeed! To this end, God make this word effectual. Amen.†

* How deplorably and inexcusably they will perish, who perish by their own wilful unbelief under the gospel! It will be dreadful indeed to be driven, as it were, from the very gate of heaven to the lowermost and hottest hell. Lord, send forth thy light, truth, and power, that sinners may be saved and comforted by coming unto thee for life and peace!—*Mason.*

† This is a striking and soul-searching appeal. O that the Holy Spirit may 'search me and try me, and see if *there be any* wicked way in me, and lead me in the way everlasting,' before we go hence into the eternal state!—Ed.

SAVED BY GRACE;

OR,

A DISCOURSE OF THE GRACE OF GOD:

SHOWING—

I. WHAT IT IS TO BE SAVED. II. WHAT IT IS TO BE SAVED BY GRACE. III. WHO THEY ARE THAT ARE SAVED BY GRACE. IV. HOW IT APPEARS THAT THEY ARE SAVED BY GRACE. V. WHAT SHOULD BE THE REASON THAT GOD SHOULD CHOOSE TO SAVE SINNERS BY GRACE RATHER THAN BY ANY OTHER MEANS.

ADVERTISEMENT BY THE EDITOR.

THIS admirable Treatise upon the most important of all subjects, that of the soul's salvation, was first published in a pocket volume, in the year 1675. This has become very rare, but it is inserted in every edition of the author's collected works. Our copy is reprinted from the first edition published after the author's decease, in a small folio volume of his works, 1691. Although it is somewhat encumbered with subdivisions, it is plain, practical, and written in Bunyan's strong and energetic style; calculated to excite the deepest attention, and to fix the mind upon those solemn realities which alone can unite earth with heaven.

How extensive is the meaning of that little sentence, 'Saved by Grace!' It includes in it redemption from the curse of sin, which oppresses the poor sinner with the fears of everlasting burnings; while it elevates the body, soul, and spirit, to an eternal and an exceeding weight of glory—to the possession of infinite treasures, inconceivable, and that never fade away.

Bunyan, in opening and deeply investigating this subject, shows his master hand in every page. It was a subject which, from his first conviction of sin, while playing a game at cat on a Sunday, had excited his feelings to an intense degree, absorbing all the powers of his soul. It was eminently to him the one thing needful—the sum and substance of human happiness. He felt that it included the preservation and re-structure of the body—raised from filth and vileness—from sickness, pain, and disease—from death and the grave—to be perfected in immortality like the Saviour's glorious body. That included in this salvation, is the death of death, and the swallowing up of the grave, to be no more seen for ever. The soul will be perfect, and, re-united with the body, be filled 'with bliss and glory, as much as ever it can hold;' all jars and discord between soul and body will be finished, and the perfect man be clothed with righteousness; in a word, be like Christ and with him. All this is the work of grace, performed by the ever-blessed Trinity.

In displaying the feelings and experience of the inquiring, alarmed, quickened sinner, we are instructed by a continual illustration of the *Grace Abounding to the Chief of Sinners*. He manifests profound knowledge of the devices of Satan—the workings of unbelief—the difficulties thrown by the wicked one in the way of the sinner, to prevent his approach to Christ. He fastens conviction upon conviction—gives blow upon blow to human pride; proving that there can be found nothing in our fallen nature to recommend the sinner to God—all is of grace—from the foundation to the top-stone of a sinner's salvation. And above all, he clearly shows that salvation by grace is the most sin-killing doctrine in the world, as well as the most consoling tidings that can be brought to a sin-sick soul. 'O, when a God of grace is upon a throne of grace, and a poor sinner stands by and begs for grace, and that in the name of a gracious Christ, in and by the help of the Spirit of grace, can it be otherwise but that such a sinner must obtain mercy and grace to help in time of need? O, then, COME BOLDLY!' p. 360.

But I must not detain the reader from entering upon this solemn subject; only for a moment, while I quote another passage conceived in all the ardour of Bunyan's feelings:—'O Son of God! grace was in all thy tears—grace came out where the whip smote thee, where the thorns pricked thee, where the nails and spear pierced thee! O blessed Son of God! Here is grace indeed! Unsearchable riches of grace! Grace to make angels wonder, grace to make sinners happy, grace to astonish devils! And what will become of them that trample under foot this Son of God?'

Reader, may this searching, comforting, reviving subject be blessed to our well-grounded consolation!

GEO. OFFOR.

TO THE READER.

COURTEOUS READER,

IN this little book thou art presented with a discourse of the GRACE of God, and of salvation by that grace. In which discourse, thou shalt find how each Person in the Godhead doth his part in the salvation of the sinner. I. The Father putteth forth his grace, thus. II. The Son putteth forth his grace, thus. III. And the Spirit putteth forth his grace, thus. Which things thou shalt find here particularly handled.

Thou shalt also find, in this small treatise, the way of God with the sinner, as to his CONVERSATION,* and the way of the sinner with God in the same; where[in] the grace of God, and the wickedness of the sinner, do greatly show themselves.

If thou findest me short in things, impute that [to] my love to brevity. If thou findest me besides the truth in aught, impute that to mine infirmity. But if thou findest anything here that serveth to thy furtherance and joy of faith, impute that to the mercy of God bestowed on thee and me.

Thine to serve thee with that little I have,

J. B.

SAVED BY GRACE.

'BY GRACE YE ARE SAVED.'—EPH. II. 5.

IN the first chapter, from the fourth to the twelfth verse, the apostle is treating of the doctrine of election, both with respect to the act itself, the end, and means conducing thereto. *The act*, he tells us, was God's free choice of some. ver. 4, 5, 11. *The end* was God's glory in their salvation. ver. 6, 14. *The means* conducing to that end was Jesus Christ himself—'In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.' ver. 7. This done, he treateth of the subjection of the Ephesians to the faith, as it was held forth to them in the Word of the truth of the gospel, as also of their being sealed by the Holy Spirit of God unto the day of redemption. ver. 12–14.

Moreover, he telleth them how he gave thanks to God for them, making mention of them in his prayers, even that he would make them see 'what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what *is* the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead,' &c. ver. 15–20.

And lest the Ephesians, at the hearing of these their so many privileges, should forget how little they deserved them, he tells them that in time past they were dead in trespasses and sins, and that then they walked in them 'according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.' Eph. ii. 2, 3.

Having thus called them back to the remembrance of themselves—to wit, what they were in their state of unregeneracy, he proceedeth to show them that their first quickening was by the resurrection of Christ their Head, in whom they before were chosen, and that by him they were already set down in heavenly places, ver. 5, 6; inserting, by the way, the true cause of all this blessedness, with what else should be by us enjoyed in another world; and that is, the love and grace of God: 'But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved).' These last words seem to be the apostle's conclusion rightly drawn from the premises; as who should say, If you Ephesians were indeed dead in trespasses and sins; if indeed you were by nature the children of wrath, even as others, then you deserve no more than others.† Again, if God hath chosen you, if God hath justified and saved you by his Christ, and left others as good as you by nature to perish in their sins, then the true cause of this your blessed condition is, the free grace of God. But just thus it is, therefore by grace ye are saved; therefore all the good which you enjoy more than others, it is of mere goodwill.

'BY GRACE YE ARE SAVED.'

The method that I shall choose to discourse upon these words shall be this—I will propound certain questions upon the words, and direct par-

---

* General course of manners, behaviour, deportment, especially as it regards morals (see Phil. i. 27; 1 Pet. i. 15).

† Their conduct proved *to the living* that they were dead, they themselves having no feeling or sense of spiritual life; but, when quickened, their penitence and good works were brought into existence by Divine power; they feel the joys of salvation, but feel also their total unworthiness of this new-creating power, and sing, 'O to grace how great a debtor!'—ED.

ticular answers to them; in which answers I hope I shall answer also, somewhat at least, the expectation of the godly and conscientious reader, and so shall draw towards a conclusion.

THE QUESTIONS ARE—

I. *What is it to be saved?*

II. *What is it to be saved by grace?*

III. *Who are they that are saved by grace?*

IV. *How it appears that they that are saved, are saved by grace?*

V. *What might be the reasons which prevailed with God to save us by grace, rather than by any other means?*

Now the reason why I propound these five questions upon the words, it is, because the words themselves admit them; the first three are grounded upon the several phrases in the text, and the two last are to make way for demonstration of the whole.

QUEST. I.—WHAT IS IT TO BE SAVED?

This question supposeth that there is such a thing as damnation due to man for sin; for to save supposeth the person to be saved to be at present in a sad condition; saving, to him that is not lost, signifies nothing, neither is it anything in itself. 'To save, to redeem, to deliver,' are in the general terms equivalent, and they do all of them suppose us to be in a state of thraldom and misery; therefore this word 'saved,' in the sense that the apostle here doth use it, is a word of great worth, forasmuch as the miseries from which we are saved is the misery of all most dreadful.

The miseries from which they that shall be saved shall by their salvation be delivered, are dreadful; they are no less than sin, the curse of God, and flames of hell for ever. What more abominable than sin? What more insupportable than the dreadful wrath of an angry God? And what more fearful than the bottomless pit of hell? I say, what more fearful than to be tormented there for ever with the devil and his angels? Now, to 'save,' according to my text, is to deliver the sinner from these, with all things else that attend them. And although sinners may think that it is no hard matter to answer this question, yet I must tell you there is no man, that can feelingly know what it is to be saved, that knoweth not experimentally something of the dread of these three things, as is evident, because all others do even by their practice count it a thing of no great concern, when yet it is of all other of the highest concern among men; 'For what is a man profited if he shall gain the whole world, and lose his own soul?' Mat. xvi. 26.

But, I say, if this word 'saved' concludeth our deliverance from sin, how can he tell what it is to be saved that hath not in his conscience groaned under the burden of sin? yea, it is impossible else that he should ever cry out with all his heart, 'Men *and* brethren, what shall we do?'—that is, do to be saved. Ac. ii. 37. The man that hath no sores or aches cannot know the virtue of the salve; I mean, not know it from his own experience, and therefore cannot prize, nor have that esteem of it, as he that hath received cure thereby. Clap a plaster to a *well* place, and that maketh not its virtue to appear; neither can he to whose flesh it is so applied, by that application understand its worth. Sinners, you, I mean, that are not wounded with guilt, and oppressed with the burden of sin, you cannot—I will say it again—you cannot know, in this senseless condition of yours, what it is to be saved.

Again; this word 'saved,' as I said, concludeth deliverance from the wrath of God. How, then, can he tell what it is to be saved that hath not felt the burden of the wrath of God? He—he that is astonished with, and that trembleth at, the wrath of God—he knows best what it is to be saved. Ac. xvi. 29.

Further, this word 'saved,' it concludeth deliverance from death and hell. How, then, can he tell what it is to be saved that never was sensible of the sorrows of the one, nor distressed with the pains of the other? The Psalmist says, 'The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord'—(mark, *then*), 'then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul,'—*then*, in my distress. When he knew what it was to be saved, then he called, because, I say, then he knew what it was to be saved. Ps. xviii. 4, 5; cxvi. 3, 4. I say, this is the man, and this only, that knows what it is to be saved. And this is evident, as is manifest by the little regard that the rest have to saving, or the little dread they have of damnation. Where is he that seeks and groans for salvation? I say, where is he that hath taken his flight for salvation, because of the dread of the wrath to come? 'O generation of vipers, who hath warned you to flee from the wrath to come?' Mat. iii. 7. Alas! do not the most set light by salvation?—as for sin, how do they love it, embrace it, please themselves with it, hide it still within their mouth, and keep it close under their tongue. Besides, for the wrath of God, they feel it not, they fly not from it; and for hell, it is become a doubt to many if there be any, and a mock to those whose doubt is resolved by atheism.

But to come to the question—*What is it to be saved?* To be saved may either respect salvation in the whole of it, or salvation in the parts of it, or both. I think this text respecteth both—to wit, salvation completing, and salvation completed; for 'to save' is a work of many steps; or, to be

as plain as possible, 'to save' is a work that hath its beginning before the world began, and shall not be completed before it is ended.

First, then, we may be said to be saved in the purpose of God before the world began. The apostle saith that 'he saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.' 2 Ti. i. 9. This is the beginning of salvation, and according to this beginning all things concur and fall out in conclusion—'He hath saved us according to his eternal purpose, which he purposed in Christ Jesus.' God in thus saving may be said to save us by determining to make those means effectual for the blessed completing of our salvation; and hence we are said 'to be chosen in Christ to salvation.' And again, that he hath in that choice given us that grace that shall complete our salvation. Yea, the text is very full, 'He hath blessed us with all spiritual blessings in heavenly *places* in Christ, according as he hath chosen us in him before the foundation of the world.' Ep. i. 3, 4.

Second. As we may be said to be saved in the purpose of God before the foundation of the world, so we may be said to be saved before we are converted, or called to Christ. And hence 'saved' is put before 'called;' 'he hath saved us, and called us;' he saith not, he hath called us, and saved us; but he puts saving before calling. 2 Ti. i. 9. So again, we are said to be 'preserved in Christ and called;' he saith not, called and preserved. Jude 1. And therefore God saith again, 'I will pardon them whom I reserve'—that is, as Paul expounds it, those whom I have 'elected and kept,' and this part of salvation is accomplished through the forbearance of God. Ja. i. 20. Ro. xi. 4, 5. God beareth with his own elect, for Christ's sake, all the time of their unregeneracy, until the time comes which he hath appointed for their conversion. The sins that we stood guilty of before conversion, had the judgment due to them been executed upon us, we had not now been in the world to partake of a heavenly calling. But the judgment due to them hath been by the patience of God prevented, and we saved all the time of our ungodly and unconverted state, from that death, and those many hells, that for our sins we deserved at the hands of God.

And here lies the reason that long life is granted to the elect before conversion, and that all the sins they commit and all the judgments they deserve, cannot drive them out of the world before conversion. Manasseh, you know, was a great sinner, and for the trespass which he committed he was driven from his own land, and carried to Babylon; but kill him they could not, though his sins had deserved death ten thousand times. But what was the reason? Why, he was not yet called; God had chosen him in Christ, and laid up in him a stock of grace, which must be given to Manasseh before he dies; therefore Manasseh must be convinced, converted, and saved. That legion of devils that was in the possessed, with all the sins which he had committed in the time of his unregeneracy, could not take away his life before his conversion. Mar. v. How many times was that poor creature, as we may easily conjecture, assaulted for his life by the devils that were in him, yet could they not kill him, yea, though his dwelling was near the sea-side, and the devils had power to drive him too, yet could they not drive him further than the mountains that were by the sea-side; yea, they could help him often to break his chains and fetters, and could also make him as mad as a bedlam,* they could also prevail with him to separate from men, and cut himself with stones, but kill him they could not, drown him they could not; he was saved to be called; he was, notwithstanding all this, preserved in Christ, and called. As it is said of the young lad in the gospel, he was by the devil cast oft into the fire, and oft into the water, to destroy him, but it could not be; even so hath he served others, but they must be 'saved to be called.' Mar. ix. 22. How many deaths have some been delivered from and saved out of before conversion! Some have fallen into rivers, some into wells, some into the sea, some into the hands of men; yea, they have been justly arraigned and condemned, as the thief upon the cross, but must not die before they have been converted. They were preserved in Christ, and called.

Called Christian, how many times have thy sins laid thee upon a sick-bed, and, to thine and others' thinking, at the very mouth of the grave? yet God said concerning thee, Let him live, for he is not yet converted. Behold, therefore, that the elect are saved before they are called.† 'God, who is rich

* The hospital of St. Mary Bethlem, vulgarly called 'Bedlam,' bestowed, in 1545, upon the citizens of London, who appropriated it to the reception of lunatics. It being the only public hospital for that class of the afflicted in England, it gave the name of 'bedlam' to all whose conduct could only be accounted for on the score of madness.—Ed.

† The person who writes this, was a singular instance of the truth of our author's remark; having been twice providentially preserved from drowning, and once from the fatal effects of a violent fever, before effectual saving grace had reached his soul. The same rich and abundant mercy follows all the elect, quickens them when dead, saves them when lost, and restores them when ruined. God hath chosen us unto salvation, and enables us to live holily on earth, in order to a life of happiness in heaven. The Father's good will and pleasure is the only fountain from whence the salvation of believers flows; and such as are given to Christ by the Father he considers as his charge, and stands engaged for their preservation; and the death of Christ for sinners, is an evident demonstration of the love of God the Father, and the Lord Jesus Christ, towards them; this love manifested in time was in and upon the heart of God before the world began.—*Mason*. What a multitude of *unseen* dangers, both spiritual and temporal, the Christian escapes before he is called!—Ed.

in mercy, for his great love wherewith he loved us, even when we were dead in sins,' hath preserved us in Christ, and called us. Ep. ii. 4, 5.

Now this 'saving' of us arises from six causes. 1. God hath chosen us unto salvation, and therefore will not frustrate his own purposes. 1 Th. v. 9. 2. God hath given us to Christ; and his gift, as well as his calling, is without repentance. Ro. xi. 29. Jn. vi. 37. 3. Christ hath purchased us with his blood. Ro. v. 8, 9. 4. They are, by God, counted in Christ before they are converted. Ep. i. 3, 4. 5. They are ordained before conversion to eternal life; yea, to be called, to be justified, to be glorified, and therefore all this must come upon them. Ro. viii. 29, 30. 6. For all this, he hath also appointed them their portion and measure of grace, and that before the world began; therefore, that they may partake of all these privileges, they are saved and called, preserved in Christ, and called.

Third. To be saved is to be brought to, and helped to lay hold on, Jesus Christ by faith. And this is called saving by grace through faith. 'For by grace are ye saved through faith; and that not of yourselves, *it is* the gift of God.' Ep. ii. 8.

1. They must be brought unto Christ, yea, drawn unto him; for 'no man,' saith Christ, 'can come to me, except the Father which hath sent me draw him.' Jn. vi. 44. Men, even the elect, have too many infirmities to come to Christ without help from heaven; inviting will not do. '*As* they called them, so they went from them,' therefore he 'drew them with cords.' Ho. xi. 2, 4.

2. As they must be brought to, so they must be helped to lay hold on Christ by faith; for as coming to Christ, so faith, is not in our own power; therefore we are said to be raised up with him 'through the faith of the operation of God.' And again, we are said to believe, 'according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead.' Col. ii. 12. Ep. i. 19, 20. Now we are said to be saved by faith, because by faith we lay hold of, venture upon, and put on Jesus Christ for life. For life, I say, because God having made him the Saviour, hath given him life to communicate to sinners, and the life that he communicates to them is the merit of his flesh and blood, which whoso eateth and drinketh by faith, hath eternal life, because that flesh and blood hath merit in it sufficient to obtain the favour of God. Yea, it hath done so [since] that day it was offered through the eternal Spirit a sacrifice of a sweet-smelling savour to him; wherefore God imputeth the righteousness of Christ to him that believeth in him, by which righteousness he is personally justified, and saved from that just judgment of the law that was due unto him. Jn. v. 26; vi. 53–58. Ep. iv. 32; v. 2. Ro. iv. 23–25.

'Saved by faith.' For although salvation beginneth in God's purpose, and comes to us through Christ's righteousness, yet is not faith exempted from having a hand in saving of us. Not that it meriteth aught, but is given by God to those which he saveth, that thereby they may embrace and put on that Christ by whose righteousness they must be saved. Wherefore this faith is that which here distinguisheth them that shall be saved from them that shall be damned. Hence it is said, 'He that believeth not, shall be damned;' and hence again it is that the believers are called 'the children, the heirs, and the blessed with faithful Abraham;' that the promise by faith in Jesus Christ might be given to them that believe. Ga. iii. 6–9, 26. Ro. iv. 13, 14.

And here let Christians warily distinguish betwixt the meritorious and the instrumental cause of their justification. Christ, with what he hath done and suffered, is the meritorious cause of our justification; therefore he is said to be made to us of God, 'wisdom and righteousness;' and we are said to be 'justified by his blood, and saved from wrath through him,' for it was his life and blood that were the price of our redemption. 1 Co. i. 30. Ro. v. 9, 10. 'Redeemed,' says Peter, 'not with corruptible things, *as* silver and gold,' alluding to the redemption of money under the law, 'but with the precious blood of Christ.' Thou art, therefore, as I have said, to make Christ Jesus the object of thy faith for justification; for by his righteousness thy sins must be covered from the sight of the justice of the law. 'Believe on the Lord Jesus Christ, and thou shalt be saved.' 'For he shall save his people from their sins.' Ac. xvi. 31. Mat. i. 21.

Fourth. To be saved is to be preserved in the faith to the end. 'He that shall endure unto the end, the same shall be saved.' Mat. xxiv. 13. Not that perseverance is an accident in Christianity, or a thing performed by human industry; they that are saved 'are kept by the power of God, through faith unto salvation.' 1 Pe. i. 3–6.

But perseverance is absolutely necessary to the complete saving of the soul, because he that falleth short of the state that they that are saved are possessed of, as saved, cannot arrive to that saved state. He that goeth to sea with a purpose to arrive at Spain, cannot arrive there if he be drowned by the way; wherefore perseverance is absolutely necessary to the saving of the soul, and therefore it is included in the complete saving of us—'Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.' Is. xlv. 17. Perseverance is here made absolutely necessary to the complete saving of the soul.

But, as I said, this part of salvation dependeth not upon human power, but upon him that hath begun a good work in us. Ph. i. 6. This part, therefore, of our salvation is great, and calleth for no less than the power of God for our help to perform it, as will be easily granted by all those that consider—

1. That all the power and policy, malice and rage, of the devils and hell itself are against us. Any man that understandeth this will conclude that to be saved is no small thing. The devil is called a god, a prince, a lion, a roaring lion; it is said that he hath death and the power of it, &c. But what can a poor creature, whose habitation is in flesh, do against a god, a prince, a roaring lion, and the power of death itself? Our perseverance, therefore, lieth in the power of God; 'the gates of hell shall not prevail against it.'

2. All the world is against him that shall be saved. But what is one poor creature to all the world, especially if you consider that with the world is terror, fear, power, majesty, laws, jails, gibbets, hangings, burnings, drownings, starvings, banishments, and a thousand kinds of deaths? 1 Jn. v. 4, 5. Jn. xvi. 33.

3. Add to this, that all the corruptions that dwell in our flesh are against us, and that not only in their nature and being, but they lust against us, and war against us, to 'bring us into captivity to the law of sin and death.' Ga. v. 17. 1 Pe. ii. 11. Ro. vii. 23.

4. All the delusions in the world are against them that shall be saved, many of which are so cunningly woven, so plausibly handled, so rarely* polished with Scripture and reason, that it is ten thousand wonders that the elect are not swallowed up with them; and swallowed up they would be, were they not elect, and was not God himself engaged, either by power to keep them from falling, or by grace to pardon if they fall, and to lift them up again. Mat. xxiv. 24. Ep. iv. 14. Ro. iii. 12.

5. Every fall of the saved is against the salvation of his soul; but a Christian once fallen riseth not but as helped by Omnipotent power—'O Israel, thou hast fallen by thine iniquity,' 'but in me *is* thy help,' says God. Ho. xiii. 9; xiv. 1. Ps. xxxvii. 23.

Christians, were you awake, here would be matter of wonder to you, to see a man assaulted with all the power of hell, and yet to come off a conqueror! Is it not a wonder to see a poor creature, who in himself is weaker than the moth, to stand against and overcome all devils, all the world, all his lusts and corruptions? Job iv. 19. Or if he fall, is it not a wonder to see him, when devils and guilt are upon him, to rise again, stand upon his feet again, walk with God again, and persevere after all this in the faith and holiness of the gospel? He that knows himself, wonders; he that knows temptation, wonders; he that knows what falls and guilt mean, wonders; indeed, perseverance is a wonderful thing, and is managed by the power of God; for he only 'is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.' Jude 24. Those of the children of Israel that went from Egypt, and entered the land of Canaan, how came they thither? Why, the text says, that 'as an eagle spreadeth abroad her wings, so the Lord alone did lead them.' And again, 'he bore them, and carried them all the days of old.' De. xxxii. 11, 12. Is. lxiii. 9. David also tells us that mercy and goodness should follow him all the days of his life, and so he should dwell in the house of the Lord for ever. Ps. xxiii. 6.

Fifth. To be saved calls for more than all this; he that is saved, must, when this world can hold him no longer, have a safe-conduct to heaven, for that is the place where they that are saved must to the full enjoy their salvation. This heaven is called 'the end of our faith,' because it is that which faith looks at; as Peter says, 'Receiving the end of your faith, *even* the salvation of *your* souls.' And again, 'But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.' 1 Pe. i. 9. He. x. 39. For, as I said, heaven is the place for the saved to enjoy their salvation in, with that perfect gladness that is not attainable here. Here we are saved by faith and hope of glory; but there, we that are saved shall enjoy the end of our faith and hope, even the salvation of our souls. There is 'Mount Zion, the heavenly Jerusalem, the general assembly and church of the firstborn;' there is the 'innumerable company of angels, and the spirits of just men made perfect;' there is 'God the judge of all, and Jesus the Mediator of the new covenant;' there shall our soul have as much of heaven as it is capable of enjoying, and that without intermission; wherefore, when we come there we shall be saved indeed! But now for a poor creature to be brought hither, this is the life of the point. But how shall I come hither? there are heights and depths to hinder. Ro. viii. 38, 39.

Suppose the poor Christian is now upon a sick-bed, beset with a thousand fears, and ten thousand at the end of that; sick-bed fears! and they are sometimes dreadful ones; fears that are begotten by the review of the sin, perhaps, of forty years' profession; fears that are begotten by dreadful and fearful suggestions of the devil, the sight of death, and the grave, and it may be of hell itself; fears that are begotten by the withdrawing and silence of God and Christ, and by, it may be, the appearance of the devil himself; some of these made David cry, 'O spare me' a little, 'that I may recover strength before I go hence, and be no more.' Ps. xxxix. 13. 'The sorrows of death,' said he, 'compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow.' Ps. cxvi. 3. These things, in another place, he calls the bands that the godly have in their death, and the plagues that others are not aware of. 'They *are* not in trouble *as other* men; neither are they plagued like *other* men.' Ps. lxxiii. 9. But now, out of all these, the Lord will save his people; not one sin, nor fear, nor

* 'Rarely,' finely, nicely.

devil shall hinder; nor the grave nor hell disappoint thee. But how must this be? Why, thou must have a safe-conduct to heaven?* What conduct? A conduct of angels: 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' He. i. 14.

These angels, therefore, are not to fail them that are the saved; but must, as commissionated of God, come down from heaven to do this office for them; they must come, I say, and take the care and charge of our soul, to conduct it safely into Abraham's bosom. It is not our meanness in the world, nor our weakness of faith, that shall hinder this; nor shall the loathsomeness of our diseases make these delicate spirits shy of taking this charge upon them. Lazarus the beggar found this a truth; a beggar so despised of the rich glutton that he was not suffered to come within his gate; a beggar full of sores and noisome putrefaction; yet, behold, when he dies, the angels come from heaven to fetch him thither: 'And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom.' Lu. xvi. 22.† True, sick-bed temptations are ofttimes the most violent, because then the devil plays his last game with us, he is never to assault us more; besides, perhaps God suffereth it thus to be, that the entering into heaven may be the sweeter, and *ring* of this salvation the louder! O it is a blessed thing for God to be our God and our guide even unto death, and then for his angels to conduct us safely to glory; this is saving indeed. And he shall save Israel 'out of all his troubles;' out of sick-bed troubles as well as others. Ps. xxv. 22; xxxiv. 6; xlviii. 14.

Sixth. To be saved, to be perfectly saved, calls for more than all this; the godly are not perfectly saved when their soul is possessed of heaven. True, their spirit is made perfect, and hath as much of heaven as at present it can hold, but man, consisting of body and soul, cannot be said to be perfectly saved so long as but part of him is in the heavens; his body is the price of the blood of Christ as well as his spirit; his body is the temple of God, and a member of the body, and of the flesh, and of the bones of Christ; he cannot, then, be completely saved until the time of the resurrection of the dead. 1 Co. vi. 13–19. Ep. v. 30. Wherefore, when Christ shall come the second time, then will he save the body from all those things that at present make it incapable of the heavens. 'For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change' this 'our vile body, that it may be fashioned like unto his glorious body.' Phi. iii. 20, 21. O what a great deal of good God hath put into this little word 'saved!' We shall not see all the good that God hath put into this word 'saved' until the Lord Jesus comes to raise the dead. 'It doth not yet appear what we shall be.' 1 Jn. iii. 2. But till it appears what we shall be, we cannot see the bottom of this word 'saved.' True, we have the earnest of what we shall be, we have the Spirit of God, 'which is the earnest of our inheritance until the redemption of the purchased possession.' Ep. i. 14. The possession is our body—it is called 'a purchased possession,' because it is the price of blood; now the redemption of this purchased possession is the raising of it out of the grave, which raising is called the redemption of our body. Ro. viii. 23. And when this vile body is made like unto his glorious body, and this body and soul together possessed of the heavens, then shall we be every way saved.

There are three things from which this body must be saved—1. There is that sinful filth and vileness that yet dwells in it, under which we groan earnestly all our days. 2 Co. v. 1–3. 2. There is mortality, that subjecteth us to age, sickness, aches, pains, diseases, and death. 3. And there is the grave and death itself, for death is the last enemy that is to be destroyed. 'So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.' 1 Co. xv. 54. So then, when this comes to pass, then we shall be saved; then will salvation, in all the parts of it, meet together in our glory; then we shall be every way saved—saved in God's decree, saved in Christ's undertakings, saved by faith, saved in perseverance, saved in soul, and in body and soul together in the heavens, saved perfectly, everlastingly, gloriously.

[*Of the state of our body and soul in heaven.*]

Before I conclude my answer to the first question, I would discourse a little of the state of our body and soul in heaven, when we shall enjoy this blessed state of salvation.

First. Of the soul; it will then be filled in all the faculties of it with as much bliss and glory as ever it can hold.

1. The understanding shall then be perfect in knowledge—'Now we know but in part;' we know God, Christ, heaven, and glory, but in part; 'but when that which is perfect is come, then that which is in part shall be done away.' 1 Co. xiii. 10. Then shall we have perfect and everlasting visions of God, and that blessed one his Son Jesus Christ, a good thought of whom doth sometimes so fill us while in this world, that it causeth 'joy unspeakable and full of glory.' 2. Then shall our will and affections be ever in a burning flame of love to God and his

* A safe-conduct is a military term, either a convoy or guard for protection in an enemy's land, or a passport, by the sovereign of a country, to enable a subject to travel with safety.—*Imperial Dict.*—Ed.

† What amazing love! Christ visited this poor beggar, yea, was formed in him the hope of glory; his body, so miserable in the sight of man, was a temple of the Holy Ghost, and the angels carry his soul to heaven. O the riches of grace!—Ed.

Son Jesus Christ; our love here hath ups and downs, but there it shall be always perfect with that perfection which is not possible in this world to be enjoyed. 3. Then will our conscience have that peace and joy that neither tongue nor pen of men or angels can express. 4. Then will our memory be so enlarged to retain all things that happened to us in this world, so that with unspeakable aptness we shall call to mind all God's providences, all Satan's malice, all our own weaknesses, all the rage of men, and how God made all work together for his glory and our good, to the everlasting ravishing of our hearts.

Second. For our body; it shall be raised in power, in incorruption, a spiritual body and glorious. 1 Co. xv. 44. The glory of which is set forth by several things—1. It is compared to 'the brightness of the firmament,' and to the shining of the stars 'for ever and ever.' Da. xii. 3. 1 Co. xv. 41, 42. 2. It is compared to the shining of the sun—'Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.' Mat. xiii. 43. 3. Their state is then to be equally glorious with angels; 'But they which shall be counted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more, for they are equal unto the angels.' Lu. xx. 35, 36. 4. It is said that then this our vile body shall be like the glorious body of Jesus Christ. Phi. iii. 20, 21. 1 Jn. iii. 2, 3. 5. And now, when body and soul are thus united, who can imagine what glory they both possess? They will now be both in capacity, without jarring, to serve the Lord with shouting thanksgivings, and with a crown of everlasting joy upon their head.*

In this world there cannot be that harmony and oneness of body and soul as there will be in heaven. Here the body sometimes sins against the soul, and the soul again vexes and perplexes the body with dreadful apprehensions of the wrath and judgment of God. While we be in this world, the body oft hangs this way, and the soul the quite contrary; but there, in heaven, they shall have that perfect union as never to jar more; but now the glory of the body shall so suit with the glory of the soul, and both so perfectly suit with the heavenly state, that it passeth words and thoughts.

Third. Shall I now speak of the *place* that this saved body and soul shall dwell in?

Why, 1. It is a city. He. xi. 16. Ep. ii. 19, 22. 2. It is called heaven. He. x. 34. 3. It is called God's house. Jn. xiv. 1–3. 4. It is called a kingdom. Lu. xii. 32. 5. It is called glory. Col. iii. 4. He. ii. 10. 6. It is called paradise. Re. ii. 7. 7. It is called everlasting habitations. Lu. xvi. 9.

Fourth. Shall I speak of their *company?*

Why, 1. They shall stand and live in the presence of the glorious God, the Judge of all. He. xii. 23. 2. They shall be with the Lamb, the Lord Jesus. 3. They shall be with an innumerable company of holy angels. He. xii. 22. 4. They shall be with Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of heaven. Lu. xiii. 28.

Fifth. Shall I speak of their *heavenly raiment?*

1. It is salvation; they shall be clothed with the garment of salvation. Ps. cxxxii. 16; cxlix. 4. Is. lxi. 10. 2. This raiment is called white raiment, signifying their clean and innocent state in heaven. 'And they,' says Christ, 'shall walk with me in white, for they are worthy.' Re. iii. 4; xix. 8. Is. lvii. 2. 3. It is called glory—'When he shall appear, we shall appear with him in glory.' Col. iii. 4. 4. They shall also have crowns of righteousness, everlasting joy and glory. Is. xxxv. 10. 2 Ti. iv. 8. 1 Pe. v. 4.

Sixth. Shall I speak of their *continuance in this condition?*

1. It is for ever and ever. 'And they shall see his face, and his name *shall be* in their foreheads; and they shall reign for ever and ever.' Re. xxii. 4, 5. 2. It is everlasting. 'And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life.' Jn. vi. 40, 47. 3. It is life eternal. 'My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life.' Jn. x. 27, 28. 4. It is world without end. '*But* Israel shall be saved in the LORD with an everlasting salvation; ye shall not be ashamed nor confounded world without end.' Is. xlv. 17. Ep. iii. 20, 21.

O sinner! what sayest thou? How dost thou like being saved? Doth not thy mouth water? Doth not thy heart twitter at being saved? Why, come then: 'The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.' Re. xxii. 17.

QUEST. II.—WHAT IS IT TO BE SAVED BY GRACE?

Now I come to the second question—to wit, What is it to be saved by grace? For so are the words of the text, 'By grace ye are saved.' But,

First. I must touch a little upon the word GRACE, and show you how diversely it is taken. Sometimes it is taken for the goodwill and favour of men. Es. ii. 17. Ru. ii. 2. 1 Sa. i. 18. 2 Sa. xvi. 4. Sometimes it is taken for those sweet ornaments that a life according to the Word of God putteth about the neck.†

* What heart can conceive the glorious worship of heaven? The new song shall be as the voice of many waters, and a great thunder, when the 'ten thousand times ten thousand and thousands of thousands' shall sing, 'Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and blessing.' O that my poor voice may join that celestial choir!—ED.

† The fear of the Lord—an ornament of grace unto thy head, and chains about thy neck, and life unto thy soul.—*Solomon.*

Pr. i. 9; iii. 22. Sometimes it is taken for the charity of the saints, as 2 Cor. ix. 6–8.

But 'grace' in the text is taken for God's goodwill, 'the goodwill of him that dwelt in the bush;' and is expressed variously. Sometimes it is called 'his good pleasure.' Sometimes, 'the good pleasure of his will,' which is all one with 'the riches of his grace.' Ep. i. 7. Sometimes it is expressed by goodness, pity, love, mercy, kindness, and the like. Ro. ii. 4. Is. lxiii. 9. Tit. iii. 4, 5. Yea, he styles himself, 'The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*.' Ex. xxxiv. 6, 7.

Second. As the word 'grace' signifieth all these, so it intimates to us that all these are free acts of God, free love, free mercy, free kindness; hence we have other hints in the Word about the nature of grace, as, 1. It is an act of God's will, which must needs be free; an act of his own will, of the good pleasure of his will; by each of these expressions is intimated that grace is a free act of God's goodness towards the sons of men. 2. Therefore it is expressly said—'Being justified freely by his grace.' Ro. iii. 24. 3. 'And when they had nothing to pay, he frankly forgave them both.' Lu. vii. 42. 4. And again, 'Not for your sakes do I this, saith the Lord God, be it known unto you.' Ezc. xxxvi. 32. Da. ix. 5. 5. And therefore 'grace,' and the deservings of the creature, are set in flat opposition one to another—'And if by grace, then *is it* no more of works; otherwise grace is no more grace. But if *it be* of works, then is it no more grace; otherwise work is no more work.' Ro. xi. 6.

The word 'grace,' therefore, being understood, doth most properly set forth the true cause of man's happiness with God, not but that those expressions, love, mercy, goodness, pity, kindness, &c., and the like, have their proper place in our happiness also. Had not God loved us, grace had not acted freely in our salvation; had not God been merciful, good, pitiful, kind, he would have turned away from us when he saw us in our blood. Ezc. xvi.

So then, when he saith, 'By grace ye are saved,' it is all one as if he had said, By the goodwill, free mercy, and loving-kindness of God ye are saved; as the words conjoined with the text do also further manifest: 'But God,' saith Paul, 'who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved).'

[*Third.*] The words thus understood admit us these few conclusions—1. That God, in saving of the sinner, hath no respect to the sinner's goodness; hence it is said he is frankly forgiven, and freely justified. Lu. vii. 42. Ro. iii. 24. 2. That God doth this to whom and when he pleases, because it is an act of his own good pleasure. Ga. i. 15, 16. 3. This is the cause why great sinners are saved, for God pardoneth 'according to the riches of his grace.' Ep. i. 7. 4. This is the true cause that some sinners are so amazed and confounded at the apprehension of their own salvation; his grace is unsearchable; and by unsearchable grace God oft puzzles and confounds our reason. Ezc. xvi. 62, 63. Ac. ix. 6. 5. This is the cause that sinners are so often recovered from their backslidings, healed of their wounds that they get by their falls, and helped again to rejoice in God's mercy. Why, he will be gracious to whom he will be gracious, and he will have compassion on whom he will have compassion. Ro. ix. 15.

[*Fourth.*] But I must not here conclude this point. We are here discoursing of the grace of God, and that by it we are saved; saved, I say, by the grace of God.

Now, God is set forth in the Word unto us under a double consideration—1. He is set forth in his own eternal power and Godhead; and as thus set forth, we are to conceive of him by his attributes of power, justice, goodness, holiness, everlastingness, &c. 2. But then, we have him set forth in the Word of truth as consisting of Father, Son, and Spirit; and although this second consideration containeth in it the nature of the Godhead, yet the first doth not demonstrate the persons in the Godhead. We are saved by the grace of God—that is, by the grace of the Father, who is God; by the grace of the Son, who is God; and by the grace of the Spirit, who is God.

Now, since we are said to be 'saved by grace,' and that the grace of God; and since also we find in the Word that in the Godhead there are Father, Son, and Holy Ghost, we must conclude that it is by the grace of the Father, Son, and Spirit that we are saved; wherefore grace is attributed to the Father, Son, and Holy Ghost distinctly. 1. Grace is attributed to the Father, as these scriptures testify; Ro. vii. 25. 1 Co. i. 3. 2 Co. i. 2. Ga. i. 3. Ep. i. 2. Phi. i. 2. Col. i. 2. 1 Th. i. 1. 2 Th. i. 2. 1 Ti. i. 2. 2 Ti. i. 2. Tit. i. 4. Philo. 3. 2. Grace is also attributed to the Son, and I first manifest it by all those texts above-mentioned, as also by these that follow: 2 Co. viii. 9; xiii. 14. Ga. vi. 18. Phi. iv. 23. 1 Th. v. 28. 2 Th. iii. 18. Philo. 25. Re. xxii. 21. 3. It is also attributed to the Holy Ghost. Now, he is here called the Spirit of grace, because he is the author of grace as the Father, and the Son. Zec. xii. 10. He. x. 29.

So then, it remaineth that I show you, First, How we are saved *by the grace of the Father*. Second, How we are saved *by the grace of the Son*. And, Third, How we are saved *by the grace of the Spirit*.

Of the Father's grace.

First. How we are saved *by the grace of the Father*. Now this will I open unto you thus—

1. The Father by his grace hath bound up them

that shall go to heaven in an eternal decree of election; and here, indeed, as was showed at first, is the beginning of our salvation. 2 Tt. i. 9. And election is reckoned not the Son's act, but the Father's—'Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ, according as he hath chosen us in him before the foundation of the world.' Ep. i. 3, 4. Now this election is counted an act of grace—'So then, at this present time also, there is a remnant according to the election of grace.' Ro. xi. 5.

2. The Father's grace ordaineth and giveth the Son to undertake for us our redemption. The Father sent the Son to be the Saviour of the world—'In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; that in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus.' Ep. i. 7; ii. 7. 1 Jn. iv. 14. Jn. iii. 16; vi. 32, 33; xii. 49.

3. The Father's grace giveth us to Christ to be justified by his righteousness, washed in his blood, and saved by his life. This Christ mentioneth, and tells us it is his Father's will that they should be safe-coming at the last day, and that he had kept them all the days of his life, and they shall never perish. Jn. vi. 37–39; xvii. 2, 12.

4. The Father's grace giveth the kingdom of heaven to those that he hath given to Jesus Christ—'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.' Lu. xii. 32.

5. The Father's grace provideth and layeth up in Christ, for those that he hath chosen, a sufficiency of all spiritual blessings, to be communicated to them at their need, for their preservation in the faith, and faithful perseverance through this life; 'not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.' 2 Tt. i. 9. Ep. i. 3, 4.

6. The Father's grace saveth us by the blessed and effectual call that he giveth us to the fellowship of his Son Jesus Christ. 1 Co. i. 9. Ga. i. 15.

7. The Father's grace saveth us by multiplying pardons to us, for Christ's sake, day by day—'In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.' Ep. i. 7.

8. The Father's grace saves us by exercising patience and forbearance towards us all the time of our unregeneracy. Ro. iii. 24.

9. The Father's grace saveth us by holding of us fast in his hand, and by keeping of us from all the power of the enemy—'My Father,' said Christ, 'that gave *them* me, is greater than all, and no *man* is able to pluck *them* out of my Father's hand.' Jn. x. 29.

10. What shall I say? The Father's grace saveth us by accepting of our persons and services, by lifting up the light of his countenance upon us, by manifesting of his love unto us, and by sending of his angels to fetch us to himself, when we have finished our pilgrimage in this world.

Of the grace of the Son.

Second. I come now to speak *of the grace of the Son;* for as the Father putteth forth his grace in the saving of the sinner, so doth the Son put forth his—'For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.' 2 Co. viii. 9.

Here you see also that the grace of our Lord Jesus Christ is brought in as a partner with the grace of his Father in the salvation of our souls. Now this is the grace of our Lord Jesus Christ; he was rich, but for our sakes he became poor, that we through his poverty might be made rich.

To inquire, then, into this grace, this condescending grace of Christ, and that by searching out *how rich Jesus Christ was*, and then *how poor he made himself*, that we through his poverty might have the riches of salvation.

First. How rich was Jesus Christ? To which I answer—1. Generally; 2. Particularly.

1. *Generally.* He was rich as the Father—'All things that the Father hath,' saith he, 'are mine.' Jesus Christ is the Lord of all, God over all, blessed for ever. 'He thought it not robbery to be equal with God,' being naturally and eternally God, as the Father, but of his Godhead he could not strip himself. Jn. x. 30; xvi. 15. Ac. x. 36. Phi. ii. 6. Ro. ix. 4, 5.

2. [*Particularly.*] Jesus Christ had glory with the Father; yea, a manifold glory with him, which he stripped himself of.

(1.) He had the glory of dominion, he was Lord of all the creatures; they were under him upon a double account—(*a*) as he was their Creator, Col. i. 16; (*b*) as he was made the heir of God. He. i. 2.

(2.) Therefore the glory of worship, reverence, and fear from all creatures, was due unto him; the worship, obedience, subjection, and service of angels were due unto him; the fear, honour, and glory of kings, and princes, and judges of the earth were due unto him; the obedience of the sun, moon, stars, clouds, and all vapours, were due unto him; all dragons, deeps, fire, hail, snow, mountains and hills, beasts, cattle, creeping things, and flying fowls, the service of them all, and their worship, were due unto him. Ps. cxlviii.

(3.) The glory of the heavens themselves was due unto him; in a word, heaven and earth were his.

(4.) But above all, the glory of communion with his Father was his; I say, the glory of that unspeakable communion that he had with the Father

before his incarnation, which alone was worth ten thousand worlds, that was ever his.

[(5.)] But again; as Jesus Christ was possessed with this, so, besides, he was Lord of life; this glory also was Jesus Christ's: 'In him was life,' therefore he is called the Prince of it; because it was in him originally as in the Father. Ac. iii. 15. He gave to all life and breath, and all things; angels, men, beasts, they had all their life from him.

[(6.)] Again, as he was Lord of glory, and Prince of life, so he was also Prince of peace, Is. ix. 6; and by him was maintained that harmony and goodly order which were among things in heaven and things on earth.

Take things briefly in these few particulars—(*a.*) The heavens were his, and he made them. (*b.*) Angels were his, and he made them. (*c.*) The earth was his, and he made it. (*d.*) Man was his, and he made him.

[*Second. How poor he made himself.*] Now this heaven he forsook for our sakes—'He came into the world to save sinners.' 1 Ti. i. 15.

[1.] He was made lower than the angels, for the suffering of death. He. ii. 9. When he was born, he made himself, as he saith, a worm, or one of no reputation; he became the reproach and by-word of the people; he was born in a stable, laid in a manger, earned his bread with his labour, being by trade a carpenter. Ps. xxii. 6. Phi. ii. 7. Lu. ii. 7. Mar. vi. 3. When he betook himself to his ministry, he lived upon the charity of the people; when other men went to their own houses, Jesus went to the Mount of Olives. Hark what himself saith for the clearing of this—'Foxes have holes, and birds of the air *have* nests, but the Son of man hath not where to lay *his* head.' He denied himself of this world's good. Lu. viii. 2, 3; ix. 58. Jn. vii. 35; viii. 1.

[2.] Again, as he was Prince of life, so he for our sakes laid down that also; for so stood the matter, that he or we must die; but the grace that was in his heart wrought with him to lay down his life: 'He gave his life a ransom for many.' He laid down his life that we might have life; he gave his flesh and blood for the life of the world; he laid down his life for his sheep.

[3.] Again; he was Prince of peace, but he forsook his peace also. (1.) He laid aside peace with the world, and chose upon that account to be a man of sorrows and acquainted with grief, and therefore was persecuted from his cradle to his cross, by kings, rulers, &c. (2.) He laid aside his peace with his Father, and made himself the object of his Father's curse, insomuch that the Lord smote, struck, and afflicted him; and, in conclusion, hid his face from him (as he expressed, with great crying) at the hour of his death.

[*Object.*] But perhaps some may say, What need was there that Jesus Christ should do all this? Could not the grace of the Father save us without this condescension of the Son?

Answ. As there is grace, so there is justice in God; and man having sinned, God concluded to save him in a way of righteousness; therefore it was absolutely necessary that Jesus Christ should put himself into our very condition, sin only excepted. 1. Now by sin we had lost the glory of God, therefore Jesus Christ lays aside the glory that he had with the Father. Ro. iii. 23. Jn. xvii. 5. 2. Man by sin had shut himself out of an earthly paradise, and Jesus Christ will leave his heavenly paradise to save him. Ge. iii. 24. 1 Ti. i. 15. Jn. vi. 38, 39. 3. Man by sin had made himself lighter than vanity, and this Lord God, Jesus Christ, made himself lower than the angels to redeem him. Is. xl. 17 He. ii. 7. 4. Man by sin lost his right to the creatures, and Jesus Christ will deny himself of a whole world to save him. Lu. ix. 58. 5. Man by sin had made himself subject to death; but Jesus Christ will lose his life to save him. Ro. vi. 23. 6. Man by sin had procured to himself the curse of God; but Jesus Christ will bear that curse in his own body to save him. Ga. iii. 13. 7. Man by sin had lost peace with God; but this would Jesus Christ lose also, to the end man might be saved. 8. Man should have been mocked of God, therefore Christ was mocked of men. 9. Man should have been scourged in hell; but, to hinder that, Jesus was scourged on earth. 10. Man should have been crowned with ignominy and shame; but, to prevent that, Jesus was crowned with thorns. 11. Man should have been pierced with the spear of God's wrath; but, to prevent that, Jesus was pierced both by God and men. 12. Man should have been rejected of God and angels; but, to prevent that, Jesus was forsaken of God, and denied, hated, and rejected of men. Is. xlviii. 22. Pr. i. 24–26. Mat. xxvii. 26, 39, 46. Ps. ix. 17; xi. 6; xxii. 7. Da. xii. 2. Jn. xix. 2–5, 37. Nu. xxiv. 8. Zec. xii. 10. Lu. ix. 22.

I might thus enlarge, and that by authority from this text—'He became poor, that ye through his poverty might be rich.' All the riches he stripped himself of, it was for our sakes; all the sorrows he underwent, it was for our sakes; to the least circumstance of the sufferings of Christ there was necessity that so it should be, all was for our sakes: 'For our sakes he became poor, that ye through his poverty might be rich.'

And you see the argument that prevailed with Christ to do this great service for man, the grace that was in his heart; as also the prophet saith, 'In his love and in his pity he redeemed them.' According to this in the Corinthians, 'Ye know the grace of our Lord Jesus Christ;' both which agree with the text, 'By grace ye are saved.'

I say, this was the grace of the Son, and the

exercise thereof. The Father therefore shows his grace one way, and the Son his another. It was not the Father, but the Son, that left his heaven for sinners; it was not the Father, but the Son, that spilt his blood for sinners. The Father indeed gave the Son, and blessed be the Father for that; and the Son gave his life and blood for us, and blessed be the Son for that.

But methinks we should not yet have done with this grace of the Son. Thou Son of the Blessed, what grace was manifest in thy condescension! Grace brought thee down from heaven, grace stripped thee of thy glory, grace made thee poor and despicable, grace made thee bear such burdens of sin, such burdens of sorrow, such burdens of God's curse as are unspeakable. O Son of God! grace was in all thy tears, grace came bubbling out of thy side with thy blood, grace came forth with every word of thy sweet mouth. Ps. xlv. 2. Lu. iv. 22. Grace came out where the whip smote thee, where the thorns pricked thee, where the nails and spear pierced thee. O blessed Son of God! Here is grace indeed! Unsearchable riches of grace! Unthought-of riches of grace! Grace to make angels wonder, grace to make sinners happy, grace to astonish devils. And what will become of them that trample under foot this Son of God?

Of the grace of the Spirit.

THIRD. I come now to speak *of the grace of the Spirit;* for he also saveth us by his grace. The Spirit, I told you, is God, as the Father and the Son, and is therefore also the author of grace; yea, and it is absolutely necessary that he put forth his grace also, or else no flesh can be saved. The Spirit of God hath his hand in saving of us many ways; for they that go to heaven, as they must be beholding to the Father and the Son, so also to the Spirit of God. The Father chooseth us, giveth us to Christ, and heaven to us, and the like. The Son fulfils the law for us, takes the curse of the law from us, bears in his own body our sorrows, and sets us justified in the sight of God. The Father's grace is showed in heaven and earth; the Son's grace is showed on the earth, and on the cross; and the Spirit's grace must be showed in our souls and bodies, before we come to heaven.

Quest. But some may say, Wherein doth the saving grace of the Spirit appear?

Answ. In many things.

In taking possession of us for his own, in his making of us his house and habitation, so that though the Father and the Son have both gloriously put forth gracious acts in order to our salvation, yet the Spirit is the first that makes seizure of us. 1 Co. iii. 16; vi. 19. Ep. ii. 21, 22. Christ, therefore, when he went away, said not that he would send the Father, but the Spirit, and that he should be in us for ever—'If I depart,' said Christ, 'I will send him, the Spirit of truth, the Comforter.' Jn. xiv. 16; xvi. 7, 13.

The Holy Spirit coming into us, and dwelling in us, worketh out many salvations for us now, and each of them in order also to our being saved for ever.

1. He saveth us from our darkness by illuminating of us; hence he is called 'the Spirit of revelation,' because he openeth the blind eyes, and so consequently delivereth us from that darkness which else would drown us in the deeps of hell. Ep. i. 17, 19.

2. He it is that convinceth us of the evil of our unbelief, and that shows us the necessity of our believing in Christ; without the conviction of this we should perish. Jn. xvi. 9.

3. This is that finger of God by which the devil is made to give place unto grace, by whose power else we should be carried headlong to hell. Lu. xi. 20–22.

4. This is he that worketh faith in our hearts, without which neither the grace of the Father nor the grace of the Son can save us, 'For he that believeth not, shall be damned.' Mar. xvi. 16. Ro. xv. 13.

5. This is he by whom we are born again; and he that is not so born can neither see nor inherit the kingdom of heaven. Jn. iii. 3–7.

6. This is he that setteth up his kingdom in the heart, and by that means keepeth out the devil after he is cast out, which kingdom of the Spirit, whoever wanteth, they lie liable to a worse possession of the devil than ever. Mat. xii. 43–45. Lu. xi. 24, 25.

7. By this Spirit we come to see the beauty of Christ, without a sight of which we should never desire him, but should certainly live in the neglect of him, and perish. Jn. xvi. 14. 1 Co. ii. 9–13. Is. liii. 1, 2.

8. By this Spirit we are helped to praise God acceptably, but without it, it is impossible to be heard unto salvation. Ro. viii. 26. Ep. vi. 18. 1 Co. xiv. 15.

9. By this blessed Spirit the love of God is shed abroad in our hearts, and our hearts are directed into the love of God. Ro. v. 5. 2 Th. iii. 13.

10. By this blessed Spirit we are led from the ways of the flesh into the ways of life, and by it our mortal body, as well as our immortal soul, is quickened in the service of God. Ga. v. 18, 25. Ro. viii. 11.

11. By this good Spirit we keep that good thing, even the seed of God, that at the first by the Word of God was infused into us, and without which we are liable to the worst damnation. 1 Jn. iii. 9. 1 Pe. i. 23. 2 Ti. i. 14.

12. By this good Spirit we have help and light against all the wisdom and cunning of the world, which putteth forth itself in its most cursed sophistications to overthrow the simplicity that is in Christ. Mat. x. 19, 20. Mar. xiii. 11. Lu. xii. 11, 12.

13. By this good Spirit our graces are maintained in life and vigour, as faith, hope, love, a spirit of

prayer, and every grace. 2 Co. iv. 13. Ro. xv. 13. 2 Ti. i. 7. Ep. vi. 18. Tit. iii. 5.

14. By this good Spirit we are sealed to the day of redemption. Ep. i. 14.

15. And by this good Spirit we are made to wait with patience until the redemption of the purchased possession comes. Ga. v. 5.

Now all these things are so necessary to our salvation, that I know not which of them can be wanting; neither can any of them be by any means attained but by this blessed Spirit.

And thus have I in few words showed you the grace of the Spirit, and how it putteth forth itself towards the saving of the soul. And verily, Sirs, it is necessary that you know these things distinctly —to wit, the grace of the Father, the grace of the Son, and the grace of the Holy Ghost; for it is not the grace of one, but of all these three, that saveth him that shall be saved indeed.

The Father's grace saveth no man without the grace of the Son; neither doth the Father and the Son save any without the grace of the Spirit; for as the Father loves, the Son must die, and the Spirit must sanctify, or no soul must be saved.

Some think that the love of the Father, without the blood of the Son, will save them, but they are deceived; for 'without shedding of blood is no remission.' He. ix. 22.

Some think that the love of the Father and blood of the Son will do, without the holiness of the Spirit of God; but they are deceived also; for 'if any man have not the Spirit of Christ, he is none of his;' and again, 'without holiness no man shall see the Lord.' Ro. viii. 9. He. xii. 14.

There is a third sort, that think the holiness of the Spirit is sufficient of itself; but they (if they had it) are deceived also; for it must be the grace of the Father, the grace of the Son, and the grace of the Spirit, jointly, that must save them.

But yet, as these three do put forth grace jointly and truly in the salvation of a sinner, so they put it forth, as I also have showed you before, after a diverse manner. The Father designs us for heaven, the Son redeems from sin and death, and the Spirit makes us meet for heaven; not by electing, that is the work of the Father; not by dying, that is the work of the Son; but by his revealing Christ, and applying Christ to our souls, by shedding the love of God abroad in our hearts, by sanctifying of our souls, and taking possession of us as an earnest of our possession of heaven.

QUEST. III.—WHO ARE THEY THAT ARE TO BE SAVED BY GRACE?

I come now to the third particular—namely, to show you who they are that are to be saved by grace.

[*Who are not saved.*] *First.* Not the self-righteous, not they that have no need of the physician. 'The whole have no need of the physician,' saith Christ. 'I came not to call the righteous, but sinners to repentance.' Mar. ii. 17. And again, 'He hath filled the hungry with good things, and the rich he hath sent empty away.' Lu. i. 53. Now when I say not the self-righteous nor the rich, I mean not that they are utterly excluded; for Paul was such an one; but he saveth not such without he first awaken them to see they have need to be saved by grace.

Second. The grace of God saveth not him that hath sinned the unpardonable sin. There is nothing left for him 'but a certain fearful looking for of judgment, - which shall devour the adversaries.' He. x. 26, 27.

Third. That sinner that persevereth in final impenitency and unbelief shall be damned. Lu. xiii. 3, 5 Ro. ii. 2–5. Mar. xvi. 15, 16.

Fourth. That sinner whose mind the god of this world hath blinded, that the glorious light of the gospel of Christ, who is the image of God, can never shine into him, is lost, and must be damned. 2 Co. iv. 3, 4.

Fifth. The sinner that maketh religion his cloak for wickedness, he is a hypocrite, and, continuing so, must certainly be damned. Ps. cxxv. 5. Is. xxxiii. 14. Mat. xxiv. 50, 51.

Sixth. In a word, every sinner that persevereth in his wickedness, shall not inherit the kingdom of heaven—'Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.' 'Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience.' 1 Co. vi. 9–12. Ep. v. 5, 6.

[*Who are saved.*] *Question.* But what kind of sinners shall then be saved?

Answ. Those of all these kinds that the Spirit of God shall bring [to] the Father by Jesus Christ; these, I say, and none but these, can be saved, because else the sinners might be saved without the Father, or without the Son, or without the Spirit.

Now, in all that I have said, I have not in the least suggested that any sinner is rejected because his sins, in the nature of them, are great; Christ Jesus came into the world to save the chief of sinners. It is not, therefore, the greatness *of*, but the continuance *in*, sins that indeed damneth the sinner. But I always exclude him that hath sinned against the Holy Ghost. That it is not the greatness of sin that excludeth the sinner is evident—

1. From the words before the text, which doth

give an account of what kind of sinners were here saved by grace, as namely, they that were dead in trespasses and sins, those that walked in these sins, 'according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.' Ep. ii. 2, 3.

2. It is evident also from the many sinners that we find to be saved, by the revealed will of God. For in the Word we have mention made of the salvation of great sinners, where their names and their sins stand recorded for our encouragement; as, (1.) You read of Manasseh, who was an idolater, a witch, a persecutor, yea, a rebel against the word of God, sent unto him by the prophets; and yet this man was saved. 2 Ch. xxxiii. 2—13. 2 Ki. xxi. 16. (2.) You read of Mary Magdalene, in whom were seven devils; her condition was dreadful, yet she was saved. Lu. viii. 2. Jn. xx. (3.) You read of the man that had a legion of devils in him. O how dreadful was his condition! and yet by grace he was saved. Mar. v. 1—10. (4.) You read of them that murdered the Lord Jesus, and how they were converted and saved. Ac. ii. 23. (5.) You read of the exorcists, how they closed with Christ, and were saved by grace. Ac. xix. 13. (6.) You read of Saul the persecutor, and how he was saved by grace. Ac. ix. 15.

Object. But, thou sayest, I am a backslider.

Answ. So was Noah, and yet he found grace in the eyes of the Lord. Ge. ix. 21, 22. So was Lot, and yet God saved him by grace. Ge. xix. 35. 2 Pe. ii. 7—9. So was David, yet by grace he was forgiven his iniquities. 2 Sa. xii. 7—13. So was Solomon, and a great one too; yet by grace his soul was saved. Ps. lxxxix. 28—34. So was Peter, and that a dreadful one; yet by grace he was saved. Mat. xxvi. 69—74. Mar. xvi. 7. Ac. xv. 7—11. Besides, for further encouragement, read Jer. iii., xxxiii. 25, 26; li. 5. Ezek. xxxvi. 25. Hos. xiv. 1—4; and stay thyself, and wonder at the riches of the grace of God.

Quest. But how should we find out what sinners shall be saved? All, it seems, shall not. Besides, for aught can be gathered by what you have said, there is as bad saved as damned, set him that hath sinned the unpardonable sin aside.

Answ. True, there are as bad saved as damned; but to this question: They that are effectually called, are saved. They that believe on the Son of God shall be saved. They that are sanctified and preserved in Christ shall be saved. They that take up their cross daily, and follow Christ, shall be saved.

Take a catalogue of them thus: 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Mar. xvi. 16. Ac. xvi. 31. 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.' Ro. x. 9. Be justified by the blood of Christ, and thou shalt be saved. Ro. v. 9. Be reconciled to God by the death of his Son, and thou shalt be saved by his life. Ro. v. 10. 'And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.' Ac. ii. 21.

See some other scriptures. 'He shall save the humble person.' Job xxii. 29. 'Thou wilt save the afflicted people.' Ps. xviii. 27. 'He shall save the children of the needy.' Ps. lxxii. 4. 'He shall save the souls of the needy.' Ps. lxxii. 13. 'O thou, my God, save thy servant that trusteth in thee.' Ps. lxxxvi. 2. 'He will fulfil the desire of them that fear him, he also will hear their cry, and will save them.' Ps. cxlv. 19.

[*Caution.*] But, sinner, if thou wouldst indeed be saved, beware of these four things—

1. Beware of delaying repentance; delays are dangerous and damnable; they are dangerous, because they harden the heart; they are damnable, because their tendency is to make thee outstand the time of grace. Ps. xcv. 7. He. iii.—xii.

2. Beware of resting in the word of the kingdom, without the spirit and power of the kingdom of the gospel; for the gospel coming in word only saves nobody, for the kingdom of God or the gospel, where it comes to salvation, is not in word but in power. 1 Th. i. 4—6. 1 Co. iv. 19.

3. Take heed of living in a profession, a life that is provoking to God; for that is the way to make him cast thee away in his anger.

4. Take heed that thy inside and outside be alike, and both conformable to the Word of his grace; labour to be like the living creatures which thou mayest read of in the book of the prophet Ezekiel, whose appearance and themselves were one.* Ezek. x. 22.

In all this, I have advertised you not to be content without the power and Spirit of God in your hearts, for without him you partake of none of the grace of the Father or Son, but will certainly miss of the salvation of the soul.

QUEST. IV.—HOW IT APPEARS THAT THEY THAT ARE SAVED, ARE SAVED BY GRACE?

This fourth question requireth that some demonstration be given of the truth of this doctrine—

* 'Their appearance and themselves;' this beautiful illustration might escape the reader's notice, unless specially directed to it. The living creatures were always the same, although seen under different circumstances, and in diverse places. Inside and out they were the same; without deviation or turning, they went straight forward. It is well said that Bunyan has here snatched a grace beyond the reach of art, and has applied it to exalt and beautify consistency of Christian character.—ED.

to wit, that they that are saved are saved by grace.

What hath been said before hath given some demonstration of the truth; wherefore, first repeating in few words the sum of what hath been said already, I shall come to further proof. 1. That this is true, the Scriptures testify, because God chose them to salvation before they had done good. Ro. ix. 11. 2. Christ was ordained to be their Saviour before the foundation of the world. Ep. i. 4. 1 Pe. i. 19—21. 3. All things that concur and go to our salvation were also in the same laid up in Christ, to be communicated in the dispensation of the fulness of times, to them that shall be saved. Ep. i. 3, 4. 2 Ti. i. 9. Ep. i. 10; iii. 8—11. Ro. viii. 30.

[*That salvation is by grace appears in its contrivance.*] Again, as their salvation was contrived by God, so, as was said, this salvation was undertaken by one of the three; to wit, the Son of the Father. Jn. i. 29. Is. xlviii. 16.

Had there been a contrivance in heaven about the salvation of sinners on earth, yet if the result of that contrivance had been that we should be saved by our own good deeds, it would not have been proper for an apostle, or an angel, to say, 'By grace ye are saved.' But now, when a council is held in eternity about the salvation of sinners in time, and when the result of that council shall be, that the Father, the Son, and the Holy Ghost will themselves accomplish the work of this salvation, this is grace, this is naturally grace, grace that is rich and free; yea, this is unthought-of grace. I will say it again, this is unthought-of grace; for who could have thought that a Saviour had been in the bosom of the Father, or that the Father would have given him to be the Saviour of men, since he refused to give him to be the Saviour of angels? He. ii. 16, 17.

[*Grace appears in the Son's undertaking this work.*] Again; could it have been thought that the Father would have sent his Son to be the Saviour, we should, in reason, have thought also that he would never have taken the work wholly upon himself, especially that fearful, dreadful, soul-astonishing, and amazing part thereof! Who could once have imagined that the Lord Jesus would have made himself so poor as to stand before God in the nauseous rags of our sins, and subject himself to the curse and death that were due to our sin? but thus he did to save us by grace.

'Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.' Ep. i. 3—7.

[*Grace appears in the terms and conditions on which salvation is made over.*] Again; if we consider the terms and conditions upon which this salvation is made over to them that are saved, it will further appear we are saved by grace.

1. The things that immediately concern our justification and salvation, they are offered, yea, given to us freely, and we are commanded to receive them by faith. Sinner, hold up thy lap. God so loved the world, that he giveth his Son, that he giveth his righteousness, that he giveth his Spirit, and the kingdom of heaven. Jn. iii. 16. Ro. v. 17. 2 Co. i. 21, 22. Lu. xii. 32.

2. He also giveth repentance, he giveth faith, and giveth everlasting consolation, and good hope through grace. Ac. v. 30, 31. Phi. i. 29. 2 Th. ii. 16.

3. He giveth pardon, and giveth more grace, to keep us from sinking into hell, than we have sin to sink us in thither. Ac. v. 31. Pr. iii. 34. Ja. iv. 6. 1 Pe. v. 5.

4. He hath made all these things over to us in a covenant of grace. We call it a covenant of grace, because it is set in opposition to the covenant of works, and because it is established to us in the doings of Christ, founded in his blood, established upon the best promises made to him, and to us by him. 'For all the promises of God in him *are* yea, and in him amen, to the glory of God by us.' 2 Co. i. 20.

But to pass these, and to come to some other demonstrations for the clearing of this—

Let us a little consider,

What man is, upon whom the Father, the Son, and the Spirit bestows this grace.

1. [*An enemy to God.*] By nature he is an enemy to God, an enemy in his mind. 'The carnal mind *is* enmity against God, for it is not subject to the law of God, neither indeed can be.' Ro. viii. 7. Col. i. 21.

2. [*A slave to sin.*] So that the state of man was this—he was not only over persuaded on a sudden to sin against God, but he drank this sin, like water, into his very nature, mingled it with every faculty of his soul and member of his body; by the means of which he became alienated from God, and an enemy to him in his very heart; and wilt thou, O Lord, as the Scripture hath it, 'And dost thou open thine eyes upon such an one?' Job xiv. 3. Yea, open thy heart, and take this man, not into judgment, but into mercy with thee?

3. [*In covenant with death and hell.*] Further, man by his sin had not only given himself to be a

captive slave to the devil, but, continuing in his sin, he made head against his God, struck up a covenant with death, and made an agreement with hell; but for God to open his eyes upon such an one, and to take hold of him by riches of grace, this is amazing. Is. xxviii. 16–18.

See where God found the Jew when he came to look upon him to save him—'*As for* thy nativity,' says God, 'in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple *thee;* thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, *when thou wast* in thy blood, Live; yea, I said unto thee, *when thou wast* in thy blood, Live. - Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.' Sinner, see further into the chapter, Ezek. xvi. All this is the grace of God; every word in this text smells of grace.

But before I pass this, let us a little take notice of

The carriage of God to man, and again of man to God, in his conversion.

First. Of God's carriage to man. He comes to him while he is in his sins, in his blood; he comes to him now, not in the heat and fire of his jealousy, but 'in the cool of the day,' in unspeakable gentleness, mercy, pity, and bowels of love; not in clothing himself with vengeance, but in a way of entreaty, and meekly beseecheth the sinner to be reconciled unto him. 2 Co. v. 19, 20.

It is expected among men that he which giveth the offence should be the first in seeking peace; but, sinner, betwixt God and man it is not so; not that we loved God, not that we chose God; but 'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.' God is the first that seeketh peace; and, as I said, in a way of entreaty he bids his ministers pray you in Christ's stead; 'as though God did beseech *you* by us, we pray *you*, in Christ's stead, be ye reconciled to God.' O sinner, wilt thou not open? Behold, God the Father and his Son Jesus Christ stand both at the door of thy heart, beseeching there for favour from thee, that thou wilt be reconciled to them, with promise, if thou wilt comply, to forgive thee all thy sins. O grace! O amazing grace! To see a prince entreat a beggar to receive an alms would be a strange sight; to see a king entreat the traitor to accept of mercy would be a stranger sight than that; but to see God entreat a sinner, to hear Christ say, 'I stand at the door and knock,' with a heart full and a heaven full of grace to bestow upon him that opens, this is such a sight as dazzles the eyes of angels. What sayest thou now, sinner? Is not this God rich in mercy? Hath not this God great love for sinners? Nay, further, that thou mayest not have any ground to doubt that all this is but complementing, thou hast also here declared that God hath made his Christ '*to be* sin for us, who knew no sin, that we might be made the righteousness of God in him.' If God would have stuck at anything, he would have stuck at the death of his Son; but he 'delivered him up for us' freely; 'how shall he not with him also freely give us all things?' Ro. viii. 32.*

But this is not all. God doth not only beseech thee to be reconciled to him, but further, for thy encouragement, he hath pronounced, in thy hearing, exceeding great and precious promises; 'and hath confirmed *it* by an oath, that by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.' He. vi. 18, 19. Is. i. 18; lv. 6, 7. Je. ii. 5.

Second. [Of man's carriage to God.] Let us come now to the carriage of these sinners to God, and that from the first day he beginneth to deal with their souls, even to the time that they are to be taken up into heaven. And,

First. To begin with God's ordinary dealing with sinners, when at first he ministereth conviction to them by his Word, how strangely do they behave themselves! They love not to have their consciences touched; they like not to ponder upon what they have been, what they are, or what is like to become of them hereafter; such thoughts they count unmanly, hurtful, disadvantageous; therefore 'they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.' Zec. 7. 11. And now they are for anything rather than the Word; an alehouse, a whorehouse, a playhouse, sports, pleasures, sleep, the world, and what not, so they may stave† off the power of the word of God.

Second. If God now comes up closer to them, and begins to fasten conviction upon the conscience, though such conviction be the first step to faith and repentance, yea, and to life eternal, yet what shifts will they have to forget them, and

* This is one of Bunyan's peculiarly affecting representations, which in preaching went to the heart, producing intense interest, and tears of contrition over the stubbornness of human nature. Reader, Bunyan, being dead, yet speaketh; can you feel unaffected under such an appeal?—Ed.

† 'To stave,' to thrust, to push, to delay.—Ed.

wear them off! Yea, although they now begin to see that they must either turn or burn,* yet oftentimes even then they will study to wave a present conversion: they object, they are too young to turn yet; seven years hence time enough, when they are old, or come upon a sick-bed. O what an enemy is man to his own salvation! I am persuaded that God hath visited some of you often with his Word, even twice and thrice, and you have thrown water as fast as he hath by the Word cast fire upon your conscience.† Christian, what had become of thee if God had taken thy denial for an answer, and said, Then will I carry the word of salvation to another, and he will hear it? Sinner, turn, says God. Lord, I cannot tend‡ it, says the sinner. Turn or burn, says God. I will venture that, says the sinner. Turn, and be saved, says God. I cannot leave my pleasures, says the sinner: sweet sins, sweet pleasures, sweet delights, says the sinner. But what grace is it in God thus to parley with the sinner! O the patience of God to a poor sinner! What if God should now say, Then get thee to thy sins, get thee to thy delights, get thee to thy pleasures, take them for thy portion, they shall be all thy heaven, all thy happiness, and all thy portion?

Third. But God comes again, and shows the sinner the necessity of turning now; now or not at all; yea, and giveth the sinner this conviction so strongly, that he cannot put it off. But behold, the sinner has one spark of enmity still. If he must needs turn now, he will either turn from one sin to another, from great ones to little ones, from many to few, or from all to one, and there stop. But perhaps convictions will not thus leave him. Why, then, he will turn from profaneness to the law of Moses, and will dwell as long as God will let him upon his own seeming goodness. And now observe him, he is a great stickler for legal performance; now he will be a good neighbour, he will pay every man his own, will leave off his swearing, the alehouse, his sports, and carnal delights; he will read, pray, talk of Scripture, and be a very busy one in religion, such as it is; now he will please God, and make him amends for all the wrong he hath done him, and will feed him with chapters, and prayers, and promises, and vows, and a great many more such dainty dishes as these, persuading himself that now he must needs be fair for heaven, and thinks besides that he serveth God as well as any man in England can.‖ But all this while he is as ignorant of Christ as the stool he sits on, and no nearer heaven than was the blind Pharisee; only he has got in a cleaner way to hell than the rest of his neighbours are in—'*There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness.' Pr. xxx. 12.

Might not God now cut off this sinner, and cast him out of his sight; might he not leave him here to his own choice, to be deluded by, and to fall in his own righteousness, because he 'trusteth to it, and commits iniquity?' Ezek. xxxiii. 13. But grace, preventing grace, preserves him. It is true, this turn of the sinner, as I said, is a turning short of Christ; but,

Fourth. God in this way of the sinner will mercifully follow him, and show him the shortness of his performances, the emptiness of his duties, and the uncleanness of his righteousness. Is. xxviii. 20; lxiv. 6. Thus I speak of the sinner, the salvation of whose soul is graciously intended and contrived of God; for he shall by gospel light be wearied out of all; he shall be made to see the vanity of all, and that the personal righteousness of Jesus Christ, and that only, is it which of God is ordained to save the sinner from the due reward of his sins. But behold, the sinner now, at the sight and sense of his own nothingness, falleth into a kind of despair; for although he hath it in him to presume of salvation, through the delusiveness of his own good opinion of himself, yet he hath it not in himself to have a good opinion of the grace of God in the righteousness of Christ; wherefore he concludeth, that if salvation be alone of the grace of God, through the righteousness of Christ, and that all of a man's own is utterly rejected, as to the justification of his person with God, then he is cast away. Now the reason of this sinking of heart is the sight that God hath given him, a sight of the uncleanness of his best performance; the former sight of his immoralities did somewhat distress him, and make him betake himself to his own good deeds to ease his conscience, wherefore this was his prop, his stay; but behold, now God hath taken this from under him, and now he falls; wherefore his best doth also now forsake him, and flies away like the morning dew, or a bird, or as the chaff that is driven with the whirlwind, and the smoke out of a chimney. Ho. ix. 11; xiii. 3.

Besides, this revelation of the emptiness of his own righteousness, brings also with it a further dis-

* These terms are taken from Foxe's *Martyrology*. It was frequently the brutal remark of the Judges, You must turn or burn. Bunyan here applies it to turning from sin or burning in hell.—Ed.

† This treatise having been written some years after the *Pilgrim's Progress*, Bunyan very naturally refers to the well-known scene in the Interpreter's House, where the fire is kept burning by oil from *behind* the wall, in spite of all the water thrown upon its flames.—Ed.

‡ 'To tend,' to watch, to guard, to attend.—Ed.

‖ How pointedly, how admirably, does this illustrate the fond absurdities, the extreme follies of the human heart! 'To serve God with such *dainty dishes*,' the cleanest being befouled with sin. 'A cleaner way to hell than our neighbours!'—Ed.

covery of the naughtiness of his heart, in its hypocrisies, pride, unbelief, hardness of heart, deadness, and backwardness to all gospel and new-covenant obedience, which sight of himself lies like millstones upon his shoulders, and sinks him yet further into doubts and fears of damnation. For, bid him now receive Christ, he answers he cannot, he dares not. Ask him why he cannot, he will answer he has no faith, nor hope in his heart. Tell him that grace is offered him freely, he says, but I have no heart to receive it; besides, he finds not, as he thinks, any gracious disposition in his soul, and therefore concludes he doth not belong to God's mercy, nor hath an interest in the blood of Christ, and therefore dares not presume to believe; wherefore, as I said, he sinks in his heart, he dies in his thoughts, he doubts, he despairs, and concludes he shall never be saved.

Fifth. But behold, the God of all grace leaveth him not in this distress, but comes up now to him closer than ever; he sends the Spirit of adoption, the blessed Comforter, to him, to tell him, 'God is love,' and therefore not willing to reject the broken in heart; bids him cry and pray for an evidence of mercy to his soul, and says, 'Peradventure you may be hid in the day of the Lord's anger.' At this the sinner takes some encouragement, yet he can get no more than that which will hang upon a mere probability, which by the next doubt that ariseth in the heart is blown quite away, and the soul left again in his first plight, or worse, where he lamentably bewails his miserable state, and is tormented with a thousand fears of perishing, for he hears not a word from heaven, perhaps for several weeks together. Wherefore unbelief begins to get the mastery of him, and takes off the very edge and spirit of prayer, and inclination to hear the Word any longer; yea, the devil also claps in with these thoughts, saying that all your prayers, and hearing, and reading, and godly company which you frequent, will rise up in judgment against you at last; therefore better it is, if you must be damned, to choose as easy a place in hell as you can. The soul at this, being quite discouraged, thinks to do as it hath been taught, and with dying thoughts it begins to faint when it goeth to prayer or to hear the word; but behold, when all hope seems to be quite gone, and the soul concludes, I DIE, I PERISH, in comes, on a sudden, the Spirit of God again, with some good word of God, which the soul never thought of before, which word of God commands a calm in the soul, makes unbelief give place, encourageth to hope and wait upon God again; perhaps it gives some little sight of Christ to the soul, and of his blessed undertaking for sinners. But behold, so soon as the power of things does again begin to wear off the heart, the sinner gives place to unbelief, questions God's mercy, and fears damning again; he also entertains hard thoughts of God and Christ, and thinks former encouragements were fancies, delusions, or mere think-so's. And why doth not God now cast the sinner to hell for his thus abusing his mercy and grace. O no! 'He will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion;' wherefore 'goodness and mercy shall follow him all the days of his life, that he may dwell in the house of the Lord for ever.' Ps. xxiii. 6.

Sixth. God, therefore, after all these provocations, comes by his Spirit to the soul again, and brings sealing grace and pardon to the conscience, testifying to it that its sins are forgiven, and that freely, for the sake of the blood of Christ; and now has the sinner such a sight of the grace of God in Christ as kindly breaks his heart with joy and comfort; now the soul knows what it is to eat promises; it also knows what it is to eat and drink the flesh and blood of Jesus Christ by faith; now it is driven by the power of his grace to its knees, to thank God for forgiveness of sins and for hopes of an inheritance amongst them that are sanctified by faith which is in Christ; now it hath a calm and sunshine; now 'he washeth his steps with butter, and the rock pours him out rivers of oil.' Job xxix. 6.

Seventh. But after this, perhaps the soul grows cold again, it also forgets this grace received, and waxeth carnal, begins again to itch after the world, loseth the life and savour of heavenly things, grieves the Spirit of God, wofully backslides, casteth off closet duties quite, or else retains only the formality of them, is a reproach to religion, grieves the hearts of them that are awake, and tender of God's name, &c. But what will God do now? Will he take this advantage to destroy the sinner? No. Will he let him alone in his apostasy? No. Will he leave him to recover himself by the strength of his now languishing graces? No. What then? Why, he will seek this man out till he finds him, and bring him home to himself again: 'For thus saith the Lord God, Behold, I, *even* I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among the sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered. - I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick.' Eze. xxxiv. 11, 16.

Thus he dealt with the man that went down from Jerusalem to Jericho, and fell among thieves; and thus he dealt with the prodigal you read of also. Lu. x. 30–35; xv. 20.

Of God's ordinary way of fetching the back-

slider home I will not now discourse—namely, whether he always breaketh his bones for his sins, as he broke David's; or whether he will all the days of their life, for this, leave them under guilt and darkness; or whether he will kill them now, that they may not be damned in the day of judgment, as he dealt with them at Corinth. 1 Co. xi. 30–32. He is wise, and can tell how to embitter backsliding to them he loveth. He can break their bones, and save them; he can lay them in the lowest pit, in darkness, in the deep, and save them; he can slay them as to this life, and save them. And herein again appears wonderful grace, that 'Israel *is* not forsaken, nor Judah of his God, though their land was filled with sin against the Holy One of Israel.' Je. li. 5.

Eighth. But suppose God deals not either of these ways with the backslider, but shines upon him again, and seals up to him the remission of his sins a second time, saying, 'I will heal their backslidings, and love them freely,' what will the soul do now? Surely it will walk humbly now, and holily all its days. It will never backslide again, will it? It may happen it will not, it may happen it will; it is just as his God keeps him; for although his sins are of himself, his standing is of God; I say, his standing, while he stands, and his recovery, if he falls, are both of God; wherefore, if God leaves him a little, the next gap he finds, away he is gone again. 'My people,' says God, 'are bent to backsliding from me.' How many times did David backslide; yea, Jehoshaphat and Peter! 2 Sa. xi. xxiv. 2 Ch. xix. 1–3; xx. 1–5. Mat. xxvi. 69–71. Ga. ii. 11–13. As also in the third of Jeremiah it is said, 'But thou hast played the harlot with many lovers, yet return unto me, saith the Lord,' ver. 1. Here is grace! So many times as the soul backslides, so many times God brings him again—I mean, the soul that must be saved by grace—he renews his pardons, and multiplies them. 'Lo, all these *things* worketh God oftentimes with man.' Job xxxiii. 29.

Ninth. But see yet more grace. I will speak here of heart-wanderings, and of daily miscarriages—I mean, of these common infirmities that are incident to the best of saints, and that attend them in their best performances; not that I intend, for I cannot, mention them particularly, that would be a task impossible; but such there are, worldly thoughts, unclean thoughts, too low thoughts of God, of Christ, of the Spirit, words, ways, and ordinances of God, by which a Christian transgresses many times; may I not say, sometimes many hundred times a day; yea, for aught I know, there are some saints, and them not long-lived either, that must receive, before they enter into life, millions of pardons from God for these; and every pardon is an act of grace, through the redemption that is in Christ's blood.* Seventy times seven times a day we sometimes sin against our brother; but how many times, in that day, do we sin against God? Lord, 'who can understand *his* errors? cleanse thou me from secret *faults*' [*sins*], said David. And again, 'If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But *there is* forgiveness with thee that thou mayest be feared.' Mat. xviii. 21, 22. Ps. xix. 12; cxxx. 3, 4.

But to mention some of them. Sometimes they question the very being of God, or foolishly ask how he came to be at first; sometimes they question the truth of his Word, and suspect the harmony thereof, because their blind hearts and dull heads cannot reconcile it; yea, all fundamental truths lie open sometimes to the censure of their unbelief and atheism; as, namely, whether there be such an one as Christ, such a thing as the day of judgment, or whether there will be a heaven or hell hereafter, and God pardons all these by his grace. When they believe these things, even then they sin, by not having such reverent, high, and holy thoughts of them as they ought; they sin also by having too, too good thoughts of themselves, of sin, and the world; sometimes, let me say, often, they wink too much at known sin, they bewail not, as they should, the infirmities of the flesh; the itching inclinations which they find in their hearts after vanity go too often from them unrepented of. I do not say but they repent them in the general. But all these things, O how often doth God forgive, through the riches of his grace!

They sin by not walking answerably to mercies received; yea, they come short in their thanks to God for them, even then when they most heartily acknowledge how unworthy they are of them; also, how little of the strength of them is spent to his praise, who freely poureth them into their bosoms; but from all these sins are they saved by grace. They sin in their most exact and spiritual performance of duties; they pray not, they hear not, they read not, they give not alms, they come not to the Lord's table, or other holy appointments of God, but in and with much coldness, deadness, wanderings of heart, ignorance, misapprehensions, &c. They forget God while they pray unto him; they forget Christ while they are at his table; they forget his Word even while they are reading of it.

How often do they make promises to God, and afterwards break them! Yea, or if they keep promise in show, how much doth their heart even grudge the performing of them; how do they shuck† at the cross; and how unwilling are they to lose that

* O how humbling a consideration! Our sins are numberless, of omission, of commission, openly and secretly; nay, in a thousand cases they escape the sinner's observation. 'Cleanse thou me from secret faults.'—Ed.

† 'Shuck,' to shake or start back.—Ed.

little they have for God, though all they have was given them to glorify him withal!* All these things, and a thousand times as many more, dwell in the flesh of man; and they may as soon go away from themselves as from these corruptions; yea, they may sooner cut the flesh from their bones than these motions of sin from their flesh; these will be with them in every duty—I mean, some or other of them; yea, as often as they look, or think, or hear, or speak. These are with them, especially when the man intends good in so doing: 'When I would do good,' says Paul, 'evil is present with me.' And God himself complains that 'every imagination of the thoughts of the heart of man *is* only evil,' and that 'continually.' Ro. vii. 21. Ge. vi. 5.

By these things, therefore, we continually defile ourselves, and every one of our performances—I mean, in the judgment of the law—even mixing iniquity with those things which we hallow unto the Lord. 'For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man.' Mar. vii. 21–23. Now what can deliver the soul from these but grace? 'By grace ye are saved.'

QUEST. V.—WHAT MIGHT BE THE REASON MOVED GOD TO ORDAIN AND CHOOSE TO SAVE THOSE THAT HE SAVETH BY HIS GRACE, RATHER THAN BY ANY OTHER MEANS?

I come now to answer the fifth question; namely, to show why God saveth those that he saveth by grace, rather than by any other means.

First. God saveth us by grace, because since sin is in the world, he can save us no other way; sin and transgression cannot be removed but by the grace of God through Christ; sin is the transgression of the law of God, who is perfectly just. Infinite justice cannot be satisfied with the recompence that man can make; for if it could, Christ Jesus himself needed not to have died; besides, man having sinned, and defiled himself thereby, all his acts are the acts of a defiled man; nay, further, the best of his performances are also defiled by his hands; these performances, therefore, cannot be a recompence for sin. Besides, to affirm that God saveth defiled man for the sake of his defiled duties —for so, I say, is every work of his hand—what is it but to say, God accepteth of one sinful act as a recompence and satisfaction for another? Hag. ii. 14. But God, even of old, hath declared how he abominates imperfect sacrifices, therefore we can by no means be saved from sin but by grace. Ro. iii. 24.

Second. To assert that we may be saved any other way than by the grace of God, what is it but to object against the wisdom and prudence of God, wherein he aboundeth towards them whom he hath saved by grace? Ep. i. 5–8. His wisdom and prudence found out no other way, therefore he chooseth to save us by grace.

Third. We must be saved by grace, because else it follows that God is mutable in his decrees, for so hath he determined before the foundation of the world; therefore he saveth us not, nor chooseth to save us by any other way, than by grace. Ep. i. 3, 4; iii. 8–11. Ro. ix. 23.

Fourth. If man should be saved any other way than by grace, God would be disappointed in his design to cut off boasting from his creature; but God's design to cut off boasting from his creature cannot be frustrated or disappointed; therefore he will save man by no other means than by grace; he, I say, hath designed that no flesh should glory in his presence, and therefore he refuseth their works; 'Not of works, lest any man should boast.' 'Where *is* boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.' Ep. ii. 8, 9. Ro. iii. 24–28.

Fifth. God hath ordained that we should be saved by grace, that he might have the praise and glory of our salvation; that we should be 'to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.' Ep. i. 6. Now God will not lose his praise, and his glory he will not give to another; therefore God doth choose to save sinners but by his grace.

Sixth. God hath ordained, and doth choose to save us by grace, because, were there another way apparent, yet this is the way that is safest, and best secureth the soul. 'Therefore *it is* of faith, that *it might be* by grace; to the end the promise (the promise of eternal inheritance, He. ix. 14–16.) might be sure to all the seed.' Ro. iv. 16. No other way could have been sure. This is evident in Adam, the Jews, and, I will add, the fallen angels, who being turned over to another way than grace, you see in short time what became of them.

To be saved by grace supposeth that God hath taken the salvation of our souls into his own hand; and to be sure it is safer in God's hand than ours. Hence it is called the salvation of the Lord, the salvation of God, and salvation, and that of God.

When our salvation is in God's hand, himself is

* In times of persecution the holiest of God's saints were sorely tormented by fines, and even death. It required great faith in a pious mother, who felt that her all was given her to glorify God with, when she saw the milk that was warming for her infant thrown upon the dunghill, the skillet seized to pay the fine for heresy, and her babe left to perish. How ought we to bless God that such times have passed away!—ED.

engaged to accomplish it for us. 1. Here is the mercy of God engaged for us. Ro. ix. 15. 2. Here is the wisdom of God engaged for us. Ep. i. 7, 8. 3. Here is the power of God engaged for us. 1 Pe. i. 3–5. 4. Here is the justice of God engaged for us. Ro. iii. 24, 25. 5. Here is the holiness of God engaged for us. Ps. lxxxix. 30–35. 6. Here is the care of God engaged for us, and his watchful eye is always over us for our good. 1 Pe. v. 7. Is. xxvii. 1–3.

What shall I say? Grace can take us into favour with God, and that when we are in our blood. Eze. xvi. 7, 8. Grace can make children of us, though by nature we have been enemies to God. Ro. ix. 25, 26. Grace can make them God's people which were not God's people. 1 Pe. ii. 9, 10. Grace will not trust our own salvation in our own hands —'He putteth no trust in his saints.' Job xv. 15. Grace can pardon our ungodliness, justify us with Christ's righteousness; it can put the spirit of Jesus Christ within us, it can help us up when we are down, it can heal us when we are wounded, it can multiply pardons, as we, through frailty, multiply transgressions.

What shall I say? Grace and mercy are everlasting. They are built up for ever. They are the delight of God. They rejoice against judgment. And therefore it is the most safe and secure way of salvation, and therefore hath God chosen to save us by his grace and mercy rather than any other way. Is. xliii. 25. Ro. iii. 24, 25. Is. xliv. 2, 4. Ps. xxxvii. 23. Lu. x. 33, 34. Is. lv. 7, 8. Ps. cxxxvi. Ps. lxxxix. 2. Mal. iii. 18. Ja. ii. 13.

Seventh. We must be saved by the grace of God, or else God will not have his will. They that are saved are 'predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace.' Ep. i. 5, 6.

1. But if it be his will that men should be saved by grace, then to think of another way is against the will of God. Hence they that seek to establish their own righteousness are such as are accounted to stand out in defiance against, and that do not submit to, the righteousness of God—that is, to the righteousness that he hath willed to be that through which alone we are saved by grace. Ro. x. 3.

2. If it be his will that men should be saved through grace, then it is his will that men should be saved by faith in that Christ who is the contrivance of grace; therefore they that have sought to be justified another way have come short of, and perished notwithstanding, that salvation that is provided of God for men by grace. Ro. ix. 31–33.

3. God is not willing that faith should be made void, and the promise of none effect; therefore they of the righteousness of the law are excluded: 'for if the inheritance *be* of the law, *it is* no more of promise, but God gave *it* to Abraham by promise.' Ro. iv. 14. Ga. iii. 18.

4. God is not willing that men should be saved by their own natural abilities; but all the works of the law which men do to be saved by, they are the works of men's natural abilities, and are therefore called the work of the flesh, but God is not willing that men should be saved by these, therefore no way but by his grace. Ro. iv. 1. Ga. iii. 1–3. Phi. iii. 3.

Eighth. We must be saved by grace, or else the main pillars and foundations of salvation are not only shaken, but overthrown—to wit, election, the new covenant, Christ, and the glory of God; but these must not be overthrown; therefore we must be saved by grace.

1. Election, which layeth hold of men by the grace of God, God hath purposed that that shall stand—the election of God standeth sure; therefore men must be saved by virtue of the election of grace. Ro. ix. 11. 2 Ti. ii. 19.

2. The covenant of grace, that must stand—'Brethren, I speak after the manner of men. Though *it be* but a man's covenant, yet *if it be* confirmed (as this is, by the death of the testator, He. ix. 16, 17), no man disannulleth, or addeth thereto;' therefore man must be saved by virtue of a covenant of grace. Ga. iii. 15.

3. Christ, who is the gift of the grace of God to the world, he must stand, because he is a sure foundation, 'the same yesterday, to-day, and for ever;' therefore men must be saved by grace, through the redemption that is in Christ. Is. xxviii. 16. He. xiii. 8.

4. God's glory, that also must stand; to wit, the glory of his grace; for that he will not give to another; therefore men must so be saved from the wrath to come, that in their salvation praise may redound to the glory of his grace.

Ninth. There can be but one will the master in our salvation; but that shall never be the will of man, but of God; therefore man must be saved by grace. Jn. i. 13. Ro. ix. 16.

Tenth. There can be but one righteousness that shall save a sinner; but that shall never be the righteousness of men, but of Christ (therefore men must be saved by grace), that imputeth this righteousness to whom he will.

Eleventh. There can be but one covenant by which men must be saved; but that shall never be the covenant of the law, for the weakness and unprofitableness thereof; therefore men must be saved by the covenant of grace, by which God will be merciful to our unrighteousnesses, and our sins and iniquities will remember no more. He. viii. 6–13.

POSTSCRIPT.

A few words by way of use, and so I shall conclude.

THE FIRST USE.

First. Is the salvation of the sinner by the grace of God? Then here you see the reason why God hath not respect to the personal virtues of men in the bringing of them to glory. Did I say, personal virtues? How can they have any to Godward that are enemies to him in their minds by wicked works? Indeed, men one to another seem to be, some better, some worse, by nature, but to God they are all alike, dead in trespasses and sins.*

We will, therefore, state it again—Are men saved by grace? Then here you may see the reason why conversion runs at that rate among the sons of men, that none are converted for their good deeds, nor rejected for their bad, but even so many of both, and only so many, are brought home to God as grace is pleased to bring home to him.

1. None are received for their good deeds; for then they would not be saved by grace, but by works. Works and grace, as I have showed, are in this matter opposite each to other; if he be saved by works, then not by grace; if by grace, then not by works. Ro. xi. That none are received of God for their good deeds is evident, not only because he declares his abhorrence of the supposition of such a thing, but hath also rejected the persons that have at any time attempted to present themselves to God in their own good deeds for justification. This I have showed you before.

2. Men are not rejected for their bad deeds. This is evident by Manasseh, by the murderers of our Lord Jesus Christ, by the men that you read of in the nineteenth of the Acts, with many others, whose sins were of as deep a dye as the sins of the worst of men. 2 Ch. xxxiii. 2, 13. Ac. ii. 23, 41; xix. 19.

Grace respecteth, in the salvation of a sinner, chiefly the purpose of God; wherefore those that it findeth under that purpose, those it justifies freely, through the redemption that is in Jesus Christ. At Saul's conversion, Ananias of Damascus brought in a most dreadful charge against him to the Lord Jesus Christ, saying, 'Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy name.' But what said the Lord unto him? 'Go thy way, for he is a chosen vessel unto me.' Ac. ix. 13–15. This man's cruelty and outrage must not hinder his conversion, because he was a chosen vessel. Men's good deeds are no argument with God to convert them; men's bad deeds are no argument with him to reject them. I mean, those that come to Christ, by the drawings of the Father; besides, Christ also saith, 'I will in no wise cast' such 'out.' Jn. vi. 37–44.

Second. Is the salvation of the sinner by the grace of God? Then here you see the reason why some sinners, that were wonderfully averse to conversion by nature, are yet made to stoop to the God of their salvation. Grace takes them to do, because grace hath designed them to this very thing. Hence some of the Gentiles were taken from among the rest; God granted them repentance unto life, because he had taken them from among the rest, both by election and calling, for his name. Ac. xi. 18; xv. 14. These men that were not a people, are thus become the people of God; these men that were not beloved for their works, were yet beloved by the grace of God. 'I will call them my people which were not my people; and her beloved which was not beloved.' But their minds are averse. But are they the people on whom God doth magnify the riches of his grace? Why, then, they shall be, in the day of his power, made willing, and be able to believe through grace. Ps. cx. 3. Ro. ix. 25. Ac. xviii. 27. But doth the guilt and burden of sin so keep them down that they can by no means lift up themselves? Why, God will, by the exceeding greatness of that power by which he raised Christ from the dead, work in their souls also by the Spirit of grace, to cause them to believe and to walk in his ways. Ep. i. 18–20.

Paul tells us, in that epistle of his to the Corinthians, that it was by grace he was what he was—'By the grace of God I am what I am,' says he, 'and his grace which *was bestowed* upon me was not in vain.' 1 Co. xv. 10. This man kept always in his mind a warm remembrance of what he was formerly by nature, and also how he had added to his vileness by practice; yea, moreover, he truly concluded in his own soul, that had not God, by unspeakable grace, put a stop to his wicked proceedings, he had perished in his wickedness; hence he lays his call and conversion at the door of the grace of God—'When it pleased God,' says he, 'who separated me from my mother's womb, and called *me* by his grace, to reveal his Son in me.' Ga. i. 15, 16. And hence it is, again, that he saith, 'He obtained grace and apostleship;' grace to convert his soul, and the gifts and authority of an apostle, to preach the gospel of the grace of God.

This blessed man ascribes all to the grace of God. 1. His call he ascribes to the grace of God. 2. His apostleship he ascribes to the grace of God. 3. And all his labour in that charge he also ascribes to the grace of God.

This grace of God it was that which saved from the beginning. 1. Noah found grace in the eyes

* How abasing and humbling to human pride is it thus to conceive, that all have sinned, and, in the sight of God, are hell-deserving. What! says the honourable man, must I take mercy upon no higher consideration than the thief on the cross? Or the highly virtuous dame, Must I sue for mercy upon the same terms as the Magdalene? The faithful answer to both is, YES, or you must perish.—ED.

of the Lord, and was therefore converted and preserved from the flood. Ge. vi. 8. 2. Abraham found grace in the sight of the Lord, and therefore he was called out of his country. Ge. xii. 1, 2. 3. Moses found grace in the eyes of the Lord, and therefore he must not be blotted out of God's book. Ex. xxxiii. 12, 17.

Neither may it be imagined that these men were, before grace laid hold on them, better than other men; for then they would not have been saved by grace; grace should not have had the dominion and glory of their salvation. But, as Paul says of himself, and of those that were saved by grace in his day, 'What then? are we better *than they*? No, in no wise; for we have before proved both Jews and Gentiles that they are all under sin.' Ro. iii. 9. So it may be said of these blessed ones; for indeed this conclusion is general, and reacheth all the children of men, Christ Jesus alone only excepted. But,

Third. Is the salvation of the sinner by the grace of God? Then here you may see the reason why one backslider is recovered, and another left to perish in his backsliding.

There was grace for Lot, but none for his wife; therefore she was left in her transgression, but Lot was saved notwithstanding. There was grace for Jacob, but none for Esau; therefore Esau was left in his backsliding, but Jacob found mercy notwithstanding. There was grace for David, but none for Saul; therefore David obtained mercy, and Saul perished in his backsliding. There was grace for Peter, but none for Judas; therefore Judas is left to perish in his backsliding, and Peter is saved from his sin. That text stands good to none but those that are elect by grace—'Sin shall not have dominion over you; for ye are not under the law, but under grace.' Ro. vi. 14.

It will be said, repentance was found in one, but not in the other. Well, but who granted and gave the one repentance; The Lord turned, and looked upon Peter; he did not turn and look upon Judas; yea, the Lord told Peter before he fell that he should follow him to the kingdom of heaven, but told him that he should deny him first; but withal told him also he should not let his heart be troubled, that is, utterly dejected, for he would go and prepare a place for him, and come again and receive him to himself. Jn. xiii. 36–38; xiv. 1–3. That is a blessed word of God, 'The steps of a *good* man are ordered by the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth *him with* his hand.' Ps. xxxvii. 23, 24.

THE SECOND USE.

My second use shall be to them that are dejected in their souls at the sight and sense of their sins.

First. Are they that are saved, saved by grace? Then they that would have their guilty consciences quieted, they must study the doctrine of grace.

It is Satan's great design either to keep the sinner senseless of his sins, or if God makes him sensible of them, then to hide and keep from his thoughts the sweet doctrine of the grace of God, by which alone the conscience getteth health and cure; 'for everlasting consolation, and good hope' is given 'through grace.' 1 Th. ii. 16. How then shall the conscience of the burdened sinner be rightly quieted, if he perceiveth not the grace of God?

Study, therefore, this doctrine of the grace of God. Suppose thou hast a disease upon thee which is not to be cured but by such or such medicines, the first step to thy cure is to know the medicines. I am sure this is true as to the case in hand; the first step to the cure of a wounded conscience is for thee to know the grace of God, especially the grace of God as to justification from the curse in his sight.

A man under a wounded conscience naturally leaneth to the works of the law, and thinks God must be pacified by something that he should do, whereas the Word says, 'I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance.' Mat. ix. 13.

Wherefore thou must study the grace of God. '*It is* a good thing,' saith the apostle, 'that the heart be established with grace;' thereby insinuating that there is no establishment in the soul that is right but by the knowledge of the grace of God. He. xiii. 9.

I said, that when a man is wounded in his conscience, he naturally leaneth to the works of the law; wherefore thou must therefore be so much the more heedful to study the grace of God; yea, so to study it as rightly, not only in notion, but in thy practices, to distinguish it from the law. 'The law was given by Moses, *but* grace and truth came by Jesus Christ.' Jn. i. 17. Study it, I say, so as to distinguish it, and that, not only from the law, but from all those things that men blasphemously call this grace of God.

There are many things which men call the grace of God, that are not.

1. The light and knowledge that are in every man. 2. That natural willingness that is in man to be saved. 3. That power that is in man by nature to do something, as he thinketh, towards his own salvation.

I name these three; there are also many other which some will have intitled the grace of God. But do thou remember that the grace of God is his goodwill and great love to sinners in his Son Jesus Christ; 'by the which' good 'will we are sanctified, through the offering of the body of Jesus Christ once *for all*.' He. x. 10.

Again; when thou hast smelt out this grace of

God, and canst distinguish it from that which is not, then labour to strengthen thy soul with the blessed knowledge of it. 'Thou therefore, my son,' said Paul, 'be strong in the grace that is in Christ Jesus.' 2 Ti. ii. 1. Fortify thy judgment and understanding; but especially labour to get down all into thy conscience, that that may be 'purged from dead works, to serve the living God.'

[*Second.*] And to enforce this use upon thee yet further, consider, a man gets yet more advantage by the knowledge of, and by growing strong in, this grace of God.

1. It ministereth to him matter of joy; for he that knows this grace aright, he knows God is at peace with him, because he believeth in Jesus Christ, who by grace tasted death for every man; 'by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.' Ro. v. 2. And indeed what joy or what rejoicing is like rejoicing here? To rejoice in hope of the glory of God, it is to rejoice in hope to enjoy him for ever, with that eternal glory that is in him.

2. As it manifesteth matter of joy and rejoicing, so it causeth much fruitfulness in all holiness and godliness. 'For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.' Tit. ii. 11, 12. Yea, it so naturally tendeth this way, that it can no sooner appear to the soul, but it causeth this blessed fruit in the heart and life. 'We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the kindness and love of God our Saviour appeared'—what then? Why then, he that believeth, being justified by his grace, and expecting to be an heir according to the hope of eternal life, is 'careful to maintain good works.' Tit. iii. 3–8. See also that in Paul's epistle to the Colossians—'We give thanks,' says he, 'to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as *it is* in all the world; and bringeth forth fruit, as it *doth* also in you, since the day ye heard of *it*, and knew the grace of God in truth.' Col. i. 3–6.

3. The knowledge of, and strength that comes by, the grace of God is a sovereign antidote against all, and all manner of delusions that are or may come into the world. Wherefore Peter, exhorting the believers to take heed that they were not carried away with the errors of the wicked, and so fall from their own steadfastness, adds, as their only help, this exhortation—'But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ.' 2 Pe. iii. 18.

(1.) Suppose it should be urged, that man's own righteousness saveth the sinner; why, then, we have this at hand—God 'hath saved us, and called *us*, not according to our works, but according to his own purpose and grace, which was given us in Christ.' &c. 2 Ti. i. 9.

(2.) Suppose it should be urged, that by the doctrine of free grace we must not understand God's extending free forgiveness as far as we have or do sin; the answer is—'But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness,' through the justice of God being satisfied by his Son, 'unto eternal life.' Ro. v. 20, 21.

(3.) Suppose it should be urged, that this is a doctrine tending to looseness and lasciviousness; the answer is ready—'What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?' for the doctrine of free grace believed is the most sin-killing doctrine in the world. Ro. vi. 1, 2.

(4.) Suppose men should attempt to burden the church of God with unnecessary ceremonies, and impose them, even as the false apostles* urged circumcision of old, saying, Unless you do these things, ye cannot be saved; why, the answer is ready—'Why tempt ye God, to put a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.' Ac. xv. 1, 10, 11. But not to enlarge,†

[*Third.*] This doctrine, 'By grace ye are saved,' it is the only remedy against despairing thoughts at the apprehension of our own unworthiness; as,

1. Thou criest out, O cursed man that I am! my sins will sink me into hell.

Answ. Hold, man; there is a God in heaven that is 'the God of all grace.' 1 Pe. v. 10. Yet thou art not the man of all sin. If God be the God of all grace, then if all the sins in the world were

* 'False apostles,' mentioned in Acts xv., who would have blended Jewish observances with Christianity, and have brought the converts into misery and thraldom. They are specially referred to in 2 Cor. xi. 13, 'false apostles,' deceitful workers, that devour you and take from you, ver. 20. In contradistinction to Paul, who was 'chargeable to no man.' ver. 9.—Ed.

† We must not for a moment imagine that Bunyan was afraid of temporal consequences, which prevents his enlarging upon this part of his subject. His contemptuous answer to Fowler for attacking the doctrine of justification, although a great man with the state, and soon afterwards made a bishop, is a proof that he was a stranger to the fear of man. He had said enough, and therefore there was no need to enlarge.—Ed.

thine, yet the God of all grace can pardon, or else it should seem that sin is stronger in a man penitent, to damn, than the grace of God can be to save.

2. But my sins are of the worst sort—blasphemy, adultery, covetousness, murder, &c.

Answ. 'All manner of sins and blasphemy shall be forgiven unto men, wherewithsoever they shall blaspheme.—Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.' Mat. xii. 31. Mar. iii. 28. Is. lv. 7, 8.

3. But I have a stout and rebellious heart, a heart that is far from good.

Answ. 'Hearken unto me,' saith God, 'ye stout-hearted, that *are* far from righteousness: I bring near my righteousness;' that is, the righteousness of Christ, by which stout-hearted sinners are justified, though ungodly. Is. xlvi. 12, 13. Phi. iii. 7, 8. Ro. iv. 5.

4. But I have a heart as hard as any stone.

Answ. 'A new heart also will I give you,' says God, 'and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.' Eze. xxxvi. 26.

5. But I am as blind as a beetle; I cannot understand anything of the gospel.

Answ. 'I will bring the blind by a way *that* they know not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.' Is. xlii. 16.

6. But my heart will not be affected with the sufferings and blood of Christ.

Answ. 'I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first-born.' Zec. xii. 10.

7. But though I see what is like to become of me if I find not Christ, yet my spirit, while I am thus, will be running after vanity, foolishness, uncleanness, wickedness.

Answ. 'Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you.' Eze. xxxvi. 25.

8. But I cannot believe in Christ.

Answ. But God hath promised to make thee believe. 'I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.' And again, 'There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.' Zep. iii. 12. Ro. xv. 12.

9. But I cannot pray to God for mercy.

Answ. But God hath graciously promised a spirit of prayer—'Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.—They shall call on my name, and I will hear them: I will say, It *is* my people; and they shall say, The Lord *is* my God.' Zec. viii. 22; xii. 10; xiii. 9.

10. But I cannot repent.

Answ. 'The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.' Ac. v. 30, 31.

Thus might I enlarge, for the holy Bible is full of this exceeding grace of God. O these words, 'I will' and 'you shall!' they are the language of a gracious God; they are promises by which our God has engaged himself to do that for poor sinners which would else be left undone for ever.

THE THIRD USE.

Are they that are saved, saved by grace? Then let Christians labour to advance God's grace. First. In heart. Second. In life.

First. *In heart*; and that in this manner—

First. Believe in God's mercy through Jesus Christ, and so advance the grace of God; I mean, venture heartily, venture confidently, for there is a sufficiency in the grace of God. Abraham magnified the grace of God when 'he considered not his own body now dead, - neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.' Ro. iv. 19, 20.

Second. Advance it by heightening of it in thy thoughts. Have always good and great thoughts of the grace of God; narrow and slender thoughts of it are a great disparagement to it.

And to help thee in this matter, consider—1. This grace is compared to a sea—'And thou will cast all their sins into the depths of the sea.' Mi. 7. 19. Now a sea can never be filled by casting into it.* 2. This grace is compared to a fountain, to an open fountain—'In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness.' Now a fountain can never be drawn dry. Zec. xii. 1. 3. The Psalmist cries out concerning the grace and mercy of God, 'It *endureth* for ever;' he says so twenty-six times in one psalm. Surely he saw a great deal in it, surely he was taken a great deal with it. Ps. cxxxvi. 4. Paul says the God of all grace can do more than 'we ask or think.'

* How does Bunyan here exhibit the perfection as well as the freeness of the pardon that Micah celebrates! That which is sunk in the depths of the sea is lost for ever.—Ed.

Ep. iii. 20. 5. Therefore as God's Word says, so thou shouldst conclude of the grace of God.

Third. Come boldly to the throne of grace by hearty prayer; for this is the way also to magnify the grace of God. This is the apostle's exhortation, 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.' He. iv. 16.

See here a little, and wonder.

We have been all this while discoursing of the grace of God; and now we are come to his throne, as Job says, 'even to his seat;' and behold, 'that is a throne of grace.' O, when a God of grace is upon a throne of grace, and a poor sinner stands by and begs for grace, and that in the name of a gracious Christ, in and by the help of the Spirit of grace, can it be otherwise but such a sinner must obtain mercy and grace to help in time of need? But not to forget the exhortation, 'Come boldly.' Indeed, we are apt to forget this exhortation; we think, seeing we are such abominable sinners, we should not presume to come boldly to the throne of grace; but yet so we are bidden to do; and to break a commandment here is as bad as to break it in another place.

You may ask me, What is it to come boldly? [I] answer—

1. It is to come confidently—'Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' He. x. 22.

2. To come boldly, it is to come frequently—'At morning, at noon, and at night, will I pray.' We use to count them bold beggars that come often to our door.

3. To come boldly, it is to ask for great things when we come. That is the bold beggar that will not only ask, but also choose the thing that he asketh.

4. To come boldly, it is to ask for others as well as ourselves, to beg mercy and grace for all the saints of God under heaven as well as for ourselves —'Praying always with all prayer and supplication in the Spirit - for all saints.' Ep. vi. 18.

5. To come boldly, it is to come and take no nay; thus Jacob came to the throne of grace—'I will not let thee go except thou bless me.' Ge. xxxii. 26.

6. To come boldly, it is to plead God's promises with him both in a way of justice and mercy, and to take it for granted God will give us—because he hath said it—whatever we ask in the name of his Son.

Fourth. Labour to advance God's grace in thy heart, by often admiring, praising, and blessing God in secret for it; God expects it—'Whoso offereth praise glorifieth me,' says he. 'By Jesus Christ therefore let us offer the sacrifice of praise to God continually; that is, the fruit of *our* lips, giving thanks to his name.' Ps. l. 23. He. xiii. 15.

SECOND. [*In life.*] But again; as we should advance this grace in our hearts, so we should do it in our life. We should in our conversation adorn the doctrine of God our Saviour in all things. It is a great word of the apostle, 'Only let your conversation be as it becometh the gospel of Christ,' which is the gospel of the grace of God. Phi. i. 27. God expecteth that there should in our whole life be a blessed tang* of the gospel, or that in our life among men there should be preached to them the grace of the gospel of God.

The gospel shows us that God did wonderfully stoop and condescend for our good; and to do accordingly, it is to stoop and condescend to others.

The gospel shows us that there was abundance of pity, love, bowels, and compassion in God towards us; and accordingly we should be full of bowels, pity, love, and compassion to others.

The gospel shows us that in God there is a great deal of willingness to do good to others.

The gospel shows us that God acteth towards us according to his truth and faithfulness, and so should we be in all our actions one to another.

By the gospel, God declares that he forgiveth us ten thousand talents, and we ought likewise to forgive our brother the hundred pence.

And now, before I conclude this use, let me give you a few heart-endearing considerations to this so good and so happy a work.

[*Heart-endearing Considerations.*]

First. Consider, God hath saved thee by his grace. Christian, God hath saved thee, thou hast escaped the lion's mouth, thou art delivered from wrath to come; advance the grace that saves thee, in thy heart and life.

Second. Consider, God left millions in their sins that day he saved thee by his grace; he left millions out, and pitched upon thee; it may be hundreds also, yea, thousands, were in the day of thy conversion lying before him under the preaching of the word as thou wert, yet he took thee.† Considerations of this nature affected David much; and God would have them affect thee, to the advancing of his grace in thy life and conversation. Ps. lxxviii. 67–72. De. vii. 7.

Third. Consider, perhaps the most part of those

---

* 'Tang,' taste, touch, savour, flavour, relish, tone, sound. A word of extensive meaning, but now nearly obsolete. 'No tang of prepossession or fancy appears in the morality of our Saviour or his apostles.'—*Locke.*—ED.

† What can I render unto thee, my God, for such unspeakable blessedness? The cattle upon a thousand hills, yea, all creation, all that I have and am, is thine: all that I can do is 'to take the cup of salvation and call upon the name of the Lord.' Not unto us, but unto thy name, be all the praise and honour of salvation!—ED.

that God refused that day that he called thee by his grace were, as to conversation, far better than ever thou wert—I was a blasphemer, I was a persecutor, I was an injurious person, but I obtained mercy! O this should affect thy heart, this should engage thy heart to study to advance this grace of God. 1 Ti. i. 14, 15.

Fourth. Perhaps in the day of thy conversion thou wast more unruly than many. Like a bullock unaccustomed to the yoke, hardly tamed, thou wast brought home by strong hands; thou wouldst not drive, the Lord Jesus must take thee up, lay thee upon his shoulder, and carry thee home to his Father's house. This should engage thy heart to study to advance the grace of God. Lu. xv. 1–6.

Fifth. It may be many did take even offence at God in his converting and saving of thee by his grace, even as the elder son was offended with his father for killing the fatted calf for his brother, and yet that did not hinder the grace of God, nor make God abate his love to thy soul. This should make thee study to advance the grace of God in thy heart and life. Lu. xv. 21–32.

Sixth. Consider again, that God hath allowed thee but a little time for this good work, even the few days that thou hast now to live—I mean, for this good work among sinful men, and then thou shalt go to receive that wages that grace also will give thee for thy work to thy eternal joy.

Seventh. Let this also have some place upon thy heart—every man shows subjection to the god that he serveth; yea, though that god be none other but the devil and his lusts; and wilt not thou, O man! saved of the Lord, be much more subject 'to the Father of spirits, and live?'* Alas! they are pursuing their own damnation, yet they sport it, and dance all the way they go. They serve that 'god' (Satan) with cheerfulness and delight, who at last will plunge them into the everlasting gulf of death, and torment them in the fiery flames of hell; but thy God is the God of salvation, and to God thy Lord belong the issues from death. Wilt not thou serve him with joyfulness in the enjoyment of all good things, even him by whom thou art to be made blessed for ever?

Object. This is that which kills me—honour God I cannot; my heart is so wretched, so spiritless, and desperately wicked, I cannot.

Answ. What dost thou mean by cannot? 1. If thou meanest thou hast no strength to do it, thou hast said an untruth, for 'greater is he that is in you, than he that is in the world.' 1 Jn. iv. 4. 2. If thou meanest thou hast no will, then thou art out also; for every Christian, in his right mind, is a willing man, and the day of God's power hath made him so. Ps. cx. 3. 3. If thou meanest that thou wantest wisdom, that is thine own fault—'If any man lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not.' Ja. i. 5.

Object. I cannot do things as I would.

Answ. No more could the best of the saints of old—'To will is present with me,' said Paul; 'but *how* to perform that which is good I find not.' And again, 'The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would.' Ro. vii. 18. Ga. v. 17.

And here indeed lies a great discovery of this truth, 'ye are saved by grace;' for the children of God whilst here, notwithstanding their conversion to God, and salvation by Christ through grace, are so infirm and weak by reason of a body of death that yet remaineth in them, that should even the sin that is in the best of their performances be laid to their charge, according to the tenor of a covenant of works, they would find it impossible ever to get into glory. But why do I talk thus? It is impossible that those that are saved by grace should have their infirmities laid to their charge as afore, 'for they are not under the law;' they are included by the grace of God in the death and blood of the Son of God, who ever liveth to make intercession for them at the right hand of God; whose intercession is so prevalent with the Father as to take away the iniquity of our holy things from his sight, and to present us holy, and unreprovable, and unblamable in his sight. To him, by Christ Jesus, through the help of the blessed Spirit of grace, be given praise, and thanks, and glory, and dominion, by all his saints, now and for ever. Amen.

* In the edition of 1692, this sentence is 'subject to the Father of spirits and love.' It is a very singular mode of expression to call God 'the Father of love.' God is love, and the author and source of all holy love. Bunyan was at all times governed by Scripture phrases, with which his mind was so richly imbued as to cause him, if we may so speak, to live in a scriptural atmosphere; and this sentence bears a great affinity to He. xii. 9, 'Shall we not much rather be in subjection to the Father of spirits, and live.' I have been, for these reasons, induced to consider the letter *o* in 'love' a typographical error, and have altered the word to 'live,' but could not take such a liberty without a public notice.—Ed.

THE STRAIT GATE;

OR,

GREAT DIFFICULTY OF GOING TO HEAVEN:

PLAINLY PROVING, BY THE SCRIPTURES, THAT NOT ONLY THE RUDE AND PROFANE, BUT MANY GREAT PROFESSORS, WILL COME SHORT OF THAT KINGDOM.

'*Enter ye in at the strait gate; for wide* is *the gate, and broad* is *the way that leadeth to destruction, and many there be which go in thereat: because strait* is *the gate, and narrow* is *the way which leadeth unto life, and few there be that find it.*'—Mat. vii. 13, 14.

ADVERTISEMENT BY THE EDITOR.

If any uninspired writer has been entitled to the name of Boanerges, or a son of thunder, it is the author of the following treatise. Here we have a most searching and faithful display of the straitness or exact dimensions of that all-important gate, which will not suffer many professors to pass into the kingdom of heaven, encumbered as they are with fatal errors. Still 'it is no little pinching wicket, but wide enough for all the truly gracious and sincere lovers of Jesus Christ; while it is so strait, that no others can by any means enter in.' p. 367. This is a subject calculated to rouse and stimulate all genuine professors to solemn inquiry; and it was peculiarly intended to dart at, and fix convictions upon, the multitudes of hypocritical professors who abounded in Bunyan's time, especially under the reigns of the later Stuarts.

During the Protectorate, wickedness was discountenanced, and skulked in the holes and corners of Mansoul; but when a debauched monarch, who had taken refuge in the most licentious court in Europe, was called to occupy the throne of his fathers, the most abandoned profligacy and profaneness were let loose upon the nation. Vice was openly patronized, while virtue and religion were as openly treated with mockery and contempt. Bunyan justly says, 'The text calls for sharpness, so do the times.' p. 363. 'With those whose religion lieth in some circumstantials, the kingdom swarms at this day.' p. 388. When they stand at the gate, they will 'shake like a quagmire—their feigned faith, pretended love, shows of gravity, and holiday words, will stand them in little stead; some professors do with religion just as people do with their best apparel—hang it on the wall all the week, and put it on on Sundays; they save it till they go to a meeting, or meet with a godly chapman.' p. 377. This state of society called for peculiar sharpness, and Bunyan preached and published, in 1676, this awful alarm to professors. No subject could be more peculiarly applicable than 'The Gate of heaven,' and 'the difficulties of entering in thereat;' a subject of the deepest interest to all mankind—to stimulate the careless to find, and to enter the gate of this the only city of refuge from eternal misery—to fill the heart of God's children with love and joy in their prospects of a blessed immortality—and to sting the hypocrites with the awful thought of finding the gate shut against them for ever. Their cries and tears will be too late; they will stand without and vehemently cry, 'Lord, Lord, open unto us;' in vain will be their outcry, 'the devils are coming; Lord, Lord, the pit opens her mouth upon us; Lord, Lord, there is nothing but hell and damnation left us, if thou hast not mercy upon us.' p. 376. These were professors who pretended to have found the gate and way to heaven; who passed for pilgrims who were seeking a better, even a heavenly country; such deluded victims must be, of all men, the most miserable.

Faithfulness becomes the ministers of Christ in dealing with the souls of men; and pre-eminently faithful is John Bunyan in this treatise. Reader, he will be clear of thy blood. Enter upon the solemn inquiry, Have I sought the gate? Shall I be admitted into, or shut out from, that blessed kingdom? The openly profane can have no hope. Are you a professor?—there is danger still. In vain will it be to urge, 'We have prophesied in thy name, and in thy name cast out devils.' To the secretly profane, whatever may be their profession, there can be no well-grounded hope of entrance in at this gate. Those only will be admitted whom the Lord knows to be his—the sheep of his pasture, who have heard his voice, and obeyed it. Against all others the door will be shut, and the awful words, 'I know you not—depart, ye cursed,' will hurry them to eternal darkness. The question, 'Are there few that be saved?' will suggest itself to our minds; may the answer fix upon our consciences, 'Strive to enter in.' It is very probable that it was in preaching upon this text, Bunyan was

assailed with a want of charity. The anecdote is thus narrated by Mr. Doe in *The Struggler*:—'As Mr. Bunyan was preaching in a barn, and showing the fewness of those that should be saved, there stood one of the learned to take advantage of his words; and having done preaching, the schoolman said to him, You are a deceiver, a person of no charity, and therefore not fit to preach; for he that (in effect) condemneth the greatest part of his hearers hath no charity, and therefore is not fit to preach. Then Mr. Bunyan answered, The Lord Jesus Christ preached in a ship to his hearers on the shore, Mat. xiii., and showed that they were as four sorts of ground, the highway, the stony, the thorny, and the good ground, but those represented by the good ground were the only persons to be saved. And your position is, That he that in effect condemneth the greatest part of his hearers, hath no charity, and therefore is not fit to preach the gospel. But here the Lord Jesus Christ did so, then your conclusion is, The Lord Jesus Christ wanted charity, and therefore was not fit to preach the gospel. Horrid blasphemy; away with your hellish logic, and speak Scripture.' Of one thing we are certain, that while hollow-hearted hypocritical professors will ever complain of faithful dealing with their soul's eternal interests; the sincere and humble Christian will be most thankful for searching inquiries, that, if wrong, he may be set right before his final destiny is irrevocably fixed. May our souls submit to a scriptural measurement of this gate, and the terms upon which alone it can be opened unto us.

The difficulties that prevent 'the many' from entering in are, 1. Forgetfulness that we can only enter heaven by the permission of the law—every jot and tittle must be fulfilled. Now, if we could live from our conversion to our death in the holiest obedience to all its precepts, yet, having previously violated them, the stain must not only be washed away in the blood of atonement, but we, as part of the body of Christ, must, in him, render perfect obedience. 2. In addition to the disinclination of our hearts to submit to this perfect righteousness, we have outward storms of temptation and persecution. 'The world will seek to keep thee out of heaven with mocks, flouts, taunts, threats, jails, gibbets, halters, burnings, and a thousand deaths; therefore strive! Again, if it cannot overcome thee with these, it will flatter, promise, allure, entice, entreat, and use a thousand tricks on this hand to destroy thee; and many that have been stout against the threats of the world have yet been overcome with the bewitching flatteries of the same. O that we may by grace escape all these enemies, and so strive as to enter into the joy of our Lord.'

GEO. OFFOR.

TO THE READER.

COURTEOUS READER,

GOD, I hope, hath put it into my heart to write unto thee another time, and that about matters of greatest moment—for now we discourse not about things controverted among the godly, but directly about the saving or damning of the soul; yea, moreover, this discourse is about the fewness of them that shall be saved, and it proves that many a high professor will come short of eternal life; wherefore the matter must needs be sharp, and so disliked by some, but let it not be rejected by thee. The text calls for sharpness, so do the times, yea, the faithful discharge of my duty towards thee hath put me upon it.

I do not now pipe, but mourn; and it will be well for thee if thou canst graciously lament. Mat. xi. 17. Some, say they, make the gate of heaven too wide, and some make it too narrow; for my part, I have here presented thee with as true a measure of it as by the Word of God I can. Read me, therefore, yea, read me, and compare me with the Bible; and if thou findest my doctrine and that book of God concur, embrace it, as thou wilt answer the contrary in the day of judgment. This awakening work—if God will make it so—was prepared for thee: if there be need, and it wounds, get healing by blood: if it disquicts, get peace by blood: if it takes away all thou hast, because it was naught (for this book is not prepared to take away true grace from any), then buy of Christ 'gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve, that thou mayest see.' Re. iii. 18. Self-flatteries, self-deceivings, are easy and pleasant, but damnable. The Lord give thee a heart to judge right of thyself, right of this book, and so to prepare for eternity, that thou mayest not only expect entrance, but be received into the kingdom of Christ and of God. Amen.

So prays thy Friend,

1678. JOHN BUNYAN.

THE STRAIT GATE.

'STRIVE TO ENTER IN AT THE STRAIT GATE; FOR MANY, I SAY UNTO YOU, WILL SEEK TO ENTER IN, AND SHALL NOT BE ABLE.'—LUKE XIII. 24.

THESE are the words of our Lord Jesus Christ, and are, therefore, in especial manner to be heeded; besides, the subject matter of the words is the most weighty, to wit, how we should attain salvation, and therefore also to be heeded.

The occasion of the words was a question which one that was at this time in the company of the disciples put to Jesus Christ; the question was this, 'Lord, are there few that be saved?' ver. 23. A serious question, not such as tended to the subversion of the hearers, as too many now-a-days do; but such as in its own nature tended to the awakening of the company to good, and that called for such an answer that might profit the people also. This question also well pleased Jesus Christ, and he prepareth and giveth such an answer as was without the least retort, or show of distaste; such an answer, I say, as carried in it the most full resolve to the question itself, and help to the persons questioning. 'And he said unto them, Strive to enter in,' &c. The words are *an answer*, and *an instruction* also. *First.* An answer, and that in the affirmative; the gate is strait—many that seek will not be able, therefore but few shall be saved. *Second.* The answer is an instruction also; 'strive to enter in,' &c., good counsel and instruction; pray God help me, and my reader, and all that love their own salvation, to take it.

My manner of handling the words will be —FIRST, *By way of explication*; and then [SECOND], *By way of observation.*

FIRST. [THE WORDS] BY WAY OF EXPLICATION.

The words are to be considered, FIRST, with reference to their *general scope*; and then [SECOND], with reference to their several phrases.

FIRST. *The general scope* of the text is to be considered, and that is that great thing—salvation; for these words do immediately look at, point to, and give directions about salvation: 'Are there few that be saved? Strive to enter in at the strait gate.'

The words, I say, are to direct us not only to talk of, or to wish for, but to understand how we shall, and to seek that we may be, effectually saved, and therefore of the greatest importance. To be saved! what is like being saved? To be saved from sin, from hell, from the wrath of God, from eternal damnation, what is like it? To be made an heir of God, of his grace, of his kingdom, and eternal glory, what is like it? and yet all this is included in this word *saved*, and in the answer to that question, 'Are there few that be saved?' Indeed this word SAVED is but of little use in the world, save to them that are heartily afraid of damning. This word lies in the Bible as excellent salves lie in some men's houses, thrust into a hole, and not thought on for many months, because the household people have no wounds nor sores. In time of sickness, what so set by as the doctor's glasses and gally-pots full of his excellent things? but when the person is grown well, the rest is thrown to the dunghill.* O when men are sick of sin, and afraid of damning, what a text is that where this word *saved* is found! Yea, what a word of worth, and goodness, and blessedness, is it to him that lies continually upon the wrath of a guilty conscience? 'But the whole need not a physician;' he therefore, and he only, knows what *saved* means, that knows what hell, and death, and damnation means. 'What shall I do to be saved?' is the language of the trembling sinner. 'Lord save me,' is the language of the sinking sinner; and none admire the glory that is in that word *saved*, but such as see, without being saved, all things in heaven and earth are emptiness to them. They also that believe themselves privileged in all the blessedness that is wrapt up in that word, bless and admire God that hath saved them. Wherefore, since the thing intended, both in the question and the answer, is no less than the salvation of the soul, I beseech you to give the more earnest heed. HE. xii. But,

SECOND. To come to the *particular phrases* in the words, and to handle them orderly, in the words I find four things. *First.* An intimation of the kingdom of heaven. *Second.* A description of the entrance into it. *Third.* An exhortation to enter into it. And, *Fourth*, A motive to enforce that exhortation.

[AN INTIMATION OF THE KINGDOM OF HEAVEN.]

First. An intimation of the kingdom of heaven; for when he saith, 'Strive to enter in,' and in such

* However homely this illustration, yet how striking. No family has been many years without that uneasy anxiety—earnest seeking the doctor to alleviate their sufferings, or those of a beloved relative, and then the trembling hope that 'his excellent things' may produce the desired effect. Reader, have you had, at any time, equal anxiety for your soul's health and salvation? What has been the result?—ED.

phrases, there is supposed a place or state, or both, to be enjoyed. 'Enter in;' enter into what, or whither, but into a state or place, or both? and therefore when you read this word, 'enter in,' you must say there is certainly included in the text that good thing that yet is not expressed. 'Enter in;' into heaven, that is the meaning, where the saved are, and shall be; into heaven, that place, that glorious place, where God, and Christ, and angels are, and the souls or spirits of just men made perfect. 'Enter in;' that thing included, though not expressed in the words, is called in another place, the Mount Zion, the heavenly Jerusalem, the general assembly and church of the first-born which are written in heaven. He. xii. 23. And therefore the words signify unto us, that there is a state most glorious, and that when this world is ended; and that this place and state are likewise to be enjoyed, and inherited by a generation of men for ever. Besides, this word, 'enter in,' signifieth that salvation to the full is to be enjoyed only there, and that there only is eternal safety; all other places and conditions are hazardous, dangerous, full of snares, imperfections, temptations, and afflictions, but there all is well; there is no devil to tempt, no desperately wicked heart to deliver us up, no deceitful lust to entangle, nor any enchanting world to bewitch us. There all shall be well to all eternity. Further, all the parts of, and circumstances that attend salvation, are only there to be enjoyed; there only is immortality and eternal life; there is the glory and fulness of joy, and the everlasting pleasures; there is God and Christ to be enjoyed by open vision, and more; there are the angels and the saints; further, there is no death, nor sickness, no sorrow nor sighing for ever; there is no pain, nor persecutor, nor darkness, to eclipse our glory. O this Mount Zion! O this heavenly Jerusalem! 2 Co. v. 1—4. Ps. xvi. 11. Lu. xx. 35, 36. He. xii. 22—24.

Behold, therefore, what a great thing the Lord Jesus hath included by this little word, 'IN.' In this word is wrapt up a whole heaven and eternal life; even as there is also by other little words in the holy Scriptures of truth: as where he saith, 'Knock, and it shall be opened unto you,' and 'the election hath obtained it.' This should teach us, not only to read, but to attend in reading; not only to read, but to lift up our hearts to God in reading; for if we be not heedful, if he gives us not light and understanding, we may easily pass over, without any great regard, such a word as may have a glorious kingdom and eternal salvation in the bowels of it; yea, sometimes, as here, a whole heaven is intimated, where it is not at all expressed. The apostles of old did use to fetch great things out of the Scriptures, even out of the very order and timing of the several things contained therein. See Ro. iv. 9—11. Ga. iii. 16, 17. He. viii. 13. But,

[DESCRIPTION OF THE ENTRANCE INTO THIS KINGDOM.]

Second. As we have here an intimation of the kingdom of heaven, so we have a description of the entrance into it, and that by a double similitude: I. It is called a gate; II. A strait gate—'Strive to enter in at the strait gate.'

[*It is called a gate.*]

I. It is set forth by the similitude of a gate. A gate, you know, is of a double use. It is to open and shut, and so, consequently, to let in or to keep out; and to do both these at the season; as he said, 'Let not the gates of Jerusalem be opened until the sun be hot;' and again, 'I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath.' Ne. vii. 3; xiii. 19, 20. And so you find of this gate of heaven, when the five wise virgins came, the gate was opened; but afterwards came the other virgins, and the door was shut. Mat. xxv. So then, the entrance into heaven is called a gate, to show there is a time when there may be entrance, and there will come a time when there shall be none; and, indeed, this is a chief truth contained in the text—'Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.' I read in the Scriptures of two gates or doors, through which they that go to heaven must enter.*

1. There is the door of faith, the door which the grace of God hath opened to the Gentiles. This door is Jesus Christ, as also himself doth testify, saying, 'I am the door,' &c. Jn. x. 9. Ac. xiv. 27. By this door men enter into God's favour and mercy, and find forgiveness through faith in his blood, and live in hope of eternal life; and therefore himself also hath said, 'I am the door; by me if any man enter in, he shall be saved;' that is, received to mercy, and inherit eternal life. But,

2. There is another door or gate—for that which is called in the text a gate, is twice in the next verse called a door—there is, I say, another gate, and that is the passage into the very heaven itself; the entrance into the celestial mansion-house, and that is the gate mentioned in the text,† and the

* How delightfully but solemnly is this illustrated in the 'Pilgrim's Progress.' The wicket-gate, at the head of the way, at which the poor burdened sinner must knock and obtain an entrance by Christ the door. It may be like Mercy, with a trembling but sure hope. And then the glorious entrance into the Celestial City itself, after crossing the river which has no bridge. This was opened to Christian, but shut against Ignorance and against Turnaway of the Town of Apostasy.—ED.

† Much confusion appears to exist in the minds of many in reference to the 'strait gate' mentioned in the text, as this passage is frequently introduced into exhortations to the unconverted. It is addressed exclusively to *professors* of religion—to those who profess to have set out for the Celestial

door mentioned twice in the verse that follows. And this Jacob called it, when he said, Bethel was the house of God, and this is the gate of heaven; that is, the entrance, for he saw the entrance into heaven. One end of Jacob's ladder stands in Bethel, God's house, and the other end reacheth up to the gate of heaven. Ge. xxviii. 10—17. Jacob's ladder was the figure of Christ, which ladder was not the gate of heaven, but the way from the church to that gate which he saw above at the top of the ladder. Ge. xxviii. 12. Jn. i. 51. But again, that the gate in the text is the gate or entrance into heaven, consider—

(1.) It is that gate that letteth men into, or shutteth men out of that place or kingdom where Abraham, and Isaac, and Jacob is, which place is that paradise where Christ promised the thief that he should be that day, that he asked to be with him in his kingdom; it is that place into which Paul said he was caught, when he heard words unlawful or impossible for a man to utter. Lu. xiii. 28; xxiii. 42. 2 Co. xii. 1—6.

Quest. But is not Christ the gate or entrance into this heavenly place?

Answ. He is he without whom no man can get thither, because by his merits men obtain that world, and also because he, as the Father, is the donor and disposer of that kingdom to whom he will. Further, this place is called his house, and himself the Master of it—'When once the Master of the house is risen up, and hath shut to the door.' Lu. xiii. 25. But we use to say, that the master of the house is not the door. Men enter into heaven, then, by him, not as he is the gate, or door, or entrance, into the celestial mansion-house, but as he is the giver and disposer of that kingdom to them whom he shall count worthy, because he hath obtained it for them.

(2.) That this gate is the very passage into heaven, consider the text hath special reference to the day of judgment, when Christ will have laid aside his mediatory office, which before he exercised for the bringing to the faith his own elect; and will then act, not as one that justifieth the ungodly, but as one that judgeth sinners. He will now be risen up from the throne of grace, and shut up the door against all the impenitent, and will be set upon the throne of judgment, from thence to proceed with ungodly sinners.

Object. But Christ bids strive: 'Strive' now 'to enter in at the strait gate;' but if that gate be as you say, the gate or entrance into heaven, then it should seem that we should not strive till the day of judgment, for we shall not come at that gate till then.

Answ. Christ, by this exhortation, Strive, &c., doth not at all admit of, or countenance delays, or that a man should neglect his own salvation; but putteth poor creatures upon preparing for the judgment, and counselleth them now to get those things that will then give them entrance into glory. This exhortation is much like these: 'Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh.—And they that were ready went in with him to the marriage, and the door was shut.' Mat. xxiv. 44; xxv. 10.

So that when he saith, 'Strive to enter in,' it is as if he should say, Blessed are they that shall be admitted another day to enter into the kingdom of heaven; but they that shall be counted worthy of so unspeakable a favour, must be well prepared and fitted for it beforehand. Now, the time to be fitted is not the day of judgment, but the day of grace; not then, but now. Therefore, strive now for those things that will then give you entrance into the heavenly kingdom. But,

[*It is called a strait gate.*]

II. As it is called a gate, so it is called a strait gate—'Strive to enter in at the strait gate.'

The straitness of this gate is not to be understood carnally, but mystically. You are not to understand it, as if the entrance into heaven was some little pinching wicket; no, the straitness of this gate is quite another thing. This gate is wide enough for all them that are the truly gracious and sincere lovers of Jesus Christ, but so strait, as that not one of the other can by any means enter in: 'Open to me the gates of righteousness: I will go into them, *and* I will praise the Lord: this gate of the Lord, into which the righteous shall enter.' Ps. cxviii. 19, 20. By this word, therefore, Christ Jesus hath showed unto us, that without due qualifications there is no possibility of entering into heaven; the strait gate will keep all others out. When Christ spake this parable, he had doubtless his eye upon some passage or passages of the Old Testament, with which the Jews were well acquainted. I will mention two, and so go on.

1. The place by which God turned Adam and his wife out of paradise. Possibly our Lord might have his eye upon that; for though that was wide enough for them to come out at, yet it was too strait for them to go in at. But what should be the reason of that? Why, they had sinned; and

---

City, and seems to say, Beware of the *form* of godliness without its *power*—of the profession without the possession! For, as old Mason truly said, 'They fall deepest into hell that fall *backward*.' The 'striving' here alluded to refers to the whole course of the believer's life, with its *end* in view—'We *labour* to be accepted of him.' 'Give *diligence*,' by adding to faith virtue, &c., 'to make your calling and election sure; for so an *entrance* shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.' 2 Pe. i. 5–11.

therefore God 'placed at the east of that garden cherubims, and a flaming sword,' which turned every way, to keep the way of the tree of life.' Ge. iii. 24. The cherubims, and the flaming sword, they made the entrance too strait for them to enter in. Souls, there are cherubims and a flaming sword at the gates of heaven to keep the way of the tree of life; therefore none but them that are duly fitted for heaven can enter in at this strait gate; the flaming sword will keep all others out. 'Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.' 1 Co. vi. 9, 10.

(2.) Perhaps our Lord might have his eye upon the gates of the temple when he spoke this word unto the people; for though the gates of the temple were six cubits wide, yet they were so strait, that none that were unclean in anything might enter in thereat, Eze. xl. 48; because there were placed at these gates, porters, whose office was to look that none but those that had right to enter might go in thither. And so it is written, Jehoiada set 'porters at the gates of the house of the Lord, that none *which was* unclean in anything should enter in.' 2 Ch. xxiii. 19. Souls, God hath porters at the gates of the temple, at the gate of heaven; porters, I say, placed there by God, to look that none that are unclean in anything may come in thither. In at the gate of the church, none may enter now that are openly profane, and scandalous to religion; no, though they plead they are beloved of God: 'What hath my beloved to do in mine house,' saith the Lord, '*seeing* she hath wrought lewdness with many?' Je. xi. 15.

I say, I am very apt to believe that our Lord Jesus Christ had his thoughts upon these two texts, when he said the gate is strait: and that which confirms me the more in the thing is this, a little below the text he saith, 'There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of heaven, and you *yourselves* thrust out.' Lu. xiii. 28. Thrust out, which signifieth a violent act, resisting with striving those that would—though unqualified—enter. The porters of the temple were, for this very thing, to wear arms, if need were, and to be men of courage and strength, lest the unsanctified or unprepared should by some means enter in. We read, in the book of Revelations, of the holy city, and that it had twelve gates, and at the gates twelve angels; but what did they do there? Why, amongst the rest of their service, this was one thing, that there might 'in no wise enter in to it any thing that defileth, or worketh abomination, or that *maketh* a lie.' Re. xxi. 27.

[*Three things that make this gate so strait.*]

But more particularly, to show what it is that maketh this gate so strait. There are three things that make it strait—1. There is *sin*. 2. There is *the word of the law*. 3. There are *the angels of God*.

1. There is *sin;* the sin of the profane, and the sin of the professor.

(1.) The sin of the profane. But this needs not be enlarged upon, because it is concluded upon at all hands, where there is the common belief of the being of God, and the judgment to come, that 'the wicked shall be turned into hell, *and* all the nations that forget God.' Ps. ix. 17.

(2.) But there is the sin of professors; or take it rather thus, there is a profession that will stand with an unsanctified heart and life. The sin of such will overpoise the salvation of their souls, the sin end being the heaviest end of the scale; I say, that being the heaviest end which hath sin in it, they tilt over, and so are, notwithstanding their glorious profession, drowned in perdition and destruction; for none such hath any inheritance in the kingdom of Christ and of God; therefore 'let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience;' neither will a profession be able to excuse them. Ep. v. 3–6. The gate will be too strait for such as these to enter in thereat. A man may partake of salvation in part, but not of salvation in whole. God saved the children of Israel out of Egypt, but overthrew them in the wilderness:—'I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.' Jude 5. So we see that, notwithstanding their beginning, 'they could not enter in, because of unbelief.' He. iii. 19.

2. There is *the word of the law*, and that will make the gate strait also. None must go in thereat but those that can go in by the *leave* of the law; for though no man be, or can be, justified by the works of the law, yet unless the righteousness and holiness by which they attempt to enter into this kingdom be justified by the law, it is in vain once to think of entering in at this strait gate. Now the law justifieth not, but upon the account of Christ's righteousness; if therefore thou be not indeed found in that righteousness, thou wilt find the law lie just in the passage into heaven to keep thee out. Every man's work must be tried by fire, that it may be manifest of what sort it is. There are two errors in the world about the law; one is, when men think to enter in at the strait gate by the righteousness of the law; the other

is, when men think they may enter into heaven without the leave of the law. Both these, I say, are errors; for as by the works of the law no flesh shall be justified; so without the *consent* of the law, no flesh shall be saved. 'Heaven and earth shall pass away, before one jot or tittle of the law shall fail, till all be fulfilled.' He therefore must be damned that cannot be saved by the consent of the law. And, indeed, this law is the flaming sword that turneth every way; yea, that lieth to this day in the way to heaven, for a bar to all unbelievers and unsanctified professors; for it is taken out of the way for the truly gracious only. It will be found as a roaring lion to devour all others. Because of the law, therefore, the gate will be found too strait for the unsanctified to enter in. When the apostle had told the Corinthians that 'the unrighteous should not inherit the kingdom of God,' and that such were some of them, he adds, 'But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.' 1 Co. vi. 9–11. Closely concluding, that had they not been washed, and sanctified, and justified, in the name of the Lord Jesus, the law, for their transgressions, would have kept them out; it would have made the gate too strait for them to enter in.

3. There are also *the angels of God*, and by reason of them the gate is strait. The Lord Jesus calleth the end of the world his harvest; and saith, moreover, that the angels are his reapers. These angels are therefore to gather his wheat into his barn, but to gather the ungodly into bundles to burn them. Mat. xiii. 39, 41, 49. Unless, therefore, the man that is unsanctified can master the law, and conquer angels; unless he can, as I may say, pull them out of the gateway of heaven, himself is not to come thither for ever. No man goeth to heaven but by the help of the angels—I mean at the day of judgment. For the Son of man 'shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.' Mat. xxiv. 31. If those that shall enter in at the strait gate shall enter in thither by the conduct of the holy angels, pray when do you think those men will enter in thither, concerning whom the angels are commanded to gather them, to 'bind them in bundles to burn them?' This, therefore, is a third difficulty. The angels will make this entrance strait; yea, too strait for the unjustified and unsanctified to enter in thither.

[AN EXHORTATION TO STRIVE TO ENTER INTO THIS KINGDOM.]

Third. I come now to the exhortation, which is, to strive to enter in. 'Strive to enter in at the strait gate.' These words are fitly added; for since the gate is strait, it follows that they that will enter in must strive.

'Strive.' This word *strive* supposeth that great idleness is natural to professors; they think to get to heaven by lying, as it were, on their elbows. It also suggesteth that many will be the difficulties that professors will meet with, before they get to heaven. It also concludeth that only the labouring Christian, man or woman, will get in thither. 'Strive,' &c.

Three questions I will propound upon the word, an answer to which may give us light into the meaning of it: I. What doth this word *strive* import?* II. How should we strive? III. Why should we strive?

[*Import of the word* STRIVE.]

I. What doth this word *strive* import? Answer,

1. When he saith, Strive, it is as much as to say, Bend yourselves to the work with all your might. 'Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.' Ec. ix. 10. Thus Samson did when he set himself to destroy the Philistines; 'He bowed himself with *all his* might.' Ju. xvi. 30. Thus David did also, when he made provision for the building and beautifying of the temple of God. 1 Ch. xxix. 2. And thus must thou do, if ever thou enterest into heaven.

2. When he saith, Strive, he calleth for the mind and will, that they should be on his side, and on the side of the things of his kingdom; for none strive indeed, but such as have given the Son of God their heart; of which the mind and will are a principal part; for saving conversion lieth more in the turning of the mind and will to Christ, and to the love of his heavenly things, than in all knowledge and judgment. And this the apostle confirmeth, when he saith, 'Stand fast in one spirit, with one mind striving,' &c. Phi. i. 27.

3. And, more particularly, this word *strive* is expressed by several other terms; as, (1.) It is expressed by that word, 'So run that ye may obtain.' 1 Co. ix. 24, 25. (2.) It is expressed by that word, 'Fight the good fight of faith, lay hold on eternal life.' 1 Ti. vi. 12. (3.) It is expressed by that word, 'Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life.' Jn. vi. 27. (4.) It is expressed by that word, 'We wrestle - with principalities and powers, and the rulers of the darkness of this world.' Ep. vi. 12. Therefore, when he saith, Strive, it is as much as to say, Run for heaven, Fight for heaven, Labour

* How well does our unlettered author give the meaning of Ἀγωνίζεσθε, *strive, agonise.*—Ed

for heaven, Wrestle for heaven, or you are like to go without it.

[*How should we strive?*]

II. The second question is, How should we strive?

Answ. The answer in general is, Thou must strive lawfully. 'And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.' 2 Ti. ii. 5.

But you will say, What is it to strive lawfully? [I] answer—

1. To strive against the things which are abhorred by the Lord Jesus; yea, to resist to the spilling of your blood, striving against sin. He. xii. 4. To have all those things that are condemned by the Word; yea, though they be thine own right hand, right eye, or right foot, in abomination; and to seek by all godly means the utter suppressing of them. Mar. ix. 43, 45, 47.

2. To strive lawfully, is to strive for those things that are commanded in the Word.—'But thou, O man of God, flee the world, and follow after,' that is, strive for, 'righteousness, godliness, faith, love, patience, meekness; fight the good fight of faith, lay hold on eternal life,' &c. 1 Ti. vi. 11, 12.

3. He that striveth lawfully, must be therefore very temperate in all the good and lawful things of this life. 'And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.' 1 Co. ix. 25. Most professors give leave to the world and the vanity of their hearts, to close with them, and to hang about their necks, and make their striving to stand rather in an outcry of words, than a hearty labour against the lusts and love of the world, and their own corruptions; but this kind of striving is but a beating of the air, and will come to just nothing at last. 1 Co. ix. 26.

4. He that striveth lawfully, must take God and Christ along with him to the work, otherwise he will certainly be undone. 'Whereunto,' said Paul, 'I also labour, striving according to his working, which worketh in me mightily.' Col. i. 29. And for the right performing of this, he must observe these following particulars:—

(1.) He must take heed that he doth not strive about things, or words, to no profit; for God will not then be with him. 'Of these things,' saith the apostle, 'put *them* in remembrance; charging *them* before the Lord, that they strive not about words to no profit, *but* to the subverting of the hearers.' 2 Ti. ii. 14. But, alas! how many professors in our days are guilty of this transgression, whose religion stands chiefly, if not only, in a few unprofitable questions and vain wranglings about words and things to no profit, but to the destruction of the hearers!

(2.) He must take heed that whilst he strives against one sin, he does not harbour and shelter another; or that whilst he cries out against other men's sin, he does not countenance his own.

(3.) In the striving, strive to believe, strive for the faith of the gospel; for the more we believe the gospel, and the reality of the things of the world to come, with the more stomach and courage shall we labour to possess the blessedness. Phi. i. 27. 'Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.' He. iv. 11.

(4.) As we should strive for, and by faith, so we should strive by prayer, by fervent and effectual prayer. Ro. xv. 30. O the swarms of our prayerless professors! What do they think of themselves? Surely the gate of heaven was heretofore as wide as in these our days; but what striving by prayer was there then among Christians for the thing that gives admittance into this kingdom, over [what] there is in these latter days!

(5.) We should also strive by mortifying our members that are upon the earth. 'I therefore so run,' said Paul, 'not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring *it* into subjection, lest that by any means, when I have preached the gospel to others, I myself should be a cast-away.' 1 Co. ix. 26, 27. But all this is spoken principally to professors; so I would be understood.

[*Why should we strive?*]

III. I come now to the third question, namely, But why should we strive? Answer—

1. Because the thing for which you are here exhorted to strive, it is worth the striving for; it is for no less than for a whole heaven, and an eternity of felicity there. How will men that have before them a little honour, a little profit, a little pleasure, strive? I say again, how will they strive for this? Now they do it for a corruptible crown, but we an incorruptible. Methinks this word heaven, and this eternal life, ought verily to make us strive, for what is there again either in heaven or earth like them to provoke a man to strive?

2. Strive, because otherwise the devil and hell will assuredly have thee. He goes about like a roaring lion, seeking whom he may devour. 1 Pe. v. 8. These fallen angels, they are always watchful, diligent, unwearied; they are also mighty, subtle, and malicious, seeking nothing more than the damnation of thy soul. O thou that art like the artless dove, strive!

3. Strive, because every lust strives and wars against thy soul. 'The flesh lusteth against the Spirit.' Ga. v. 17. 'Dearly beloved, I beseech *you*,' said Peter, 'as strangers and pilgrims, abstain

from fleshly lusts, which war against the soul.' 1 Pe. ii. 11. It is a rare thing to see or find out a Christian that indeed can bridle his lusts; but no strange thing to see such professors that are 'not only bridled, but saddled too,' yea, and ridden from lust to sin, from one vanity to another, by the very devil himself, and the corruptions of their hearts.

4. Strive, because thou hast a whole world against thee. The world hateth thee if thou be a Christian; the men of the world hate thee; the things of the world are snares for thee, even thy bed and table, thy wife and husband, yea, thy most lawful enjoyments have that in them that will certainly sink thy soul to hell, if thou dost not strive against the snares that are in them. Ro. xi. 9.

The world will seek to keep thee out of heaven with mocks, flouts, taunts, threatenings, jails, gibbets, halters, burnings, and a thousand deaths; therefore strive! Again, if it cannot overcome thee with these, it will flatter, promise, allure, entice, entreat, and use a thousand tricks on this hand to destroy thee; and observe, many that have been stout against the threats of the world, have yet been overcome with the bewitching flatteries of the same.* There ever was enmity betwixt the devil and the church, and betwixt his seed and her seed too; Michael and his angels, and the dragon and his angels, these make war continually. Ge. iii. Re. xii. There hath been great desires and endeavours among men to reconcile these two in one, to wit, the seed of the serpent and the seed of the woman, but it could never yet be accomplished. The world says, they will never come over to us; and we again say, by God's grace, we will never come over to them. But the business hath not ended in words; both they and we have also added our endeavours to make each other submit, but endeavours have proved ineffectual too. They, for their part, have devised all manner of cruel torments to make us submit, as slaying with the sword, stoning, sawing asunder, flames, wild beasts, banishments, hunger, and a thousand miseries. We again, on the other side, have laboured by prayers and tears, by patience and long-suffering, by gentleness and love, by sound doctrine and faithful witness-bearing against their enormities, to bring them over to us; but yet the enmity remains; so that they must conquer us, or we must conquer them. One side must be overcome; but the weapons of our warfare are not carnal, but mighty through God.

5. Strive, because there is nothing of Christianity got by idleness. Idleness clothes a man with rags, and the vineyard of the slothful is grown over with nettles. Pr. xxiii. 21; xxiv. 30–32. Profession that is not attended with spiritual labour cannot bring the soul to heaven. The fathers before us were 'not slothful in business,' but 'fervent in spirit, serving the Lord.' Therefore 'be not slothful, but followers of them who through faith and patience inherit the promises.' Ro. xii. 11. He. vi. 12.

'Strive to enter in.' Methinks the words, at the first reading, do intimate to us, that the Christian, in all that ever he does in this world, should carefully heed and regard his soul—I say, in all that ever he does. Many are for their souls by fits and starts; but a Christian indeed, in all his doing and designs which he contriveth and manageth in this world, should have a special eye to his own future and everlasting good; in all his labours he should strive to enter in: 'Wisdom (Christ) *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.' Pr. iv. 7. Get nothing, if thou canst not get Christ and grace, and further hopes of heaven in that getting; get nothing with a bad conscience, with the hazard of thy peace with God, and that in getting it thou weakenest thy graces which God hath given thee; for this is not to strive to enter in. Add grace to grace, both by religious and worldly duties; 'For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.' 2 Pe. i. 8–11. Religious *duties* are not the only striving times; he that thinks so is out. Thou mayest help thy faith and thy hope in the godly management of thy calling, and mayest get further footing in eternal life, by studying the glory of God in all thy worldly employment. I am speaking now to Christians that are justified freely by grace, and am encouraging, or rather counselling of them to strive to enter in; for there is an entering in by faith and good conscience now, as well as our entering in body and soul hereafter; and I must add, that the more common it is to thy soul to enter in now by faith, the more steadfast hope shalt thou have of entering in hereafter in body and soul.

'Strive to enter in.' By these words also the Lord Jesus giveth sharp rebuke to those professors that have not eternal glory, but other temporal things in their eye, by all the bustle that they make in the world about religion. Some there be, what a stir they make, what a noise and clamour, with their notions and forms, and yet perhaps all is for the loaves; because they have eaten of the loaves, and are filled. Jn. vi. 26. These strive indeed

* Reader, while we bless God for being mercifully relieved from those bodily privations and sufferings through which our pilgrim fathers passed, forget not that Satan plies all his arts to allure our souls from the narrow path. If we are saved from tedious imprisonments in damp dungeons—if Antichrist has lost much of his power, the flatterer is ever at hand to entangle us in his net—the atheist is ever ready, by his derision and scorn, to drive us back to the City of Destruction. —Ed.

to enter, but it is not into heaven; they find religion hath a good trade at the end of it, or they find that it is the way to credit, repute, preferment, and the like, and therefore they strive to enter into these. But these have not the strait gate in their eye, nor yet in themselves have they love to their poor and perishing souls; wherefore this exhortation nippeth such, by predicting of their damnation.

'Strive to enter in.' These words also sharply rebuke them who content themselves as the angel of the church of Sardis did, to wit, 'to have a name to live, and be dead,' Re. iii. 1; or as they of the Laodiceans, who took their religion upon trust, and were content with a poor, wretched, lukewarm profession; for such as these do altogether unlike to the exhortation in the text, that says, Strive, and they sit and sleep; that says, Strive to enter in, and they content themselves with a profession that is never like to bring them thither.

'Strive to enter in.' Further, these words put us upon proving the truth of our graces now; I say, they put us upon the proof of the truth of them now; for if the strait gate be the gate of heaven, and yet we are to strive to enter into it now, even while we live, and before we come thither, then doubtless Christ means by this exhortation, that we should use all lawful means to prove our graces in this world, whether they will stand in the judgment or no. Strive to enter in; get those graces now that will prove true graces then, and therefore try those you have; and if, upon trial, they prove not right, cast them away, and cry for better, lest they cast thee away, when better are not to be had. 'Buy of me gold tried in the fire;' mark that. Re. iii. 18. Buy of me faith and grace that will stand in the judgment; strive for that faith; buy of me that grace, and also white raiment, that thou mayest be clothed, that the shame of thy wickedness doth not appear, and anoint thine eyes with eye-salve, that thou mayest see. Mind you this advice; this is right striving to enter in.

But you will say, How should we try our graces? Would you have us run into temptation, to try if they be sound or rotten? *Answ.* You need not run into trials; God hath ordained that enough of them shall overtake thee to prove thy graces either rotten or sound before the day of thy death; sufficient to the day is the evil thereof, if thou hast but a sufficiency of grace to withstand. I say, thou shalt have trials enough overtake thee, to prove thy graces sound or rotten. Thou mayest, therefore, if God shall help thee, see how it is like to go with thee before thou goest out of this world, to wit, whether thy graces be such as will carry thee in at the gates of heaven or no.

But how should we try our graces now? *Answ.* (*a.*) How dost thou find them in outward trials? See He. xi. 15, 16. (*b.*) How dost thou find thyself in the inward workings of sin? Ro. vii. 24. (*c.*) How dost thou find thyself under the most high enjoyment of grace in this world? Phi. iii. 14.

But what do you mean by these three questions? I mean graces show themselves at these their seasons, whether they be rotten or sound.

(*a.*) How do they show themselves to be true under the first of these? *Answ.* By mistrusting our own sufficiency, by crying to God for help, by desiring rather to die than to bring any dishonour to the name of God, and by counting that, if God be honoured in the trial, thou hast gained more than all the world could give thee. 2 Ch. xx. 12; xiv. 11. Ac. iv.; xx. 22. 2 Co. iv. 17, 18. He. xi. 24, 25.

(*b.*) How do they show themselves to be true under the second? *Answ.* By mourning, and confessing, and striving, and praying, against them; by not being content, shouldst thou have heaven, if they live, and defile thee; and by counting of holiness the greatest beauty in the world; and by flying to Jesus Christ for life. Zec. xii. 10. Ju. xix. He. xii. 14. Ps. xix. 13.

(*c.*) How do they show themselves to be true under the third? *Answ.* By prizing the true graces above all the world; by praying heartily that God will give thee more; by not being content with all the grace thou canst be capable of enjoying on this side heaven and glory. Ps. lxxxiv. 10. Lu. xvii. 5. Phi. iii.

'Strive to enter in.' The reason why Christ addeth these words, 'to enter in,' is obvious, to wit, because there is no true and lasting happiness on this side heaven; I say, none that is both true and lasting, I mean, as to our sense and feeling as there shall [be]; 'For here have we no continuing city, but we seek one to come.' He. xiii. 14. The heaven is within, strive therefore to enter in; the glory is within, strive therefore to enter in; the Mount Zion is within, strive therefore to enter in; the heavenly Jerusalem is within, strive therefore to enter in; angels and saints are within, strive therefore to enter in; and, to make up all, the God and Father of our Lord Jesus Christ, and that glorious Redeemer, is within, strive therefore to enter in.

'Strive to enter in.' 'For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.' Without are also the devils, and hell, and death, and all damned souls; without is howling, weeping, wailing, and gnashing of teeth; yea, without are all the miseries, sorrows, and plagues that an infinite God can in justice and power inflict upon an evil and wicked generation; 'Strive therefore to enter in at the strait gate.' Re. xxii. 15. Mat. xxv. 41. Re. xii. 9. Is. lxv. 13, 14. Mat. xxii. 13. De. xxix. 18—20.

'Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.'

[MOTIVE TO STRIVE TO ENTER INTO THIS KINGDOM.]

Fourth. We are come now to the motive which our Lord urges to enforce his exhortation.

He told us before that the gate was strait; he also exhorted us to strive to enter in thereat, or to get those things now that will further our entrance then, and to set ourselves against those things that will hinder our entering in.

In this motive there are five things to be minded.

1. That there will be a disappointment to some at the day of judgment; they will seek to enter in, and shall not be able.

2. That not a few, but many, will meet with this disappointment; 'for many will seek to enter in, and shall not be able.'

3. This doctrine of the miscarriage of many then, it standeth upon the validity of the word of Christ; 'For many, I say, will seek to enter in, and shall not be able.'

4. Professors shall make a great heap among the many that shall fall short of heaven; 'For many, I say unto you, will seek to enter in, and shall not be able.'

5. Where grace and striving are wanting now, seeking and contending to enter in will be unprofitable then; 'For many, I say unto you, will seek to enter in, and shall not be able.'

But I will proceed in my former method, to wit, to open the words unto you.

[*Import of the words* FOR MANY.]

'For many,' &c. If he had said, For some will fall short, it had been a sentence to be minded; if he had said, For some that seek will fall short, it had been very awakening; but when he saith, Many, many will fall short, yea, many among professors will fall short, this is not only awakening, but dreadful!

[*Various applications of the word* MANY.]—'For many,' &c. I find this word *many* variously applied in Scripture.

1. Sometimes it intendeth the open profane, the wicked and ungodly world, as where Christ saith, 'Wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat.' Mat. vii. 13. I say, by the *many* here, he intends those chiefly that go on in the broad way of sin and profaneness, bearing the 'tokens' of their damnation in their foreheads, those whose daily practice proclaims that their 'feet go down to death, and their steps take hold on hell.' Job xxi. 29, 30. Is. iii. 9. Pr. iv.

2. Sometimes this word *many* intendeth those that cleave to the people of God deceitfully, and in hypocrisy, or, as Daniel hath it, 'Many shall cleave to them with flatteries.' Da. xi. 34. The word *many* in this text includeth all those who feign themselves better than they are in religion; it includeth, I say, those that have religion only for a holiday suit* to set them out at certain times, and when they come among suitable company.

3. Sometimes this word *many* intendeth them that apostatize from Christ; such as for a while believe, and in time of temptation fall away; as John saith of some of Christ's disciples: 'From that *time* many of his disciples went back, and walked no more with him.' Jn. vi. 66.

4. Sometimes this word *many* intendeth them that make a great noise, and do many great things in the church, and yet want saving grace: 'Many,' saith Christ, 'will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?' Mat. vii. 22. Mark, there will be many of these.

5. Sometimes this word *many* intendeth those poor, ignorant, deluded souls that are led away with every wind of doctrine; those who are caught with the cunning and crafty deceiver, who lieth in wait to beguile unstable souls: 'And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.' 2 Pe. ii. 2.

6. Sometimes this word *many* includeth all the world, good and bad: 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.' Da. xii. 2; compare with Jn. v. 28, 29.

7. *Lastly.* Sometimes this word *many* intendeth the good only, even them that shall be saved. Lu. i. 16; ii. 34.

[*How* MANY *is applied in the text.*] Since then that the word is so variously applied, let us inquire how it must be taken in the text. And,

1. It must not be applied to the sincerely godly, for they shall never perish. Jn. x. 27, 28. 2. It cannot be applied to all the world, for then no flesh should be saved. 3. Neither is it to be applied to the open profane only, for then the hypocrite is by it excluded. 4. But by the *many* in the text our Lord intendeth in special the professor; the professor, I say, how high soever he seems to be now, that shall be found without saving grace in the day of judgment.

Now that the professor is in special intended in this text, consider, so soon as the Lord had said,

* In the edition printed 1692, 'an holiday saint' is used. Saints' days were holidays upon which the gayest dress was put on; but the outward affectation of religion in pious company is better expressed by 'holiday suit,' and I have followed all the modern editors in concluding that the word 'saint' is a typographical error (see p. 377.)—ED.

'Many will seek to enter in, and shall not be able,' he pointeth, as with his finger, at the many that then he in special intendeth; to wit, them among whom he had taught; them that had eat and drunken in his presence; them that had prophesied, and cast out devils in his name, and in his name had done many wonderful works. Lu. xiii. 26. Mat. vii. 22. These are the many intended by the Lord in this text, though others also are included under the sentence of damnation by his word in other places. 'For many,' &c. Matthew saith, concerning this strait gate, that there are but few that find it. But it seems the cast-aways in my text did *find* it; for you read, that they knocked at it, and cried, 'Lord, open unto us.' So then, the meaning may seem to be this—many of the few that find it will seek to enter in, and shall not be able. I find, at the day of judgment, some will be crying to the rocks to cover them, and some at the gates of heaven for entrance. Suppose that those that cry to the rocks to cover them, are they whose conscience will not suffer them once to look God in the face, because they are fallen under present guilt, and the dreadful fears of the wrath of the Lamb. Re. vi. 16. And that those that stand crying at the gate of heaven, are those whose confidence holds out to the last,—even those whose boldness will enable them to contend even with Jesus Christ for entrance; them, I say, that will have profession, casting out of devils, and many wonderful works, to plead; of this sort are the many in my text: 'For many, I say unto you, will seek to enter in, and shall not be able.' Could we compare the professors of the times with the everlasting word of God, this doctrine would more easily appear to the children of men. How few among the many, yea, among the swarms of professors, have heart to make conscience of walking before God in this world, and to study his glory among the children of men! How few, I say, have his name lie nearer their hearts than their own carnal concerns! Nay, do not many make his Word, and his name, and his ways, a stalking-horse to their own worldly advantages?* God calls for faith, good conscience, moderation, self-denial, humility, heavenly-mindedness, love to saints, to enemies, and for conformity in heart, in word, and life, to his will: but where is it? Mar. xi. 22. 1 Pe. iii. 16. He. xiii. 5. Phi. iv. 5. Mat. x. 37—39. Col. iii. 1—4. Mi. vi. 8. Re. ii. 10. Jn. xv. 17. 1 Jn. iv. 21. Mat. v. 44. Pr. xxiii. 26. Col. iv. 6.

[*Import of the words* I SAY UNTO YOU.]

'For many, I say unto you.' These latter words carry in them a double argument to prove the truth asserted before: First, in that he directly pointeth at his followers: 'I say unto *you:*' Many, I say unto you, even to you that are my disciples, to you that have eat and drunk in my presence. I know that sometimes Christ hath directed his speech to his disciples, not so much upon their accounts, as upon the accounts of others; but here it is not so; the 'I say unto you,' in this place, it immediately concerned some of themselves: I say unto you, *ye* shall begin to stand without, and to knock, 'saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity;' it is you, *you*, YOU, that I mean! 'I say unto you.' It is common with a professing people, when they hear a smart and a thundering sermon, to say, Now has the preacher paid off the drunkard, the swearer, the liar, the covetous, and adulterer; forgetting that these sins may be committed in a spiritual and mystical way. There is spiritual drunkenness, spiritual adultery, and a man may be a liar that calls God his Father when he is not, or that calls himself a Christian, and is not.† Wherefore, perhaps all these thunders and lightnings in this terrible sermon may more concern thee than thou art aware of: 'I say unto you;' unto you, professors, may be the application of all this thunder. Re. ii. 9; iii. 9.

'*I say unto you!*' Had not the Lord Jesus designed by these words to show what an overthrow will one day be made among professors, he needed not to have *you'd* it at this rate, as in the text, and afterwards, he has done; the sentence had run intelligible enough without it; I say, without his saying, 'I say unto you.' But the truth is, the professor is in danger; the preacher and the hearer, the workers of miracles, and workers of wonders, may all be in danger of damning, notwithstanding all their attainments. And to awaken us all about this truth, therefore, the text must run thus: 'For many, I say unto YOU, shall seek to enter in, and shall not be able.'

See you not yet that the professor is in danger, and that those words, 'I say unto you,' are a prophecy of the everlasting perdition of some that are famous in the congregation of saints? I say, if you do not see it, pray God your eyes may be opened, and beware that thy portion be not as the portion of one of those that are wrapped up in the 28th verse of the chapter: 'There shall be weep-

* See the character of By-ends and his companions in the 'Pilgrim's Progress,' p. 133.

† O how few professors feel that the judgment of man is as nothing in comparison with that of a heart-searching God. Thousands would tremble at the thought of outwardly committing these great crimes, but who inwardly, in spirit, are daily guilty of them before God. He who is kept by Divine power from spiritual sins, is alone safe from the commission of carnal sins.—ED.

ing and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of heaven, and you *yourselves* thrust out.'

'For many, I say unto you.' These words, I told you, carry in them a double argument for confirmation of the truth asserted before: first, that professors are here particularly pointed at; and, secondly, it is the saying of the Truth himself: for these words, 'I say,' are words full of authority; I say it, I say unto you, says Christ, as he saith in another place, 'It is I that speak; behold it is I!' The person whose words we have now under consideration was no blundering raw-headed preacher,* but the very wisdom of God, his Son, and him that hath lain in his bosom from everlasting, and consequently had the most perfect knowledge of his Father's will, and how it would fare with professors at the end of this world. And now hearken what himself doth say of the words which he hath spoken; 'Heaven and earth shall pass away, but my words shall not pass away.' Mat. xxiv. 35.

'I say unto you.' The prophets used not to speak after this manner, nor yet the holy apostles; for thus to speak, is to press things to be received upon their own authority. They used to say, Thus saith the Lord, or Paul, or Peter, an apostle, or a servant of God. But now we are dealing with the words of the Son of God; it is HE that hath said it; wherefore we find the truth of the perishing of many professors asserted, and confirmed by Christ's own mouth. This consideration carrieth great awakening in it; but into such a fast sleep are many now-a-days fallen, that nothing will awaken them but that shrill and terrible cry, 'Behold, the Bridegroom cometh; go ye out to meet him.'

[*Two things that befall Professors.*] 'I SAY UNTO YOU.' There are two things upon which this assertion may be grounded—1. There is in the world a thing *like* grace, that is not. 2. There is a sin called the sin against the Holy Ghost, from which there is no redemption. And both these things befall professors.

1. *There is in the world a thing like grace, that is not.* (1.) This is evident, because we read that there are some that not only 'make a fair show in the flesh,' that 'glory in appearance,' that 'appear beautiful outward,' that do as God's people, but have not the grace of God's people. Ga. vi. 12. 2 Co. v. 12. Mat. xxiii. 27. Is. lvii. 3, 4. (2.) It is evident also from those frequent cautions that are everywhere in the Scriptures given us about this thing: 'Be not deceived: Let a man examine himself: Examine yourselves whether ye be in the faith.' Ga. vi. 7. 1 Co. xi. 28. 2 Co. xiii. 5. All these expressions intimate to us that there may be a show of, or a thing like grace, where there is no grace indeed. (3.) This is evident from the conclusion made by the Holy Ghost upon this very thing: 'For if a man think himself to be something, when he is nothing, he deceiveth himself.' Ga. vi. 3. The Holy Ghost here concludeth, that a man may think himself to be something, may think he hath grace, when he hath none; may think himself something for heaven and another world, when indeed he is just nothing at all with reference thereto. The Holy Ghost also determines upon this point, to wit, that they that do so deceive themselves: 'For if a man think himself to be something when he is nothing, he deceiveth himself;' he deceiveth his own soul, he deceiveth himself of heaven and salvation. So again: 'Let no man beguile you of your reward.' Co. ii. 18. (4.) It is manifest from the text; 'For many, I say unto you, will seek to enter in, and shall not be able.' Alas! great light, great parts, great works, and great confidence of heaven, may be where there is no faith of God's elect, no love of the Spirit, no repentance unto salvation, no sanctification of the Spirit, and so consequently no saving grace. But,

2. As there is a thing like grace, which is not, so *there is a sin, called the sin against the Holy Ghost*, from which there is no redemption; and this sin doth more than ordinarily befall professors.

There is a sin, called the sin against the Holy Ghost, from which there is no redemption. This is evident both from Matthew and Mark: 'But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.' 'But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.' Mat. xii. 32. Mar. iii. 29. Wherefore, when we know that a man hath sinned this sin, we are not to pray for him, or to have compassion on him. 1 Jn. v. 16. Jude 22.

This sin doth most ordinarily befall professors; for there are few, if any, that are not professors, that are at present capable of sinning this sin. They which 'were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come,' of this sort are they that commit this sin. He. vi. 4, 5. Peter also describes them to be such, that sin the unpardonable sin. 'For if, after they

* It is an awful fact that in every age of the church these 'blundering raw-headed preachers' have abounded. It is a singular appellation to make use of to those who have been set apart for the ministry. This is equally applicable to all denominations. Alas! how many are those whose hearts and heads are raw indeed as to any influences of vital religion, and whose whole ministry is calculated to mislead the souls of their fellow-sinners as to their eternal hopes. Reader, how solemn is our duty to examine what we hear by the unerring Word—to try all things, and hold fast that only which is good. —ED.

have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.' 2 Pe. ii. 20. The other passage in the tenth of Hebrews holdeth forth the same thing. 'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.' He. x. 26, 27. THESE, therefore, are the persons that are the prey for this sin; this sin feedeth upon PROFESSORS, and they that are such do very often fall into the mouth of this eater. Some fall into the mouth of this sin by delusions and doctrines of devils; and some fall into the mouth of it by returning with the dog to his own vomit again, and with the sow that was washed to her wallowing in the mire. 2 Pe. ii. 22. I shall not here give you a particular description of this sin—that I have done elsewhere;* but such a sin there is, and they that commit it shall never have forgiveness. And I say again, there be professors that commit this unpardonable sin, yea, more than most are aware of. Let all, therefore, look about them. The Lord awaken them that they may so do; for what with a profession without grace, and by the venom of the sin against the Holy Ghost, many will seek to enter in, and shall not be able.

[*Import of the words* WILL SEEK TO ENTER IN.]

'Will seek to enter in.' This kingdom, at the gate of which the reprobate will be stopped, will be, at the last judgment, the desire of all the world; and they, especially THEY in my text, will seek to enter in; for then they will see that the blessedness is to those that shall get into this kingdom, according to that which is written, 'Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' Re. xxi. 14. To prove that they will seek, although I have done it already, yet read these texts at your leisure—Mat. xxv. 11; vii. 22. Lu. xiii. 28. And, in a word, to give you the reason why they will seek to enter in.

[*Why they will seek to enter in.*]

1. Now they will see what a kingdom it is, what glory there is in it, and now they shall also see the blessedness which they shall have that shall then be counted worthy to enter in. The reason why this kingdom is so little regarded, it is because it is not seen; the glory of it is hid from the eyes of the world. 'Their eye hath not seen, nor their ear heard,' &c. Aye, but then they shall hear and see too; and when this comes to pass, then, even then, he that now most seldom thinks thereof will seek to enter in.

2. They will now see what hell is, and what damnation in hell is, more clear than ever. They will also see how the breath of the Lord, like a stream of brimstone, doth kindle it. O the sight of the burning fiery furnace, which is prepared for the devil and his angels! This, this will make work in the souls of cast-aways at that day of God Almighty, and then they will *seek* to enter in.

3. Now they will see what the meaning of such words as these are, hell-fire, everlasting fire, devouring fire, fire that never shall be quenched. Now they will see what 'for ever' means, what eternity means; now they will see what this word means, 'the bottomless pit;' now they will hear roaring of sinners in this place, howling in that, some crying to the mountains to fall upon them, and others to the rocks to cover them; now they will see blessedness is nowhere but within!

4. Now they will see what glory the godly are possessed with; how they rest in Abraham's bosom, how they enjoy eternal glory, how they walk in their white robes, and are equal to the angels. O the favour, and blessedness, and unspeakable happiness that now God's people shall have! and this shall be seen by them that are shut out, by them that God hath rejected for ever; and this will make them seek to enter in. Lu. xvi. 22, 23; xiii. 28.

[*How will they seek to enter in.*]

'Will seek to enter in.' *Quest.* But some may say, How will they seek to enter in? [I] answer,

1. They will put on all the confidence they can, they will trick and trim up their profession, and adorn it with what bravery they can. Thus the foolish virgins sought to enter in; they did trim up their lamps, made themselves as *fine* as they could. They made shift to make their lamps to shine awhile; but the Son of God discovering himself, their confidence failed, their lamps went out, the door was shut upon them, and they were kept out. Mat. xxv. 1—12.

2. They will seek to enter in by crowding themselves in among the godly. Thus the man without the wedding garment sought to enter in. He goes to the wedding, gets into the wedding chamber, sits close among the guests, and then, without doubt, concluded he should escape damnation. But, you know, one black sheep is soon seen, though it be among a hundred white ones. Why, even thus it fared with this poor man. 'And when the king came in to see the guests, he saw there

* More particularly in the 'Jerusalem Sinner Saved;' see p. 102—'He that *would* be saved by Jesus Christ, through faith in his blood, cannot be counted for such,' &c. The sin against the Holy Ghost is an abandonment of Christianity—'to crucify the Son of God afresh, and put *him* to an open shame.' He. vi. 6. Poor trembler, wouldst thou crucify the Son of God afresh? If thy conscience says, Never! never! thou hast not committed this unpardonable sin.—ED.

a man that had not on a wedding garment.' He spied him presently, and before one word was spoken to any of the others, he had this dreadful salutation, 'Friend, how camest thou in hither, not having on a wedding garment?* And he was speechless;' though he could swagger it out among the guests, yet the master of the feast, at first coming in, strikes him dumb; and having nothing to say for himself, the king had something to say against him. 'Then the king said to the servants,' the angels, 'Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.' Mat. xxii. 11—13.

3. They will seek to enter in by pleading their profession and admittance to the Lord's ordinances when they were in the world. 'Lord, we have eaten and drunk in thy presence, and thou hast taught in our streets;' we sat at thy table, and used to frequent sermons and Christian assemblies; we were well thought of by thy saints, and were admitted into thy churches; we professed the same faith as they did; 'Lord, Lord, open unto us.'

4. They will seek to enter in by pleading their virtues; how they subjected [themselves] to his ministry, how they wrought for him, what good they did in the world, and the like, but neither will this help them; the same answer that the two former had, the same have these—'Depart from me, ye that work iniquity.' Mat. vii. 22.

5. They will seek to enter in by pleading excuses where they cannot evade conviction. The slothful servant went this way to work, when he was called to account for not improving his Lord's money. 'Lord,' says he, 'I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed, and I was afraid,' &c., either that I should not please in laying out thy money, or that I should put it into hands out of which I should not get it again at thy need, 'and I went and hid thy talent in the earth; lo, *there* thou hast *that is* thine;' as if he had said, True, Lord, I have not improved, I have not got; but consider also I have not embezzled, I have not spent nor lost thy money; lo, there thou hast what is thine. Mat. xxv. 24—28. There are but few will be able to say these last words at the day of judgment. The most of professors are for embezzling, misspending, and slothing away their time, their talents, their opportunities to do good in. But, I say, if he that can make so good an excuse as to say, Lo, there thou hast that is thine; I say, if such an one shall be called a wicked and slothful servant, if such an one shall be put to shame at the day of judgment, yea, if such an one shall, notwithstanding this care to save his Lord's money, be cast as unprofitable into outer darkness, where shall be weeping and gnashing of teeth, what will they do that have neither taken care to lay out, nor care to *keep* what was committed to their trust?

6. They will seek to enter in by pleading that ignorance was the ground of their miscarrying in the things wherein they offended. Wherefore, when Christ charges them with want of love to him, and with want of those fruits that should prove their love to be true—as, that they did not feed him, did not give him drink, did not take him in, did not clothe him, visit him, come unto him, and the like—they readily reply, 'Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?' Mat. xxv. 44. As who should say, Lord, we are not conscious to ourselves that this charge is worthily laid at our door! God forbid that we should have been such sinners. But, Lord, give an instance; when was it, or where? True, there was a company of poor sorry people in the world, very inconsiderable, set by with nobody; but for thyself, we professed thee, we loved thee, and hadst thou been with us in the world, wouldst thou have worn gold, wouldst thou have eaten the sweetest of the world, we would have provided it for thee; and therefore, Lord, Lord, open to *us!* But will this plea do? No. Then shall he answer them, 'Inasmuch as ye did *it* not to one of the least of these' my brethren, 'ye did *it* not to me.' This plea, then, though grounded upon ignorance, which is one of the strangest pleas for neglect of duty, would not give them admittance into the kingdom. 'These shall go away into everlasting punishment, but the righteous into life eternal.'

I might add *other things by which it will appear how they will seek to enter in.* As,

1. They will make a stop at this gate, this beautiful gate of heaven. They will begin to stand without at the gate, as being loath to go any further. Never did malefactor so unwillingly turn off the ladder when the rope was about his neck, as these will turn away in that day from the gates of heaven to hell.

2. They will not only make a stop at the gate; but there they will knock and call. This also argueth them willing to enter. They will begin to stand without, and to knock at the gate, saying, Lord, Lord, open to us. This word, Lord, being doubled, shows the vehemency of their desires, 'Lord, Lord, open unto us.' The devils are coming; Lord, Lord, the pit opens her mouth upon us; Lord, Lord, there is nothing but hell and damna-

* The wedding garments being provided by the host, this man must have refused it, and insults his King by sitting among the guests in his ordinary apparel. O reader, before you take a seat at the Lord's table, take prayerful care to be clothed with the robe of righteousness, otherwise you will eat to your utter condemnation. and may, after all, be cast into outer darkness.—ED.

tion left us, if, Lord, Lord, thou hast not mercy upon us; 'Lord, Lord, open unto us!'

3. Their last argument for entrance is their tears, when groundless confidence, pleading of virtues, excuses, and ignorance, will not do; when standing at the gate, knocking, and calling, 'Lord, Lord, open unto us,' will not do, then they betake themselves to their tears. Tears are sometimes the most powerful arguments, but they are nothing worth here. Esau also sought it carefully with tears, but it helped him nothing at all. He. xii. 17. There shall be weeping and gnashing of teeth; for the gate is shut for ever, mercy is gone for ever, Christ hath rejected them for ever. All their pleas, excuses, and tears will not make them able to enter into this kingdom. 'For many, I say unto you, will seek to enter in, and shall not be able.'

[*Import of the words* SHALL NOT BE ABLE.]

I come now to the latter part of the words, which closely show us the reason of the rejection of these many that must be damned; 'They will seek to enter in, and shall not be able.'

A hypocrite, a false professor, may go a great way; they may pass through the first and second watch, to wit, may be approved of Christians and churches; but what will they do when they come at this *iron gate* that leadeth into the city? 'There the workers of iniquity are fallen, they are cast down, and shall not be able to rise!' Ps. xxxvi. 12.

'And shall not be able. The time, as I have already hinted, which my text respecteth, it is the day of judgment, a day when all masks and vizards shall be taken off from all faces. It is a day wherein God 'will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.' 1 Co. iv. 5. It is also the day of his wrath, the day in which he will pay vengeance, even a recompence to his adversaries.

At this day, those things that now these 'many' count sound and good, will then shake like a quagmire, even all their naked knowledge, their feigned faith, pretended love, glorious shows of gravity in the face, their holiday words and specious carriages, will stand them in little stead. I call them holiday ones, for I perceive that some professors do with religion just as people do with their best apparel—hang it against the wall all the week, and put it on on Sundays. For as some scarce ever put on a suit but when they go to a fair or a market, so little house religion will do with some; they save religion till they go to a meeting, or till they meet with a godly chapman. O poor religion! O poor professor! What wilt thou do at this day, and the day of thy trial and judgment? Cover thyself thou canst not; go for a Christian thou canst not; stand against the Judge thou canst not! What wilt thou do? 'The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.'*

'And shall not be able.' The ability here intended is not that which standeth in carnal power or fleshly subtlety, but in the truth and simplicity of those things for the sake of which God giveth the kingdom of heaven to his people.

There are *five things, for the want of which this people will not be able to enter.*

1. This kingdom belongs to the elect, to those for whom it was prepared from the foundation of the world. Mat. xxv. 34. Hence Christ saith, when he comes, he will send forth his angels with a great sound of trumpet, and they shall gather together his elect from the four winds, from one end of heaven to another. Mat. xxiv. 31. And hence he saith again, 'I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there.' 'They shall deceive, if it were possible, the very elect.' 'But the election hath obtained it, and the rest were blinded.' Ro. xi. 7.

2. They will not be able to enter, because they will want the birthright. The kingdom of heaven is for the heirs—and if children, then heirs; if born again, then heirs. Wherefore it is said expressly, 'Except a man be born again, he cannot see the kingdom of God.' By this one word, down goes all carnal privilege of being born of flesh and blood, and of the will of man. Canst thou produce the birthright? But art thou sure thou canst? For it will little profit thee to think of the blessed kingdom of heaven, if thou wantest a birthright to give thee inheritance there. Esau did despise his birthright, saying, What good will this birthright do me? And there are many in the world of his mind to this day. 'Tush,' say they, 'they talk of being born again; what good shall a man get by that? They say, no going to heaven without being born again. But God is merciful; Christ died for sinners; and we will turn when we can tend it,† and doubt not but all will be well at last.' But I will answer thee, thou child of Esau, that the birthright and blessing go together; miss of one,

* May these searching words make an indelible impression upon the heart of every reader. How striking, and alas! how true, is this delineation of character. Religious when in company with professors—profane when with the world; pretending to be a Christian on a Sunday; striving to climb with Christian the Hill Difficulty—every other day running down the hill with Timorous and Mistrust. Such may get to the bottom of the hill, and hide themselves in the world; but they can never lie concealed from God's anger, either in this world, or in the bottomless pit, whither they are hurrying to destruction.

'Sinner, O why so thoughtless grown?
Why in such dreadful haste to die?'—ED.

† 'Tend it,' or attend to it. What madness does sin engender and foster! The trifles of time entirely occupy the attention, while the momentous affairs of eternity are put off to a more convenient opportunity.—ED.

and thou shalt never have the other! Esau found this true; for, having first despised the birthright, when he would afterwards 'have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.' Ge. xxv. He. xii. 16, 17.

3. They shall not be able to enter in who have not believed with the faith of God's operation; the faith that is most holy, even the faith of God's elect. 'He that believeth on the Son of God hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.' Jn. iii. 36. But now this faith is the effect of electing love, and of a new birth. Jn. i. 11—13. Therefore, all the professors that have not faith which floweth from being born of God, will seek to enter in, and shall not be able.

4. They shall not be able to enter in that have not gospel-holiness. Holiness that is the effect of faith is that which admits into the presence of God, and into his kingdom too. 'Blessed and holy *is* he that hath part in the first resurrection, on such the second death,' that is, hell and eternal damnation, 'hath no power.' Re. xx. 6, 14. Blessed and holy, with the holiness that flows from faith which is in Christ; for to these the inheritance belongs. 'That they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith,' saith Christ, 'that is in me.' Ac. xxvi. 18. This holiness, which is the natural effect of faith in the Son of God, Christ Jesus the Lord will, at this day of judgment, distinguish from all other shows of holiness and sanctity, be they what they will, and will admit the soul that hath this holiness into his kingdom, when the rest will seek to enter in, and shall not be able.

5. They shall not be able to enter in that do not persevere in this blessed faith and holiness; not that they that have them indeed can finally fall away, and everlastingly perish; but it hath pleased Jesus Christ to bid them that have the right to hold fast that they have: to endure to the end; and then tells them they shall be saved—though it is as true that none is of power to keep himself; but God worketh together with his children, and they are 'kept by the power of God, through faith unto salvation,' which is also laid up in heaven for them. 1 Pe. i. 3—5.

'The foolish shall not stand in thy sight; thou hatest all workers of iniquity.' Ps. v. 5. The foolish are the unholy ones, that neither have faith, nor holiness, nor perseverance in godliness, and yet lay claim to the kingdom of heaven; but 'better *is* a little with righteousness, than great revenues without right.' Pr. xvi. 8. What is it for me to claim a house, or a farm, without right? or to say, all this is mine, but have nothing to show for it? This is but like the revenues of the foolish; his estate lieth in his conceit. He hath nothing by birthright and law, and therefore shall not be able to inherit the possession. 'For many, I say unto you, will seek to enter in, and shall not be able.'

Thus you see, that the non-elect shall not be able to enter, that he that is not born again shall not be able to enter, that he that hath not saving faith, with holiness and perseverance flowing therefrom, shall not be able to enter; wherefore consider of what I have said.

[SECOND. THE WORDS BY WAY OF OBSERVATION.]

I come now to give you some observations from the words, and they may be three.

FIRST. When men have put in all the claim they can for heaven, but few will have it for their inheritance. 'For many, I say unto you, will seek to enter in, and shall not be able.' SECOND. Great, therefore, will be the disappointment that many will meet with at the day of judgment: 'For many will seek to enter in, and shall not be able.' THIRD. Going to heaven, therefore, will be no trivial business; salvation is not got by a dream; they that would then have that kingdom must now strive lawfully to enter: 'For many, I say unto you, will seek to enter in, and shall not be able.'

FIRST. I shall speak chiefly, and yet but briefly, to the first of these observations; to wit, That when men have put in all the claim they can to the kingdom of heaven, but few will have it for their inheritance. The observation standeth of two parts. *First.* That the time is coming, when every man will put in whatever claim they can to the kingdom of heaven. *Second.* There will be but few of them that put in claim thereto, that shall enjoy it for their inheritance.

[*First.* ALL WILL PUT IN WHAT CLAIM THEY CAN TO THE KINGDOM OF HEAVEN.]

I shall speak but a word or two to the first part of the observation, because I have prevented my enlargement thereon by my explication upon the words; but you find in the twenty-fifth of Matthew, that all they on the left hand of the Judge did put in all the claim they could for this blessed kingdom of heaven. If you should take them on the left hand as most do, for all the sinners that shall be damned, then that completely proveth the first part of the observation; for it is expressly said, 'Then shall they,' all of them jointly, and every one apart, 'also answer him, saying, Lord, when saw we thus and thus, and did not minister unto thee?' Mat. xxv. 44. I could here bring you in the plea of the slothful servant, the cry of the foolish virgins; I could also here enlarge

upon that passage, 'Lord, Lord, have we not eaten and drunk in thy presence, and thou hast taught in our streets?' But these things are handled already in the handling of which this first part of the observation is proved; wherefore, without more words, I will, God assisting by his grace, descend to the second part thereof, to wit,

Second. THERE WILL BE BUT FEW OF THEM THAT PUT IN CLAIM THERETO THAT WILL ENJOY IT FOR THEIR INHERITANCE.

I shall speak distinctly to this part of the observation, and shall first confirm it by a scripture or two. 'Strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.' Mat. vii. 14. 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.' Lu. xii. 32. By these two texts, and by many more that will be urged anon, you may see the truth of what I have said.

To enlarge, therefore, upon the truth; and, *First*, more *generally*; *Second*, more *particularly*. More generally, I shall prove that in all ages but few have been saved. More particularly, I shall prove but few of them that profess have been saved.

[*First, Generally—in all ages but few have been saved.*]

1. In the old world, when it was most populous, even in the days of Noah, we read but of eight persons that were saved out of it; well, therefore, might Peter call them but few; but how few? why, but eight souls; 'wherein few, that is, eight souls, were saved by water.' 1 Pe. iii. 20. He touches a second time upon this truth, saying, He 'spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly. 2 Pe. ii. 5. Mark, all the rest are called the ungodly, and there were also a world of them. These are also taken notice of in Job, and go there also by the name of wicked men: 'Hast thou marked the old way which wicked men have trodden? which were cut down out of time, whose foundation was overflown with a flood, which said unto God, Depart from us, and what can the Almighty do for them?' Job xxii. 15—17.

There were therefore but eight persons that escaped the wrath of God, in the day that the flood came upon the earth; the rest were ungodly; there was also a world of them, and they are to this day in the prison of hell. He. xi. 7. 1 Pe. iii. 19, 20. Nay, I must correct my pen, there were but seven of the eight that were good; for Ham, though he escaped the judgment of the water, yet the curse of God overtook him to his damnation.

2. When the world began again to be replenished, and people began to multiply therein: how few, even in all ages, do we read of that were saved from the damnation of the world!

(1.) One Abraham and his wife, God called out of the land of the Chaldeans; 'I called,' said God, 'Abraham alone.' Is. li. 2.

(2.) One Lot out of Sodom and Gomorrah, out of Admah and Zeboim; one Lot out of four cities! Indeed his wife and two daughters went out of Sodom with him; but they all three proved naught, as you may see in the nineteenth of Genesis. Wherefore Peter observes, that Lot only was saved: 'He turned the cities of Sodom and Gomorrah into ashes, condemning them with an overthrow, making them an example unto those that after should live ungodly, and delivered just Lot, that righteous man.' Read 2 Pe. ii. 6—8. Jude says, that in this condemnation God overthrew not only Sodom and Gomorrah, but the cities about them also; and yet you find none but Lot could be found that was righteous, either in Sodom or Gomorrah, or the cities about them; wherefore they, all of them, suffer the vengeance of eternal fire. ver. 7.

(3.) Come we now to the time of the Judges, how few then were godly, even then when the inhabitants of the villages ceased, they ceased in Israel! 'the highways' of God 'were' then 'unoccupied.' Ju. v. 6, 7.

(4.) There were but few in the days of David: 'Help, Lord,' says he, 'for the godly man ceaseth, for the faithful fail from among the children of men.' Ps. xii. 1.

(5.) In Isaiah's time the saved were come to such a few, that he positively says that there were a very small number left: 'God had made them like Sodom, and they had been like unto Gomorrah.' Is. i. 8, 9.

(6.) It was cried unto them in the time of Jeremiah, that they should 'run to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth, and I will pardon it.' Je. v. 1.

(7.) God showed his servant Ezekiel how few there would be saved in his day, by the vision of a few hairs saved out of the midst of a few hairs; for the saved were a few saved out of a few. Eze. v. 5.

(8.) You find in the time of the prophet Micah, how the godly complain, that as to number they then were so few, that he compares them to those that are left behind when they had gathered the summer-fruit. Mi. vii. 1.

(9.) When Christ was come, how did he confirm this truth, that but few of them that put in claim for heaven will have it for their inheritance! But the common people could not hear it, and therefore, upon a time when he did but a little hint at this truth, the people, even all in the synagogue

where he preached it, 'were filled with wrath, rose up, thrust him out of the city, and led him unto the brow of the hill,' whereon their city was built, 'that they might cast him down headlong.' Lu. iv. 24—29.

(10.) John, who was after Christ, saith, 'The whole world lieth in wickedness; that all the world wondered after the beast; and that power was given to the beast over all kindreds, tongues, and nations.' Power to do what? Why, to cause all, both great and small, rich and poor, bond and free, to receive his mark, and to be branded for him. 1 Jn. v. 10. Re. xiii. 3, 7, 16.

(11.) Should we come to observation and experience, the show of the countenance of the bulk of men doth witness against them; 'they declare their sin as Sodom, they hide *it* not.' Is. iii. 9. Where is the man that maketh the Almighty God his delight, and that designeth his glory in the world? Do not even almost all pursue this world, their lusts and pleasures? and so, consequently, say unto God, 'Depart from us, for we desire not the knowledge of thy ways; or, What is the Almighty that we should serve him? It is in vain to serve God,' &c.

So that without doubt it will appear a truth in the day of God, that but few of them that shall put in their claim to heaven will have it for their inheritance.

Before I pass this head, I will show you to what the saved are compared in the Scriptures.

[*To what the saved are compared in Scripture.*]

1. They are compared to a handful: 'There shall be an handful of corn in the earth upon the top of the mountains,' &c. Ps. lxxii. 16. This corn is nothing else but them that shall be saved. Mat. iii. 12; xiii. 30. But mark, 'There shall be an handful:' What is a handful, when compared with the whole heap? or, what is a handful out of the rest of the world?

2. As they are compared to a handful, so they are compared to a lily among the thorns, which is rare, and not so commonly seen: 'As the lily among thorns,' saith Christ, 'so *is* my love among the daughters.' Ca. ii. 2. By thorns, we understand the worst and best of men, even all that are destitute of the grace of God, for 'the best of them *is* a brier, the most upright' of them 'as a thornhedge.' Mi. vii. 4. 2 Sa. xxiii. 6. I know that she may be called a lily amongst thorns also, because she meets with the pricks of persecution. Eze. ii. 6; xxviii. 24. She may also be thus termed, to show the disparity that is betwixt hypocrites and the church. Lu. viii. 14. He. viii. But this is not all; the saved are compared to a lily among thorns, to show you that they are but few in the world; to show you that they are but few and rare; for as Christ compares her to a lily among thorns, so she compares him to an apple-tree among the trees of the wood, which is rare and scarce; not common.

3. They that are saved are called but one of many; for though there be 'threescore queens, and fourscore concubines, and virgins without number,' yet my love, saith Christ, is but one, my undefiled is but one. Ca. vi. 8, 9. According to that of Jeremiah, 'I will take you one of a city.' Je. iii. 14. That saying of Paul is much like this, 'Know ye not that they which run in a race run all, but one receiveth the prize?' 1 Co. ix. 24. But one, that is, few of many, few of them that run; for he is not here comparing them that run with them that sit still, but with them that run, some run and lose, some run and win; they that run and win are few in comparison with them that run and lose: 'They that run in a race run all, but one receives the prize;' let there then be 'threescore queens, and fourscore concubines, and virgins without number,' yet the saved are but few.

4. They that are saved are compared to the gleaning after the vintage is in: 'Woe is me,' said the church, 'for I am as when they have gathered the summer-fruits, as the grape-gleanings' after the vintage is in. Mi. vii. 1. The gleanings! What are the gleanings to the whole crop? and yet you here see, to the gleanings are the saved compared. It is the devil and sin that carry away the cart-loads, while Christ and his ministers come after a gleaning. But the gleaning of the grapes of Ephraim are better than the vintage of Abiezer. Ju. viii. 2. Them that Christ and his ministers glean up and bind up in the bundle of life, are better than the loads that go the other way. You know it is often the cry of the poor in harvest, Poor gleaning, poor gleaning. And the ministers of the gospel they also cry, Lord, 'who hath believed our report? and to whom is the arm of the Lord revealed?' Is. liii. 1. When the prophet speaks of the saved under this metaphor of gleaning, how doth he amplify the matter? 'Gleaning-grapes shall be left,' says he, 'two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the Lord.' Is. xvii. 6. Thus you see what gleaning is left in the vineyard, after the vintage is in; two or three here, four or five there. Alas! they that shall be saved when the devil and hell have had their due, they will be but as the gleaning, they will be but few; they that go to hell, go thither in clusters, but the saved go not so to heaven. Mat. xiii. 30. Mi. vii. Wherefore when the prophet speaketh of the saved, he saith there is no cluster; but when he speaketh of the damned, he saith they are gathered by clusters. Re. xiv. 18, 19. O sinners! but few will be saved! O professors! but few will be saved!

5. They that shall be saved are compared to

jewels: 'And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.' Mal. iii. 17. Jewels, you know, are rare things, things that are not found in every house. Jewels will lie in little room, being few and small, though lumber takes up much. In almost every house, you may find brass, and iron, and lead; and in every place you may find hypocritical professors, but the saved are not these common things; they are God's peculiar treasure. Ps. cxxv. 4. Wherefore Paul distinguisheth betwixt the lumber and the treasure in the house. There is, saith he, in a great house, not only vessels of gold and silver, but also of wood and of earth, and some to honour, and some to dishonour. 2 Ti. ii. 20. Here is a word for wooden and earthy professors; the jewels and treasures are vessels to honour, they of wood and earth are vessels of dishonour, that is, vessels for destruction. Ro. ix. 21.

6. They that shall be saved are compared to a remnant: 'Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.' Is. i. 9. A remnant, a small remnant, a very small remnant! O how doth the Holy Ghost word it! and all to show you how few shall be saved. Every one knows what a remnant is, but this is a small remnant, a very small remnant. So again, 'Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel.' Je. xxxi. 7. What shall I say? the saved are often in Scripture called a remnant. Eze. ix. 4, 8. Is. x. 20—22; xi. 11, 16. Je. xxiii. 3. Joel ii. 32. But what is a remnant to the whole piece? What is a remnant of people to the whole kingdom? or what is a remnant of wheat to the whole harvest?

7. The saved are compared to the tithe or tenth part; wherefore when God sendeth the prophet to make the hearts of the people fat, their ears dull, and to shut their eyes, the prophet asketh, 'How long?' to which God answereth, 'Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and *there be* a great forsaking in the midst of the land. But yet,' as God saith in another place, 'I will not make a full end,' 'in it shall be a tenth, - *so* the holy seed *shall be* the substance thereof.' Is. vi. 10—13. But what is a tenth? What is one in ten? And yet so speaks the Holy Ghost, when he speaks of the holy seed, of those that were to be reserved from the judgment. And observe it, the fattening and blinding of the rest, it was to their everlasting destruction; and so both Christ and Paul expounds it often in the New Testament. Mat. xiii. 14, 15. Mar. iv. 12. Lu. viii. 10. Jn. xii. 40. Ac. xxviii. 26. Ro. xi. 8. So that those that are reserved from them that perish will be very few, one in ten: 'A tenth shall return, so the holy seed *shall be* the substance thereof.'*

I shall not add more generals at this time. I pray God that the world be not offended at these. But without doubt, but few of them that shall put in their claim for heaven will have it for their inheritance; which will yet further appear in the reading of that which follows.

[*Second. Particularly—but few of them that profess have been saved.*]

Therefore I come more particularly to show you that but few shall be saved. I say, but few of professors themselves will be saved; for that is the truth that the text doth more directly look at and defend. Give me, therefore, thy hand, good reader, and let us soberly walk through the rest of what shall be said; and let us compare as we go each particular with the holy Scripture.

1. It is said, 'The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.' Is. i. 8. The vineyard was the church of Israel, the cottage in that vineyard was the daughter of Zion, or the truly gracious amongst, or in that church. Is. v. 1. A cottage; God had but a cottage there, but a little habitation in the church, a very few that were truly gracious amongst that great multitude that professed; and had it not been for these, for this cottage, the rest had been ruined as Sodom: 'Except the Lord of hosts had left unto us,' in the church, a very few, they had been as Sodom. Is. i. 9. Wherefore, among the multitude of them that shall be damned, professors will make a considerable party.

2. 'For though thy people Israel be as the sand of the sea, a remnant of them shall return,' 'a remnant shall be saved.' Is. x. 22. Ro. ix. 27. For though thy people Israel, whom thou broughtest out of Egypt, to whom thou hast given church-constitution, holy laws, holy ordinances, holy prophets, and holy covenants; thy people by separation from all people, and thy people by profession; though this thy people be as the sand of the sea, 'a remnant shall be saved;' wherefore, among the multitude of them that shall be damned, professors will make a considerable party.

3. 'Reprobate silver shall *men* call them, because the Lord hath rejected them.' Je. vi. 30. The people here under consideration are called, in ver. 27, God's people, his people by profession: 'I have set thee *for* a tower *and* a fortress among my people, that thou mayest know, and try their way.' What follows? They are all grievous revolters, walking

* Lowth's translation of this passage in Is. vi. 13 not only confirms Bunyan, but exhibits his view in a more prominent light:—'And though there be a tenth part remaining in it, even this shall undergo a repeated destruction; yet as the ilex and the oak, though cut down, hath its stock remaining, a holy seed shall be the stock of the nation.'—Ed.

with slanders, reprobate silver; the Lord hath rejected them. In chap. vii. 29, they are called also the generation of his wrath: 'For the Lord hath rejected and forsaken the generation of his wrath.' This, therefore, I gather out of these holy scriptures,—that with reference to profession and church-constitution, a people may be called the people of God; but, with reference to the event and final conclusion that God will make with some of them, they may be truly the generation of his wrath.

4. In the fifth of Isaiah, you read again of the vineyard of God, and that it was planted on a very fruitful hill, planted with the choicest vines, had a wall, a tower, a wine-press belonging to it, and all things that could put it into right order and good government, as a church; but this vineyard of the Lord of hosts brought forth wild grapes, fruits unbecoming her constitution and government, wherefore the Lord takes from her his hedge and wall, and lets her be trodden down. Read Christ's exposition upon it in Mat. xxi. 33, &c. Look to it, professors, these are the words of the text, 'For many, I say unto you, will seek to enter in, and shall not be able.'

5. 'Son of man,' said God to the prophet, 'the house of Israel is to me become dross, all they *are* brass and tin, and iron and lead, in the midst of the furnace they *even* are the dross of silver.' Ezc. xxii. 18. God had silver there, some silver, but it was but little; the bulk of that people was but the dross of the church, though they were the members of it. But what doth he mean by the dross? why, he looked upon them as no better, notwithstanding their church-membership, than the rabble of the world, that is, with respect to their latter end; for to be called dross, it is to be put amongst the rest of the sinners of the world, in the judgment of God, though at present they abide in his house: 'Thou puttest away all the wicked of the earth *like* dross; therefore I love thy testimonies.' Ps. cxix. 119.

God saith of his saved ones, 'He hath chosen them in the furnace of affliction.' The refiner, when he putteth his silver into his furnace, he puts lead in also among it; now this lead being ordered as he knows how, works up the dross from the silver, which dross, still as it riseth, he putteth by, or taketh away with an instrument. And thus deals God with his church; there is silver in his church, aye, and there is also dross: now the dross are the hypocrites and graceless ones that are got into the church, and these will God discover, and afterwards put away as dross. So that it will without doubt prove a truth of God, that many of their professors that shall put in claim for heaven, will not have it for their inheritance.

6. It is said of Christ, his 'fan *is* in his hand, and he will throughly purge his floor, and will gather his wheat into the garner, but he will burn up the chaff with unquenchable fire.' Mat. iii. 12. The floor is the church of God: 'O my threshing, and the corn of my floor!' said God by the prophet, to his people. Is. xxi. 10. The wheat are these good ones in his church that shall be undoubtedly saved; therefore he saith, 'Gather my wheat into my garner.' The chaff groweth upon the same stalk and ear, and so is in the same visible body with the wheat, but there is not substance in it: wherefore in time they must be severed one from the other; the wheat must be gathered into the garner, which is heaven; and the chaff, or professors that want true grace, must be gathered into hell, that they may be burned up with unquenchable fire. Therefore let professors look to it!*

7. Christ Jesus casts away two of the three grounds that are said to receive the word. Lu. viii. The stony ground received it with joy, and the thorny ground brought forth fruit almost to perfection. Indeed the highway ground was to show us that the carnal, whilst such, receive not the word at all; but here is the pinch, two of the three that received it, fell short of the kingdom of heaven; for but one of the three received it so as to bring forth fruit to perfection. Look to it, professors!

8. The parable of the unprofitable servant, the parable of the man without a wedding garment, and the parable of the unsavoury salt, do each of them justify this for truth. Mat. xxv. 24, 29; xxii. 11—13: v. 13. That of the unprofitable servant is to show us the sloth and idleness of some professors; that of the man without a wedding garment is to show us how some professors have the shame of their wickedness seen by God, even when they are among the children of the bridegroom; and that parable of the unsavoury salt is to show, that as the salt that hath lost its savour is fit for nothing, no, not for the dunghill, but to be trodden under foot of men; so some professors, yea, and great ones too, for this parable reached one of the apostles, will in God's day be counted fit for nothing but to be trodden down as the mire in the streets. O the slothful, the naked, and unsavoury professors, how will they be rejected of God and his Christ in the judgment! Look to it, professors!

9. The parable of the tares also giveth countenance to this truth: for though it be said the field is the world, yet it is said, the tares were sown even in the church. 'And while men slept, his enemy came and sowed tares among the wheat, and went his way.' Mat. xiii. 24, 25. *Object.* But some may object, The tares might be sown in the world among the

* How solemn the thought—there is but little wheat in comparison with all the grass and vegetable produce of the earth; and in the harvest how much chaff and straw, which grew with the wheat, will be cast out! Well may it be said, Look to it, professors.—Ed.

wheat, though not in the churches. *Answ.* But Christ, by expounding this parable, tells us the tares were sown in his kingdom; the tares, that is, the children of the devil. 'As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.' ver. 30, 39—43. Look to it, professors!

10. The parable of the ten virgins also suiteth our purpose; these ten are called the kingdom of heaven, that is, the church of Christ, the visible rightly-constituted church of Christ; for they went all out of the world, had all lamps, and all went forth to meet the bridegroom; yet behold what an overthrow the one-half of them met with at the gate of heaven; they were shut out, bid to depart, and Christ told them he did not know them. Mat. xxv. 1—13. Tremble, professors! Pray, professors!

11. The parable of the net that was cast into the sea, that also countenanceth this truth. The substance of that parable is to show that souls may be gathered by the gospel—there compared to a net—may be kept in that net, drawn to shore, to the world's end, by that net, and yet may then prove bad fishes, and be cast away. The parable runs thus:—'The kingdom of heaven,' the gospel, 'is like unto a net which was cast into the sea,' the world, 'and gathered of every kind,' good and bad, 'which when it was full, they drew to shore,' to the end of the world, 'and sat down,' in judgment, 'and gathered the good into vessels, but cast the bad away.' Some bad fishes, nay, I doubt a great many, will be found in the net of the gospel, at the day of judgment. Mat. xiii. 47, 49. Watch and be sober, professors!

12. 'And - many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out.' Mat. viii. 11, 12. The children of the kingdom, whose privileges were said to be these, 'to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises.' Ro. ix. 4. I take liberty to *harp* the more upon the first church, because that that happened to them, happened as types and examples, intimating, there is ground to think, that things of as dreadful a nature are to happen among the church of the Gentiles. 1 Co. x. 11, 12. Neither, indeed, have the Gentile churches security from God that there shall not as dreadful things happen to them. And concerning this very thing, sufficient caution is given to us also. 1 Co. vi. 9, 10. Ga. v. 19—21. Ep. v. 3—6. Phi. iii. 17, 19. 2 Th. ii. 11, 12. 2 Ti. ii. 20, 21. He. vi. 4—8; x. 26—28. 2 Pe. ii.; iii. 1 Jn. v. 10. Re. ii. 20—22.

13. The parable of the true vine and its branches confirm what I have said. By the vine there I understand Christ, Christ as head; by the branches, I understand his church. Some of these branches proved fruitless cast-aways, were in time cast out of the church, were gathered by men, and burned. Jn. xv. 1—6.

14. Lastly, I will come to particular instances. (1.) The twelve had a devil among them. Jn. vi. 70. (2.) Ananias and Sapphira were in the church of Jerusalem. Ac. v. (3.) Simon Magus was among them at Samaria. Ac. viii. (4.) Among the church of Corinth were them that had not the knowledge of God. 1 Co. xv. 34. (5.) Paul tells the Galatians that false brethren crept in unawares; and so does the apostle Jude, and yet they were as quick-sighted to see as any now-a-days. Ga. ii. 4. Jude 4. (6.) The church in Sardis had but a few names in her, to whom the kingdom of heaven belonged. 'Thou hast a few names, even in Sardis, which have not defiled their garments, and they shall walk with me in white, for they are worthy.' Re. iii. 4. (7.) As for the church of the Laodiceans, it is called 'wretched, and miserable, and poor, and blind, and naked.' Re. iii. 17. So that put all things together, and I may boldly say, as I also have said already, that among the multitude of them that shall be damned, professors will make a considerable party; or, to speak in the words of the observation, 'when men have put in all the claim they can for heaven, but few will have it for their inheritance.

[REASONS WHY FEW ARE SAVED.]

I will now show you some reasons of the point, besides those five that I showed you before. [See pp. 377, 378.] And, *First*, I will show you why the poor, carnal, ignorant world miss of heaven; and then, *Second*, why the knowing professors miss of it also.

[*First, Why the poor, carnal, ignorant world miss heaven.*]

1. The poor, carnal, ignorant world miss of heaven even because they love their sins, and cannot part with them. 'Men loved darkness rather than light, because their deeds were evil.' Jn. iii. 19. The poor ignorant world miss of heaven, because they are enemies in their minds to God, his Word, and holiness; they must be all damned who take pleasure in unrighteousness. 2 Th. ii. 10—12. The poor ignorant world miss of heaven, because they stop their ears against convictions, and refuse to come when God calls. 'Because I have called, and ye refused, I have stretched out my hand, and no man regarded, but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh - as desolation, and your destruction - as

a whirlwind, when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.' Pr. i. 24—29.

2. The poor ignorant world miss of heaven, because the god of this world hath blinded their eyes, that they can neither see the evil and damnable state they are in at present, nor the way to get out of it; neither do they see the beauty of Jesus Christ, nor how willing he is to save poor sinners. 2 Co. iv. 2, 3.

3. The poor ignorant world miss of heaven, because they put off and defer coming to Christ, until the time of God's patience and grace is over. Some, indeed, are resolved never to come; but some, again, say, We will come hereafter; and so it comes to pass, that because God called, and they did not hear; so they shall cry, and I will not hear, saith the Lord. Zec. vii. 11—13.

4. The poor ignorant world miss of heaven, because they have false apprehensions of God's mercy. They say in their hearts, We shall have peace, though we walk in the imagination of our heart, to add drunkenness to thirst. But what saith the Word? 'The Lord will not spare him; but then the anger of the Lord, and his jealousy, shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven.' De. xxix. 19—21.

5. The poor ignorant world miss of heaven, because they make light of the gospel that offereth mercy to them freely, and because they lean upon their own good meanings, and thinkings, and doings. Mat. xxii. 1—6. Ro. ix. 30, 31.

6. The poor carnal world miss of heaven because by unbelief, which reigns in them, they are kept for ever from being clothed with Christ's righteousness, and from washing in his blood, without which there is neither remission of sin, nor justification. But to pass these till anon.

[*Second.*] I come, in the next place, to show you *some reasons why the professor falls short of heaven.*

First. In the general, they rest in things below special grace; as in awakenings that are not special, in faith* that is not special, &c.; and, a little to run a parallel betwixt the one and the other, that, if God will, you may see and escape.

1. Have they that shall be saved, awakenings about their state by nature? So have they that shall be damned. They that never go to heaven may see much of sin, and of the wrath of God due thereto. This had Cain and Judas, and yet they came short of the kingdom. Ge. iv. Mat. xxvii. 4. The saved have convictions, in order to their eternal life; but the others' convictions are not so. The convictions of the one doth drive them sincerely to Christ; the convictions of the other doth drive them to the law, and the law to desperation at last.

2. There is a repentance that will not save, a repentance to be repented of; and a repentance to salvation, not to be repented of. 2 Co. vii. 10. Yet so great a similitude and likeness there is betwixt the one and the other, that most times the wrong is taken for the right, and through this mistake professors perish. As, (1.) In saving repentance there will be an acknowledgment of sin; and one that hath the other repentance may acknowledge his sins also. Mat. xxvii. 4. (2.) In saving repentance there is a crying out under sin; but one that hath the other repentance may cry out under sin also. Ge. iv. 13. (3.) In saving repentance there will be humiliation for sin; and one that hath the other repentance may humble himself also. 1 Ki. xxi. 29. (4.) Saving repentance is attended with self-loathing; but he that hath the other repentance may have loathing of sin too; a loathing of sin, because it is sin, that he cannot have; but a loathing of sin, because it is offensive to him, that he may have. The dog doth not loath that which troubleth his stomach because it is there, but because it troubleth him; when it has done troubling of him, he can turn to it again, and lick it up as before it troubled him. 2 Pe. ii. 22. (5.) Saving repentance is attended with prayers and tears; but he that hath none but the other repentance, may have prayers and tears also. Ge. xxvii. 34, 35. He. xii. 16, 17. (6.) In saving repentance there is fear and reverence of the Word and ministers that bring it; but this may be also where there is none but the repentance that is not saving; for Herod feared John, knowing that he was a just man and holy, and observed him; when he heard him, he did many things, and heard him gladly. Mar. vi. 20. (7.) Saving repentance makes a man's heart very tender of doing anything against the Word of God. But Balaam could say, 'If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord.' Nu. xxiv. 13.

Behold, then, how far a man may go in repentance, and yet be short of that which is called, 'Repentance unto salvation, not to be repented of.' (*a*) He may be awakened; (*b*) He may acknowledge his sin; (*c*) He may cry out under the burden of sin; (*d*) He may have humility for it; (*e*) He may loath it; (*f*) May have prayers and tears against it; (*g*) May delight to do many things of God; (*h*) May be afraid of sinning against him—and, after all this, may perish, for want of saving repentance.

* The word 'faith' was changed in 1737 for 'repentance,' which has been continued in subsequent editions; 'faith' is right. Awakenings and repentance are classed together under the first head, and faith under the second.—Ed.

Second. Have they that shall be saved, faith? Why, they that shall not be saved may have faith also; yea, a faith in many things so like the faith that saveth, that they can hardly be distinguished, though they differ both in root and branch. To come to particulars.

1. Saving faith hath Christ for its object, and so may the faith have that is not saving. Those very Jews of whom it is said they believed on Christ, Christ tells them, and that after their believing, 'Ye are of *your* father the devil, and the lusts of your father ye will do.' Jn. viii. 30—44. 2. Saving faith is wrought by the Word of God, and so may the faith be that is not saving. Lu. viii. 13. 3. Saving faith looks for justification without works, and so may a faith do that is not saving. Ja. ii. 18. 4. Saving faith will sanctify and purify the heart, and the faith that is not saving may work a man off from the pollutions of the world, as it did Judas, Demas, and others. 2 Pe. ii. 5. Saving faith will give a man tastes of the world to come, and also joy by those tastes, and so will the faith do that is not saving. He. vi. 4, 5. Lu. viii. 13. 6. Saving faith will help a man, if called thereto, to give his body to be burned for his religion, and so will the faith do that is not saving. 1 Co. xiii. 1—5. 7. Saving faith will help a man to look for an inheritance in the world to come, and that may the faith do that is not saving. All those virgins 'took their lamps, and went forth to meet the bridegroom.' Mat. xxv. 1. 8. Saving faith will not only make a man look for, but prepare to meet the bridegroom, and so may the faith do that is not saving. 'Then all those virgins arose, and trimmed their lamps.' Mat. xxv. 7. 9. Saving faith will make a man look for an interest in the kingdom of heaven with confidence, and the faith that is not saving will even demand entrance of the Lord. 'Lord, Lord, open to us.' Mat. xxv. 11. 10. Saving faith will have good works follow it into heaven, and the faith that is not saving may have great works follow it, as far as to heaven gates. 'Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?' Mat. vii. 22.

Now, then, if the faith that is not saving may have Christ for its object, be wrought by the Word, look for justification without works, work men off from the pollutions of the world, and give men tastes of, and joy in the things of another world—I say again, if it will help a man to burn for his judgment, and to look for an inheritance in another world; yea, if it will help a man to prepare for it, claim interest in it; and if it can carry great works, many great and glorious works, as far as heaven gates, then no marvel if abundance of people take this faith for the saving faith, and so fall short of heaven thereby. Alas, friends! There are but few that can produce such [works] for repentance; and such faith, as yet you see I have proved even reprobates have had in several ages of the church.* But,

Third. They that go to heaven are a praying people; but a man may pray that shall not be saved. Pray! He may pray, pray daily; yea, he may ask of God the ordinances of justice, and may take delight in approaching to God; nay, further, such souls may, as it were, cover the altar of the Lord with tears, with weeping and crying out. Is. xxviii. 2. Mal. ii. 13.

Fourth. Do God's people keep holy fasts? They that are not his people may keep fasts also—may keep fasts often—even twice a week. 'The Pharisee stood, and prayed thus with himself: God, I thank thee that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.' Lu. xviii. 11, 12. I might enlarge upon things, but I intend but a little book. I do not question but many Balaamites will appear before the judgment-seat to condemnation; men that have had visions of God, and that knew the knowledge of the Most High; men that have had the Spirit of God come upon them, and that have by that been made other men; yet these shall go to the generations of their fathers, they shall never see light. Nu. xxiv. 2, 4, 16. 1 Sa. x. 6, 10. Ps. xlix. 19.

I read of some men whose excellency in religion mounts up to the heavens, and their heads reach unto the clouds, who yet shall perish for ever like their own dung; and he that in this world hath seen them, shall say at the judgment, Where are they? Job xx. 5—7. There will be many a one, that were gallant professors in this world, be wanting among the saved in the day of Christ's coming; yea, many whose damnation was never dreamed of. Which of the twelve ever thought that Judas would have proved a devil? Nay, when Christ suggested that one among them was naught, they each were more afraid of themselves than of him. Mat. xxvi. 21—23. Who questioned the salvation of the foolish virgins? The wise ones did not; they gave them the privilege of communion with themselves. Mat. xxv. The discerning of the heart, and the infallible proof of the truth of saving grace, is reserved to the judgment of Jesus Christ at his coming. The church and best of saints sometimes hit, and sometimes miss in their judgments about this matter; and the cause of our missing in our

* Many readers will cry out, Who then can be saved? Without charity, or the love of Christ in the heart, all faith and works are but dross. Love is the touchstone of faith and works—not to glorify ourselves, but him who has bought us with his own most precious blood. Carry the solemn inquiry to the throne of grace, Have I passed from death unto life? for whosoever thus liveth believeth in Christ, and, amidst the fatal wreck of professors, he shall never die.—Ed.

judgment is, 1. Partly because we cannot infallibly, at all times, distinguish grace that saveth from that which doth but appear to do so. 2. Partly also because some men have the art to give right names to wrong things. 3. And partly because we, being commanded to receive him that is weak, are afraid to exclude the least Christian. By a hid means hypocrites creep into the churches. But what saith the Scripture? 'I the Lord search the heart, *I* try the reins.' And again, 'All the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works.' Je. xi. 20; xvii. 10. Re. ii. 23. To this Searcher of hearts is the time of infallible discerning reserved, and then you shall see how far grace that is not saving hath gone; and also how few will be saved indeed. The Lord awaken poor sinners by my little book.

[USE AND APPLICATION OF THE WHOLE.]

I come now to make some brief use and application of the whole; and

[USE FIRST.]—My first word shall be *to the open profane.* Poor sinner, thou readest here that but a few will be saved; that many that expect heaven will go without heaven. What sayest thou to this, poor sinner? Let me say it over again. There are but few to be saved, but very few. Let me add, but few professors—but few eminent professors. What sayest thou now, sinner? If judgment begins at the house of God, what will the end of them be that obey not the gospel of God? This is Peter's question. Canst thou answer it, sinner? Yea, I say again, if judgment must begin at them, will it not make thee think, What shall become of me? And I add, when thou shalt see the stars of heaven to tumble down to hell, canst thou think that such a muck-heap of sin as thou art shall be lifted up to heaven? Peter asks thee another question, to wit, 'If the righteous scarcely be saved, where shall the ungodly and the sinner appear?' 1 Pe. iv. 18. Canst thou answer this question, sinner? Stand among the righteous thou mayest not: 'The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.' Ps. i. 5. Stand among the wicked thou then wilt not dare to do. Where wilt thou appear, sinner? To stand among the hypocrites will avail thee nothing. The hypocrite 'shall not come before him,' that is, with acceptance, but shall perish. Job xiii. 16. Because it concerns thee much, let me over with it again! When thou shalt see less sinners than thou art, bound up by angels in bundles, to burn them, where wilt thou appear, sinner? Thou mayest wish thyself another man, but that will not help thee, sinner. Thou mayest wish, Would I had been converted in time; but that will not help thee either. And if, like the wife of Jeroboam, thou shouldst feign thyself to be another woman, the Prophet, the Lord Jesus, would soon find thee out! What wilt thou do, poor sinner? Heavy tidings, heavy tidings, will attend thee, except thou repent, poor sinner! 1 Ki. xiv. 2, 5, 6. Lu. xiii. 3, 5. O the dreadful state of a poor sinner, of an open profane sinner! Everybody that hath but common sense knows that this man is in the broad way to death, yet he laughs at his own damnation.

Shall I come to particulars with thee?

1. Poor unclean sinner, the 'harlot's house *is* the way to hell, going down to the chambers of death.' Pr. ii. 18; v. 5; vii. 27.

2. Poor swearing and thievish sinner, God hath prepared the curse, that 'every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side, according to it.' Zec. v. 3.

3. Poor drunken sinner, what shall I say to thee? 'Woe to the drunkards of Ephraim,' 'woe unto *them that are* mighty to drink wine, and men of strong drink; they shall not inherit the kingdom of heaven.' Is. xxviii. 1; v. 22. 1 Co. vi. 9, 10.

4. Poor covetous worldly man, God's Word says, that 'the covetous the Lord abhorreth;' that the 'covetous man is an idolater;' and that the covetous 'shall not inherit the kingdom of God.' Ps. x. 3. Ep. v. 5. Jn. ii. 15. 1 Co. vi. 9, 10.

5. And thou liar, what wilt thou do? 'All liars shall have their part in the lake which burneth with fire and brimstone.' Re. xxi. 8, 27.

I shall not enlarge, poor sinner, let no man deceive thee; 'for because of these things cometh the wrath of God upon the children of disobedience.' Ep. v. 6. I will therefore give thee a short call, and so leave thee.

Sinner, awake; yea, I say unto thee, awake! Sin lieth at thy door, and God's axe lieth at thy root, and hell-fire is right underneath thee. Ge. iv. 7. I say again, Awake! 'Therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.' Mat. iii. 10.

Poor sinner, awake; eternity is coming, and HIS SON, they are both coming to judge the world; awake, art yet asleep, poor sinner? let me set the *trumpet* to thine ear once again! The heavens will be shortly on a burning flame; the earth, and the works thereof, shall be burned up, and then wicked men shall go into perdition; dost thou hear this, sinner? 2 Pe. iii. Hark again, the sweet morsels of sin will then be fled and gone, and the bitter burning fruits of them only left. What sayest thou now, sinner? Canst thou drink hell-fire? Will the wrath of God be a pleasant dish to thy taste? This must be thine every day's meat and drink in hell, sinner!

I will yet propound to thee God's ponderous question, and then for this time leave thee: 'Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee?' saith the Lord. Ese. xxii. 14. What sayest thou? Wilt thou answer this question now, or wilt thou take time to do it? or wilt thou be desperate, and venture all? And let me put this text in thine ear to keep it open; and so the Lord have mercy upon thee: 'Upon the wicked shall the Lord rain snares, fire and brimstone, and an horrible tempest; *this shall be* the portion of their cup.' Ps. xi. 6. Repent, sinners!

[USE] SECOND.—My second word is *to them that are upon the potter's wheel;* concerning whom we know not as yet whether their convictions and awakenings will end in conversion or not. Several things I shall say to you, both to further your convictions, and to caution you from staying anywhere below or short of saving grace.

1. Remember that but few shall be saved; and if God should count thee worthy to be one of that few, what a mercy would that be!

2. Be thankful, therefore, for convictions; conversion begins at conviction, though all conviction doth not end in conversion. It is a great mercy to be convinced that we are sinners, and that we need a Saviour; count it therefore a mercy, and that thy convictions may end in conversion, do thou take heed of stifling of them. It is the way of poor sinners to look upon convictions as things that are hurtful; and therefore they use to shun the awakening ministry, and to check a convincing conscience. Such poor sinners are much like to the wanton boy that stands at the maid's elbow, to blow out her *candle* as fast as she lights it at the fire. Convinced sinner, God lighteth thy candle, and thou puttest it out; God lights it again, and thou puttest it out. Yea, 'how oft is the candle of the wicked put out?' Job xxi. 17. At last, God resolveth he will light thy candle no more; and then, like the Egyptians, you dwell all your days in darkness, and never see light more, but by the light of hell-fire; wherefore give glory to God, and if he awakens thy conscience, quench not thy convictions. Do it, saith the prophet, 'before he cause darkness, and before your feet stumble upon the dark mountains, and he turn' your convictions 'into the shadow of death, *and* make *them* gross darkness.' Je. xiii. 16.

(1.) Be willing to see the worst of thy condition. It is better to see it here than in hell; for thou must see thy misery here or there. (2.) Beware of little sins; they will make way for great ones, and they again will make way for bigger, upon which God's wrath will follow; and then may thy latter end be worse than thy beginning. 2 Pe. ii. 20. (3.) Take heed of bad company, and evil communication, for that will corrupt good manners. God saith, evil company will turn thee away from following him, and will tempt thee to serve other gods, devils. 'So the anger of the Lord will be kindled against you, and destroy thee suddenly.' De. vii. 4. (4.) Beware of such a thought as bids thee delay repentance, for that is damnable. Pr. i. 24. Zec. vii. 12, 13. (5.) Beware of taking example by some poor, carnal professor, whose religion lies in the tip of his tongue. Beware, I say, of the man whose head swims with notions, but 'his life is among the unclean.' Job xxxvi. 14. 'He that walketh with wise *men* shall be wise; but a companion of fools shall be destroyed.' Pr. xiii. 20. (6.) Give thyself much to the Word, and prayer, and good conference. (7.) Labour to see the sin that cleaveth to the best of thy performances, and know that all is nothing if thou be not found in Jesus Christ. (8.) Keep in remembrance that God's eye is upon thy heart, and upon all thy ways. 'Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.' Je. xxiii. 24. (9.) Be often meditating upon death and judgment. Ec. xi. 9; xii. 14. (10.) Be often thinking what a dreadful end sinners that have neglected Christ will make at that day of death and judgment. He. x. 31. (11.) Put thyself often, in thy thoughts, before Christ's judgment-seat, in thy sins, and consider with thyself, Were I now before my Judge, how should I look, how should I shake and tremble? (12.) Be often thinking of them that are now in hell, past all mercy; I say, be often thinking of them, thus: They were once in the world, as I now am; they once took delight in sin, as I have done; they once neglected repentance, as Satan would have me do. But now they are gone; now they are in hell, now the pit hath shut her mouth upon them!

Thou mayest also doubt* thy thoughts of the damned thus: If these poor creatures were in the world again, would they sin as they did before? would they neglect salvation as they did before? If they had sermons, as I have; if they had the Bible, as I have; if they had good company, as I have; yea, if they had a day of grace, as I have, would they neglect it as they did before?

Sinner, couldst thou soberly think of these things, they might help, God blessing them, to awaken thee, and to keep thee awake to repentance, to the repentance that is to salvation, never to be repented of.

Object. But you have said few shall be saved; and some that go a great way, yet are not saved. At this, therefore, I am even discouraged and weakened; I think I had as good go no further.

* 'To doubt;' to suspect, make a question of, reconsider. —ED.

I am, indeed, under conviction, but I may perish; and if I go on in my sins, I can but perish; and it is ten, twenty, and an hundred to one if I be saved, should I be ever so earnest for heaven.

Answ. That few will be saved must needs be a truth, for Christ hath said it; that many go far, and come short of heaven, is as true, being testified by the same hand. But what then? 'Why, then had I as good never seek.' Who told thee so? Must nobody seek because few are saved? This is just contrary to the text, that bids us therefore strive; strive to enter in, because the gate is strait, and because many will seek to enter in, and shall not be able. But why go back again, seeing that is the next way to hell? Never go over hedge and ditch to hell. If I must needs go thither, I will go the furthest way about. But who can tell, though there should not be saved so many as there shall, but thou mayest be one of that few? They that miss of life perish, because they will not let go their sins, or because they take up a profession short of the saving faith of the gospel. They perish, I say, because they are content with such things as will not prove graces of a saving nature when they come to be tried in the fire. Otherwise, the promise is free, and full, and everlasting—'Him that cometh to me,' saith Christ, 'I will in no wise cast out;' 'for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Jn. vi. 37; iii. 16. Wherefore let not this thought, Few shall be saved, weaken thy heart; but let it cause thee to mend thy pace, to mend thy cries, to look well to thy grounds for heaven; let it make thee fly faster from sin to Christ; let it keep thee awake, and out of carnal security, and thou mayest be saved.

Use Third.—My third word is *to professors.* Sirs, give me leave to set my trumpet to your ears again a little. When every man hath put in all the claim they can for heaven, but few will have it for their inheritance; I mean but few professors, for so the text intendeth, and so I have also proved. 'For many, I say unto you, will seek to enter in, and shall not be able.' Let me, therefore, a little expostulate the matter with you, O ye thousands of professors!

1. I begin with you whose religion lieth only in your tongues; I mean you who are little or nothing known from the rest of the rabble of the world, only you can talk better than they. Hear me a word or two. If 'I speak with the tongues of men and of angels, and have not charity,' that is, love to God, and Christ, and saints, and holiness, 'I am nothing;' no child of God, and so have nothing to do with heaven. 1 Co. xiii. 1, 2. A prating tongue will not unlock the gates of heaven, nor blind the eyes of the Judge. Look to it. 'The wise in heart will receive commandments; but a prating fool shall fall.' * Pr. x. 8.

2. Covetous professor, thou that makest a gain of religion, that usest thy profession to bring grist to thy mill, look to it also. Gain is not godliness. Judas's religion lay much in the bag, but his soul is now burning in hell. All covetousness is idolatry; but what is that, or what will you call it, when men are religious for filthy lucre's sake? Ezek. xxxiii. 31.

3. Wanton professors, I have a word for you; I mean you that can tell how to misplead Scripture, to maintain your pride, your banqueting, and abominable idolatry. Read what Peter says. You are the snare and damnation of others. You 'allure through the lust of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.' 2 Pe. ii. 18. Besides, the Holy Ghost hath a great deal against you, for your feastings, and eating without fear, not for health, but gluttony. Jude 12. Further, Peter says, that you that count it pleasure to riot in the day-time are spots and blemishes, sporting yourselves with your own deceivings. 2 Pe. ii. 13. And let me ask, Did God give his Word to justify your wickedness? or doth grace teach you to plead for the flesh, or the making provision for the lusts thereof? Of these also are they that feed their bodies to strengthen their lusts, under pretence of strengthening frail nature. But pray, remember the text, 'Many, I say unto you, will seek to enter in, and shall not be able.'

4. I come next to the opinionist; I mean, to him whose religion lieth in some circumstantials of religion. With this sort this kingdom swarms at this day. These think all out of the way that are not of their mode, when themselves may be out of the way in the midst of their zeal for their opinions. Pray, do you also observe the text; 'Many, I say unto you, will seek to enter in, and shall not be able.'

5. Neither is the formalist exempted from this number. He is a man that hath lost all but the shell of religion. He is hot, indeed, for his form; and no marvel, for that is his all to contend for. But his form being without the power and spirit of godliness, it will leave him in his sins; nay, he standeth now in them in the sight of God, and is one of the many that 'will seek to enter in, and shall not be able.' 2 Ti. iii. 5.

6. The legalist comes next, even him that hath no life but what he makes out of his duties. This

* When Talkative asked Faithful what difference there is between crying out against and abhorring sin, he answered, 'O! a great deal; a man may cry out against sin of policy, but he cannot abhor it but by virtue of a godly antipathy against it. I have heard many cry out against sin in the pulpit, who yet can abide it well enough in the heart, house, and conversation.'—*Pilgrim's Progress*, p. 123.

man hath chosen to stand or fall by Moses, who is the condemner of the world. 'There is *one* that accuseth you, *even* Moses, in whom ye trust.' Jn. v. 45.

7. There is, in the next place, the libertine—he that pretendeth to be against forms and duties, as things that gender to bondage, neglecting the order of God. This man pretends to pray always, but, under that pretence, prays not at all; he pretends to keep every day a Sabbath, but this pretence serves him only to cast off all set times for the worship of God. This is also one of the many that 'will seek to enter in, and shall not be able.' Tit. i. 16.

8. There is the temporizing latitudinarian. He is a man that hath no God but his belly, nor any religion but that by which his belly is worshipped. His religion is always, like the times, turning this way and that way, like the cock on the steeple; neither hath he any conscience but a benumbed and seared one, and is next door to a downright atheist; and also is one of the many that 'will seek to enter in, and shall not be able.'

9. There is also the wilfully ignorant professor, or him that is afraid to know more, for fear of the cross. He is for picking and choosing of truth, and loveth not to hazard his all for that worthy name by which he would be called. When he is at any time overset by arguments, or awakenings of conscience, he uses to heal all by—I was not brought up in this faith; as if it were unlawful for Christians to know more than hath been taught them at first conversion. There are many scriptures that lie against this man, as the mouths of great guns, and he is one of the many that 'will seek to enter in, and shall not be able.'

10. We will add to all these, the professor that would prove himself a Christian, by comparing himself with others, instead of comparing himself with the Word of God. This man comforts himself, because he is as holy as such and such; he also knows as much as that old professor, and then concludes he shall go to heaven: as if he certainly knew, that those with whom he compareth himself would be undoubtedly saved; but how if he should be mistaken? nay, may they not both fall short? But to be sure he is in the wrong that hath made the comparison; and a wrong foundation will not stand in the day of judgment. 2 Co. x. 12. This man, therefore, is one of the many that 'will seek to enter in, and shall not be able.'

11. There is yet another professor; and he is for God and for Baal too; he can be anything for any company; he can throw stones with both hands; his religion alters as fast as his company; he is a frog of Egypt, and can live in the water and out of the water; he can live in religious company, and again as well out. Nothing that is disorderly comes amiss to him; he will hold with the hare, and run with the hound; he carries fire in the one hand, and water in the other; he is a very anything but what he should be. This is also one of the many that 'will seek to enter in, and shall not be able.'*

12. There is also that free-willer, who denies to the Holy Ghost the sole work in conversion; and that Socinian, who denieth to Christ that he hath made to God satisfaction for sin; and that Quaker, who takes from Christ the two natures in his person: and I might add as many more, touching whose damnation, they dying as they are, the Scripture is plain: these 'will seek to enter in, and shall not be able.' But,

[USE] FOURTH.—If it be so, *what a strange disappointment will many professors meet with at the day of judgment!* I speak not now to the open profane; everybody, as I have said, that hath but common understanding between good and evil, knows that they are in the broad way to hell and damnation, and they must needs come thither; nothing can hinder it but repentance unto salvation, except God should prove a liar to save them, and it is hard venturing of that.

Neither is it amiss, if we take notice of the examples that are briefly mentioned in the Scriptures, concerning professors that have miscarried. 1. Judas perished from among the apostles. Ac. i. 2. Demas, as I think, perished from among the evangelists. 2 Ti. iv. 10. 3. Diotrephes from among the ministers, or them in office in the church. 3 Jn. 9. 4. And as for Christian professors, they have fallen by heaps, and almost by whole churches. 2 Ti. i. 15. Re. iii. 4, 15—17. 5. Let us add to these, that the things mentioned in the Scriptures about these matters, are but brief hints and items of what is afterwards to happen; as the apostle said, 'Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.' 1 Ti. v. 24.

So that, fellow-professors, let us fear, lest a promise being left us of entering into this rest, any of us should seem to come short of it. O! to come short! nothing kills like it, nothing will burn like it. I intend not discouragements, but awakenings; the churches have need of awakening, and so have all professors. Do not despise me, therefore, but hear me over again. What a strange disappointment will many professors meet with at the day of God Almighty!—a disappointment, I say, and that as to several things.

(1.) They will look to escape hell, and yet fall

* Similar to By-ends, who never strove for heaven against wind or weather; was most zealous when religion walked in his silver slippers, and walked with him in the streets while the sun shone, and people applauded him.—*Pilgrim's Progress*, p. 132.

just into the mouth of hell: what a disappointment will be here! (2.) They will look for heaven, but the gate of heaven will be shut against them: what a disappointment is here! (3.) They will expect that Christ should have compassion for them, but will find that he hath shut up all bowels of compassion from them: what a disappointment is here! Again,

[Use] Fifth.—As this disappointment will be fearful, *so certainly it will be very full of amazement.*

1. Will it not amaze them to be unexpectedly excluded from life and salvation? 2. Will it not be amazing to them to see their own madness and folly, while they consider how they have dallied with their own souls, and took lightly for granted that they had that grace that would save them, but hath left them in a damnable state? 3. Will they not also be amazed one at another, while they remember how in their lifetime they counted themselves fellow-heirs of life? To allude to that of the prophet, 'They shall be amazed one at another, their faces *shall be as* flames.' Is. xiii. 8. 4. Will it not be amazing to some of the damned themselves, to see some come to hell that then they shall see come thither? to see preachers of the Word, professors of the Word, practisers in the Word, to come thither. What wondering was there among them at the fall of the king of Babylon, since he thought to have swallowed up all, because he was run down by the Medes and Persians! 'How art thou fallen from heaven, O Lucifer, son of the morning! *How* art thou cut down to the ground which didst weaken the nations!' If such a thing as this will with amazement surprise the damned, what an amazement will it be to them to see such a one as he whose head reached to the clouds, to see him come down to the pit, and perish for ever like his own dung. 'Hell from beneath is moved for thee, to meet *thee* at thy coming; it stirreth up the dead for thee, *even* all the chief ones of the earth.' Is. xiv. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man? Is this he that professed, and disputed, and forsook us; but now he is come to us again? Is this he that separated from us, but now he is fallen with us into the same eternal damnation with us?

[Use] Sixth.—Yet again, *one word more, if I may awaken professors.* Consider, though the poor carnal world shall certainly perish, yet they will want these things to aggravate their sorrow, which thou wilt meet with in every thought that thou wilt have of the condition thou wast in when thou wast in the world.

1. They will not have a profession, to bite them when they come thither. 2. They will not have a taste of a lost heaven, to bite them when they come thither. 3. They will not have the thoughts of, 'I was almost at heaven,' to bite them when they come thither. 4. They will not have the thoughts of, how they cheated saints, ministers, churches, to bite them when they come thither. 5. They will not have the dying thoughts of false faith, false hope, false repentance, and false holiness, to bite them when they come thither. I was at the gates of heaven, I looked into heaven, I thought I should have entered into heaven; O how will these things sting! They will, if I may call them so, be the sting of the sting of death in hell-fire.

[Use] Seventh.—Give me leave now in a word *to give you a little advice.*

1. Dost thou love thine own soul? then pray to Jesus Christ for an awakened heart, for a heart so awakened with all the things of another world, that thou mayest be allured to Jesus Christ. 2. When thou comest there, beg again for more awakenings about sin, hell, grace, and about the righteousness of Christ. 3. Cry also for a spirit of discerning, that thou mayest know that which is saving grace indeed. 4. Above all studies apply thyself to the study of those things that show thee the evil of sin, the shortness of man's life, and which is the way to be saved. 5. Keep company with the most godly among professors. 6. When thou hearest what the nature of true grace is, defer not to ask thine own heart if this grace be there. And here take heed—

(1.) That the preacher himself be sound, and of good life. (2.) That thou takest not seeming graces for real ones, nor seeming fruits for real fruits. (3.) Take heed that a sin in thy life goes not unrepented of; for that will make a flaw in thine evidence, a wound in thy conscience, and a breach in thy peace; and a hundred to one, if at last it doth not drive all the grace in thee into so dark a corner of thy heart, that thou shalt not be able, for a time, by all the torches that are burning in the gospel, to find it out to thine own comfort and consolation.*

* The striving inculcated in this treatise reminds us of Hopkins's bold appeal to conscience. He says, 'There must be a holy roughness and violence, to break through all that stands in our way; neither caring for allurements, nor fearing opposition, but by a pious obstinacy and frowardness, we must thrust away the one and bear down the other. This is the Christian who will carry heaven by force, when the whining pusillanimous professor, who only complains of difficulty, but never attempts to conquer it, will be for ever shut out!'—Ed.

The People which sat in darkness saw great light Matt IV. 16
THE PRESENTATION IN THE TEMPLE
A light to lighten the Gentiles. Luke II. 32

LIGHT FOR THEM THAT SIT IN DARKNESS;

OR,

A DISCOURSE OF JESUS CHRIST:

AND THAT HE UNDERTOOK TO ACCOMPLISH BY HIMSELF THE ETERNAL REDEMPTION OF SINNERS:

ALSO, HOW THE LORD JESUS ADDRESSED HIMSELF TO THIS WORK; WITH UNDENIABLE DEMONSTRATIONS THAT HE PERFORMED THE SAME.

OBJECTIONS TO THE CONTRARY ANSWERED.

'*Christ hath redeemed us from the curse of the law, being made a curse for us.*'—Gal. iii. 13.

By JOHN BUNYAN.—1674.

ADVERTISEMENT BY THE EDITOR.

This solemn and searching treatise was first published in 1674, a copy of which is in the Editor's possession. The author's object is to correct some fatal errors which then peculiarly abounded, and to recommend the gospel in its purity to the acceptation of his fellow-sinners. Possessing that inward peace, serenity, happiness, and safety, arising from a scriptural knowledge of Christ and him crucified, he proclaims, 'I have ventured my own soul thereon with gladness,' and 'if all the souls in the world were mine, I would venture them all.' His prayer is that others may receive the same light and life by faith.

Every age has had its peculiar delusions for the trial of the spirit—mysticism in Bunyan's time, Puseyism in our days. Prior to the Reformation, the clergy, called *the church*, claimed implicit obedience from the laity as essential to salvation, and taught that inquiry was the high road to eternal ruin. After the Bible had been extensively circulated, many regarded it as the letter which killeth—that it was of no importance, compared with the light within, which *alone* was essential. These were not the notions of any one or two sects, but had spread their influence to a considerable extent over the Christian church. To check the growth of these errors, and to recover those who had been misled by them, Bunyan published this 'Light for them that sit in darkness.' His object is to prove that all our knowledge of the Saviour must be received directly from the written Word—that to understand these holy oracles, we must seek and obtain Divine light. By this light we shall find that Christ took upon himself our nature, and, by his holy and perfect obedience to the law, and sacrifice of himself as a sin-atoning offering, he redeemed all his saints, paid the FULL price of their redemption, and will present them unblameable, unreprovable, and acceptable to him that is of purer eyes than to behold iniquity. Their robes are washed and made white in the blood of the Lamb; they are perfect as Christ is perfect; there is no condemnation to them; their salvation is sure. To those whose spirits are dismayed under a fear that they have sinned the unpardonable sin, the arguments on p. 430 are most consoling. Those who are under that awful curse are sunk in a deathly state of insensibility, while they sit in the seat of the scorner. To be alarmed with the fear of having so offended the Saviour, is the best evidence that no such sin can have been committed. The closing chapter is full of striking solemnity. May its beneficial effects be felt, to the glory of God and the reader's solid peace.

GEO. OFFOR.

THE AUTHOR TO THE READER.

GENTLE READER,

It was the great care of the apostle Paul to deliver his gospel to the churches in its own simplicity, because *so* it is the power of God unto salvation to every one that believeth. And if it was his care so to deliver it to us, it should be ours to seek so to continue it; and the rather, because of the unaptness of the minds, even of the saints themselves, to retain it without commixture. For, to say nothing of the projects of hell, and of the cunning crafti-

ness of some that lie in wait to deceive even the godly themselves, as they are dull of hearing, so much more dull in receiving and holding fast the simplicity of the gospel of Jesus Christ. From their sense, and reason, and unbelief, and darkness, arise many imaginations and high thoughts, which exalt themselves against the knowledge of God and the obedience of Jesus Christ, wherefore they themselves have much ado to stand complete in all the will of God. And were they not concerned in electing love, by which they are bound up in the bundle of life, and blessed with the enjoyment of saving grace, which enlighteneth their souls and maintaineth their faith and hope, they would not only be assaulted and afflicted with their own corruptions, but, as others, overcome thereby.

Alas! how ordinary a thing is it for professors to fall from the knowledge they have had of the glorious gospel of the blessed God, and to be turned unto fables, seducing spirits, and doctrines of devils, through the intoxications of delusions and the witchcraft of false preachers.

Now, this their swerving from the gospel ariseth, 1. Either from their not having, or, having, not retaining, the true knowledge of the person of the Lord Jesus Christ; or, 2. From their not believing the true causes of his coming into the world, with his doing and suffering there. Upon one or both these accounts, I say, it is that they everlastingly perish; for if they have not, and do not also retain the knowledge of his person, they want the HE, on whom, if they believe not, they must die in their sins; and if they know not the reason of his coming, doing, and suffering, they are in the same condition also.

Now, those professors that have had some knowledge of these things, and yet have lost them, it hath come thus to pass with them because they first lost the knowledge of themselves and of their sins. They know not themselves to be such *nothing ones* as the Scriptures reporteth them to be, nor their sins to be so heinous as the law hath concluded; therefore they either turn again with the dog to his vomit, or adhere to a few of the rags of their own fleshly righteousness, and so become pure in their own eyes, yet are not purged by blood from their filthiness.

For the person and doings of Jesus Christ are only precious to them that get and retain the true knowledge of themselves, and the due reward of their sins by the law. These are desolate, being driven out of all; these embrace the rock instead of a shelter. The sensible sinner receiveth him joyfully.

And because a miscarriage in this great truth is the most dangerous and damning miscarriage, therefore should professors be the more fearful of swerving aside therefrom. The man that rejecteth the true knowledge of the person of the Lord Jesus, and the causes of his doing and suffering in the world, takes the next way to be guilty of that transgression that is not to be purged with sacrifice for ever; that *fearful* transgression for which is left *no* offering *at all*, nor anything to be expected by the person transgressing but fearful judgment and fiery indignation, which shall devour the adversary.

Now, for their sakes that have not sinned this sin, for their sakes that are in danger thereof, but yet not overcome, for their sakes have I written this little book, wherein is largely, and yet with few words, discovered the doctrine of the person, and doings, and sufferings of Christ, with the true cause thereof, also a removal of those objections that the crafty children of darkness have framed against the same.

And I have been the more plain and simple in my writing, because the sin against the Holy Ghost is in these days more common than formerly, and the way unto it more beautified with colour and pretence of truth. I may say of the way to this sin, it is, as was once the way to Jerusalem, strewed with boughs and branches; and by some there is cried a kind of hosanna to them that are treading these steps to hell. O the plausible pretences, the golden names, the feigned holiness, the demure behaviours, mixed with damnable hypocrisy, that attend the persons that have forsaken the Lord Jesus, that have despised his person, trampled upon him, and counted the blood of the covenant wherewith he was sanctified an unholy thing! They have crucified him to themselves, and think that they can go to heaven without him; yea, pretend they love him, when they hate him; pretend they have him, when they have cast him off; pretend they trust in him, when they bid defiance to his undertakings for the world.

Reader, let me beseech thee to hear me patiently; read, and consider, and judge. I have presented thee with that which I have received from God; and the holy men of God, who spake as they were moved by the Holy Ghost, do bear me witness. Thou wilt say, All pretend to this. Well, but give me the hearing, take me to the Bible, and let me find in thy heart no favour if thou find me to swerve from the standard.

I say again, receive my doctrine; I beseech thee, in Christ's stead, receive it; I know it to be the way of salvation. I have ventured my own soul thereon with gladness; and if all the souls in the world were mine, as mine own soul is, I would, through God's grace, venture every one of them there. I have not writ at a venture, nor borrowed my doctrine from libraries. I depend upon the sayings of no man. I found it in the Scriptures of truth, among the true sayings of God.

I have done, when I have exhorted thee to pray, and give heed to the words of God as revealed in the Holy Writ. The Lord Jesus Christ himself give thee light and life by faith in him; to whom, with the Father and the good Spirit of grace, be glory and dominion, now and for ever. Amen.

JOHN BUNYAN.

LIGHT FOR THEM THAT SIT IN DARKNESS.

'OF THIS MAN'S SEED HATH GOD, ACCORDING TO HIS PROMISE, RAISED UNTO ISRAEL A SAVIOUR, JESUS.' —ACTS XIII. 23.

THESE words are part of a sermon which Paul preached to the people that lived at Antioch in Pisidia, where also inhabited many of the Jews. The preparation to his discourse he thus begins—'Men of Israel, and ye that fear God, give audience,' ver. 16; by which having prepared their minds to attend, he proceeds and gives a particular relation of God's peculiar dealings with his people Israel, from Egypt to the time of David their king, of whom he treateth particularly—

That he was the son of Jesse, that he was a king, that God raised him up in mercy, that God gave testimony of him, that he was a man after God's own heart, that he should fulfil all his will. ver. 22.

And this he did of purpose both to engage them the more to attend, and because they well knew that of the fruit of his loins God hath promised the Messiah should come.

Having thus therefore gathered up their minds to hearken, he presenteth them with his errand—to wit, that the Messiah was come, and that the promise was indeed fulfilled that a Saviour should be born to Israel—'Of this man's seed,' saith he, 'hath God, according to *his* promise, raised unto Israel a Saviour, Jesus.'

In this assertion he concludeth—1. That the promise had kept its due course in presenting a Saviour to Israel—to wit, in David's loins—'Of this man's seed.' 2. That the time of the promise was come, and the Saviour was revealed—'God hath raised unto Israel a Saviour.' 3. That Jesus of Nazareth, the son of Joseph, was he—'He hath raised unto Israel a Saviour, Jesus.'

From these things we may inquire, for the explication of the words, *First*. What this Jesus is? *Second*. What it was for this Jesus to be of the seed of David? *Third*. What it was for Jesus to be of this man's seed according to the promise? And, *Fourth*, What it was for him to be raised unto Israel? These things may give us light into what shall be spoken after.

Quest. First. What this Jesus is?

He is God, and had personal being from before all worlds; therefore not such an one as took being when he was formed in the world; he is God's natural Son, the Eternal Son of his begetting and love—'God sent forth his Son.' He was, and was his Son, before he was revealed—'What *is* his name, and what *is* his Son's name, if thou canst tell?' Pr. xxx. 4. Eze. xxi. 10. He hath an eternal generation, such as none can declare, not man, not angel. Is. liii. 8. He was the delight of his Father before he had made either mountain or hill. While as yet he had not made the earth or the fields, or the highest part of the dust of the world, all things were made by him, and without him was not anything made that was made, and he is before all things, and by him all things consist. It is he with whom the Father consulted when he was about to make man, when he intended to overthrow Babel, and when he sent Isaiah to harden the hearts of Israel. Pr. viii. 26. Jn. i. 3. He. i. 2, 3. Col. i. 17. Ge. i. 26; xi. 7. Is. vi. 8. This is the person intended in the text. Hence also he testifies of himself that he came down from the Father; that he had glory with him before the world was. And '*what* and if ye shall see the Son of man ascend up where he was before?' Jn. vi. 62; xvi. 28; xvii. 5.

Quest. Second. What was it for Jesus to be of David's seed?

To be of David's seed is to spring from his loins, to come of his race according to the flesh; and therefore as he is David's God, so likewise is he David's Son; the root and also the offspring of David. And this the Lord himself acknowledgeth, saying, 'I am the root,' or God, 'and the offspring,' and Son, 'of David, *and* the bright and morning star.' Re. xxii. 16. This is indeed the great mystery, the mystery of godliness. 'If David then call him Lord, how is he his Son?' Mat. xxii. 45. Lu. ii. 4. Ro. i. 3. 2 Ti. ii. 8. And hence it is that he is said to be 'wonderful,' because he is both God and man in one person—'Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful.' Is. ix. 6. Wonderful indeed! Wonderful God, Wonderful man, Wonderful God-man, and so a Wonderful Jesus and Saviour. He also hath wonderful love, bore wonderful sorrows for our wonderful sins, and obtained for HIS a wonderful salvation.

Quest. Third. What was it for Jesus to be of this man's seed according to the promise?

This word 'promise' doth sometimes comprehend all the promises which God made to our fathers, from the first promise to the last, and so the Holy Ghost doth call them—'The promise made unto the fathers, God hath fulfilled the same unto us their children.' Ac. xiii. 32, 33. But the word 'promise' here doth in special intend that which God made to David himself—'Men *and* brethren,' said Peter, 'let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ,' &c. Ac. ii. 29, 30.

Quest. Fourth. What was it for Jesus to be raised thus up of God to Israel?

Here we have two things to consider of—1. Who Israel is. 2. What it was for Jesus to be raised up unto them.

1. Who Israel is. By 'Israel' sometimes we should understand the whole stock of Jacob, the natural children of his flesh; for that name they have of him, for he obtained it when he wrestled with the angel, and prevailed, and it remained with his seed in their generations. Ge. xxxii. By 'Israel' we are to understand all those that God hath promised to Christ—'The children of the promise are counted for the seed,' the elect Jews and Gentiles. These are called 'the Israel of God,' and the seed of Abraham, whom Jesus in special regarded in his undertaking the work of man's redemption. Ro. ix. 8. Ga. vi. 16. He. ii. 14—16.

2. What it was for Jesus to be raised up unto them. This word 'raised up' is diversely taken in the Scripture. (1.) It is taken for 'sending;' as when he saith he raised them up judges, saviours, and prophets, he means he sent them such, and thus he raised up Jesus—that is, 'he sent him.' Ju. ii. 16, 18; iii. 9, 15. Am. ii. 11. 'I have not spoken of myself; but the Father which sent me, he gave me a commandment.' Jn. xii. 49. (2.) To be raised up, intimateth one invested with power and authority. Thus he raised up David to be the king of Israel, he anointed him and invested him with kingly power. 1 Sa. xvi. 13. Ac. xiii. 22. And thus was Jesus Christ raised up. Hence he is called 'the horn of salvation'—'He hath raised up an horn of salvation for us in the house of his servant David.' Lu. i. 69. (3.) To be raised up, intimateth quickening and strengthening, to oppose and overcome all opposition. Thus was Jesus raised up from under sin, death, the rage of the world, and hell, that day that God raised him out of the grave.

Thus, therefore, was Jesus raised up to Israel—that is, he was sent, authorized, and strengthened to, and in the work of, their salvation, to the completing of it.

The words thus opened do lay before us these two observations—FIRST. That in all ages God gave his people a promise, and so ground for a believing remembrance, that he would one day send them a Saviour. SECOND. That when Jesus was come into the world, then was that promise of God fulfilled.

[OBSERVATION FIRST.]

To begin with the first, THAT IN ALL AGES GOD GAVE HIS PEOPLE A PROMISE, AND SO GROUND FOR A BELIEVING REMEMBRANCE, THAT HE WOULD ONE DAY SEND THEM A SAVIOUR.

This Zacharias testifies when he was filled with the Holy Ghost; for, speaking of the Messiah or the Saviour, he saith that God spake of him by the mouth of all the prophets which have been since the world began; to which I will add that of Peter, 'Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.' Lu. i. 69, 70. Ac. iii. 24.

From these texts it is evident that in every generation or age of the world God did give his people a promise, and so ground for a believing remembrance, that he would one day send them a Saviour; for indeed the promise is not only a ground for a remembrance, but for a believing remembrance. What God saith is sufficient ground for faith, because he is truth, and cannot lie or repent. But that is not all; his heart was engaged, yea, all his heart, in the promise which he spoke of sending us a Saviour.

From this observation I shall make inquiry into these three things—FIRST. What it is to be a Saviour. SECOND. How it appears that God in all ages gave his people a promise that he would one day send them a Saviour. THIRD. That this was ground for a believing remembrance that a Saviour should one day come.

FIRST. *What it is to be a Saviour.*

First. This word 'Saviour' is easy to be understood, it being all one with Deliverer, Redeemer, &c. 'A Saviour, Jesus,' both words are of the same signification, and are doubled, perhaps to teach us that the person mentioned in the text is not called 'Jesus' only to distinguish him from other men—for names are given to distinguish—but also and especially to specify his office; his name is Saviour, because it was to be his work, his office, his business in the world. His name shall be called Jesus, 'for he shall save his people from their sins.' Mat. i. 21.

Second. This word 'Saviour' is a word so large that it hath place in all the undertakings of Christ:

for whatever he doth in his mediation he doth as a Saviour. He interposeth between God and man as a Saviour; he engageth against sin, the devil, death, and hell, as a Saviour, and triumphed over them by himself as a Saviour.

Third. The word 'Saviour,' as I said, is all one with Redeemer, Deliverer, Reconciler, Peace-maker, or the like; for though there be variation in the terms, yet Saviour is the intendment of them all. By redeeming he becomes a Saviour, by delivering he becomes a Saviour, by reconciling he becomes a Saviour, and by making peace he becometh a Saviour. But I pass this now, intending to speak more to the same question afterwards.

SECOND. *How it appears that God in all ages gave his people a promise that he would one day send them a Saviour.*

It appears evidently; for so soon as man had sinned, God came to him with a heart full of promise, and continued to renew, and renew, till the time of the promised Messiah to be revealed was come.

[*First.*] He promised him under the name of 'the seed of the woman,' after our first father had sinned—'I will also put enmity between thee and the woman, and between thy seed and her seed. He shall bruise thy head, and thou shalt bruise his heel.'* Ge. iii. 15. This the apostle hath his eye upon when he saith, 'When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.' Ga. iv. 4, 5.

Second. God renewed this promise to Abraham, and there tells him Christ should be his seed, saying, 'In thy seed shall all families of the earth be blessed.' Ge. xii. 3. 'Now,' saith Paul, 'to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.' Ga. iii. 16.

Third. He was promised in the time of Moses under the name of a 'prophet'—'I will raise them up,' saith God to him, 'a prophet from among their brethren like unto thee.' De. xviii. 18. This Peter expounds of Christ, 'For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.' Ac. iii. 22.

Fourth. He promised him to David under the title of a 'son,' saying, 'I will be his Father, and he shall be my Son.' 2 Sa. vii. 14. For this the apostle expounded of the Saviour, saying, 'Thou art my Son, this day have I begotten thee;' and again, 'I will be to him a Father, and he shall be to me a Son.' He. i. 5.

Fifth. He was promised in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah—

1. By the name of a 'branch'—'In that day shall the branch of the Lord be beautiful and glorious.' Is. iv. 2.

2. Under the name of the 'son of a virgin'—'Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.' This Matthew expounds of Christ. Is. vii. 14. Mat. i. 23.

3. He was promised under the name of a 'rod'—'There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the Spirit of the Lord shall rest upon him.' This answereth the text, David was the son of Jesse, and Christ the Son of David. Is. xi. 1, 2.

4. He is promised under the title of a 'king'—'Behold, a king shall reign in righteousness, - and a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.' Is. xxxii. 1, 2.

5. He was promised under the name of an 'elect servant'—'Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench.' Is. xlii. 1—3. Mat. xii. 17—20.

6. He was promised to Jeremiah under the name of 'the Lord our Righteousness'—'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper; and shall execute judgment - in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.' Je. xxiii. 5, 6.

7. He was promised by the prophet Ezekiel under the name of 'David, a shepherd'—'And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken *it*.' Eze. xxxiv. 23. Jn. x. 1—3.

8. He was promised by the prophet Daniel under the name of 'Messiah, or Christ, the most holy'—'And after threescore and two weeks shall the Messiah be cut off, but not for himself.' Da. ix. 26.

9. He was promised by the prophet Micah under the name of the 'ruler in Israel'—'But

* In this quotation, Bunyan has followed the Genevan or Puritan version. It was a favourite version with our pilgrim forefathers, and is in many texts more faithful than our authorized translation; but, in this passage, our present version is more literal. The same Hebrew word, to 'break' or 'bruise,' is used as to Satan's head and the Saviour's heel.—ED.

thou, Bethlehem-Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come - *that is* to be ruler in Israel.' Mi. v. 2. Mat. ii. 6.

10. He was promised to Haggai as 'the desire of all nations'—'I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts.' Hag. ii. 7.

11. He was promised by Zechariah under the name of 'servant and branch'—'For, behold, I will bring forth my servant the BRANCH.' And again, 'Behold the man whose name *is* the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; and he shall bear the glory.' Zec. iii. 8; vi. 12, 13.

12. He was promised by Malachi under the name of 'the Lord, and the messenger of the covenant'—'Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.' Mal. iii. 1.

Indeed, the Scriptures of the Old Testament are filled with promises of the Messias to come, prophetical promises, typical promises; for all the types and shadows of the Saviour are virtually so many promises.

Sixth. Having therefore touched upon the prophetical, I will briefly touch the typical promises also; for as God spake at sundry times to the fathers, so also in diverse manners, prophetically, providentially, typically, and all of the Messias. He. i. 1. The types of the Saviour were various—1. Sometimes he was typed out by men; 2. Sometimes by beasts; 3. Sometimes by insensible creatures.

1. *He was typed forth sometimes by men.* Adam was his type in many things, especially as he was the head and father of the first world. He was 'the figure of him that was to come.' Ro. v. 14. Moses was his type as Mediator, and as builder of the tabernacle. He. iii. 2, 3. Aaron was his type as he was high-priest, and so was Melchisedec before him. He. v. 4, 5; vii. 1, 21. Samson was his type in the effects of his death; for as Samson gave his life for the deliverance of Israel from the Philistines, Christ gave his life to deliver us from sin and devils. Joshua was his type in giving the land of Canaan to Israel, as Jesus will give the kingdom of heaven to the elect. He. iv. 8. David was his type in many things, especially in his subduing of Israel's enemies, and feeding them [Israel]: hence he is sometimes called David their king, and David their shepherd. Eze. xxxiv. 23, 24. Solomon was his type in his building the temple, and in his peaceable kingdom. Hence it is said, 'He shall build the temple of the Lord;' and again, 'Of his government and peace there shall be no end.'

2. *Beasts were his types.* To instance some—

(1.) The paschal lamb was his type. Ex. xii. In its spotlessness; Christ was 'a lamb without blemish and without spot.' 1 Pe. i. 18, 19. In its being roasted it was a figure of the cursed death of Christ; for to be roasted bespake one accursed. Je. xxix. 22; Ga. iii. 13. In that it was to be eaten—'Whoso eateth my flesh and drinketh my blood,' saith Christ, 'hath eternal life.' Jn. vi. 54. In that its blood was to be sprinkled upon the doors of their houses, for the destroying angel to look on; the blood of Christ is sprinkled upon the elect for the justice of God to look on. He. ix. 1 Pe. i. 2. By eating the paschal lamb, the people went out of Egypt; by feeding upon Christ by faith we come from under the Egyptian darkness, tyranny of Satan, &c.

(2.) The red cow was his type.* Nu. xix. 2, &c. In that she was to be without blemish. In that she was to be slain without the camp—'Jesus also, that he might sanctify the people with his own blood, suffered without the gate.' He. xiii. 12. In that her flesh was to be burnt; a type of the grievous death of Christ. Her ashes were to be carried into a clean place without the camp; a type of the clean sepulchre where the body of Jesus was laid. Jn. xix. 38—41.

There were also divers other sacrifices, as bulls, goats, and birds, which were types of him, which I here omit.

3. *Insensible creatures were his types.* As,

(1.) The manna in the wilderness. Ex. xvi. And that as it came down from heaven, for so did Christ—'I came down from heaven,' saith he; and again, 'I am the living bread which came down from heaven.' Jn. vi. 51. The manna was to be eaten; so is Christ by faith—'If any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world.' Jn. vi. 51. The manna was to be gathered daily; so is Christ to be daily eaten. The manna was all the bread that Israel had in the wilderness; Christ is all the bread that believers have in this life for their souls. The manna came not by Moses' law, neither comes Christ by our merits—'Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven.' Jn. vi. 32.

(2.) Again; the rock that gave them out water for their thirst was a type of him. Nu. xx. They 'did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them; and that Rock was Christ.' 1 Co. x. 4. This rock was his type in four things—

---

* Genevan or Puritan version.—ED.

(*a.*) It gave drink to the people in the wilderness when they were come out of Egypt; Christ gives drink to them that forsake the world for him. (*b.*) The rock yielded water by being smitten by Moses' rod; Christ giveth drink, even his blood, by being stricken by Moses' law. Nu. xx. 11. Is. liii. (*c.*) The water out of this rock was given to the thirsty—'I will give unto him that is athirst,' saith Christ, 'of the fountain of the water of life freely.' Re. xxi. 6. (*d.*) The water of the rock in the wilderness ran after the people; they drank of that rock that followed them—'He opened the rock, and the waters gushed out, they ran in the dry places *like* a river.' Ps. cv. 41. Christ also is said by that type to follow us—'They drank of that spiritual Rock that followed them; and that Rock was Christ.' 1 Co. x. 4.

(3.) Again, the mount Moriah was his type. That mount stood in Jerusalem; Christ also stands in his church. Upon that rock was built the temple, 2 Ch. iii. 1—'And upon this rock,' said Christ, 'I will build my church, and the gates of hell shall not prevail against it.' Mat. xvi. 18.

Other things might be urged, but these being virtually of the force of the promises, and also as a key to open them, therefore I thought good to place them here with the promises; because, as they are standing with them, so they are written to beget faith in the same Lord Jesus Christ.

THIRD. I come now to the third thing—to wit, *That these promises were ground for a believing remembrance that a Saviour should one day come.*

There is a remembering, and a believing remembering, or such a remembering that begetteth and maintaineth faith in the heart. Jacob had a believing remembrance when he said, 'I have waited for thy salvation, O Lord.' Ge. xlix. 18. And so had David when he cried, 'O that the salvation of Israel *were* come out of Zion.' Ps. liii. 6. These, with Simeon and Anna, had not a remembrance only, but a believing remembrance that God would send them a Saviour. They had the promise not in the book only, but in their hearts; this gospel was mixed in them with faith; therefore they with their fellows remembered and believed, or made the promise the ground of their believing that God would one day send them a Saviour.

Let me make some

Use of this Doctrine.

Here we may see how much the heart of God was set upon the salvation of sinners—he studied it, contrived it, set his heart on it, and promised, and promised, and promised to complete it, by sending one day his Son for a Saviour. 2 Sa. xiv. 14. Ep. i. 3. Tit. i. 2. No marvel, therefore, if when he treateth of the new covenant, in which the Lord Jesus is wrapped, and presented in a word of promise to the world, that he saith, I will do it 'assuredly with my whole heart, and with my whole soul.' Je. xxxii. 41.

Now this is of singular comfort to sensible sinners; yea, what greater ground of consolation to such than to hear that the God against whom they have sinned should himself take care to provide them a Saviour. There are some poor sinners in the world that have given such way to discouragement, from the sense of the greatness of their sins, that they dare not think upon God, nor the sins which they have committed; but the reason is, because they are ignorant that God's heart was wrapt up in this good work of providing and sending a Saviour. Let such hearken now to the call of God—'Return unto me, for I have redeemed thee.' Is. xliv. 22. Ho! turn again, hearken; the heart of God is much set upon mercy; from the beginning of the world he resolved and promised, aye, and sware we should have a Saviour.

[OBSERVATION SECOND.]

I now proceed to the second observation—THAT WHEN JESUS WAS COME INTO THE WORLD, THEN WAS THE PROMISE OF GOD FULFILLED—namely, THAT HE WOULD ONE DAY SEND US A SAVIOUR.

Take three texts for the confirmation of this point—1. 'This is of a truth that prophet that should come into the world.' Jn. vi. 14. These words were spoken of them that were present at that miracle of Jesus, when he fed five thousand with five barley loaves, which a lad had about him in the company; for these men, when they had seen the marvel, being amazed at it, made confession of him to be the Saviour. 2. 'Lord, I believe that thou art the Christ, the Son of God, which should come into the world.' Jn. xi. 27. 3. 'This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' 1 Ti. i. 15.

For the explaining of this observation I will briefly handle three questions—FIRST. How this Jesus is to be distinguished from others of that name. SECOND. What it was for this Jesus to come into the world. THIRD. What it was for him to come to be a Saviour.

[HOW THIS JESUS IS TO BE DISTINGUISHED FROM OTHERS.]

QUEST. FIRST. For the first, *the Jesus in the text is distinguished from all others of that name.*

First. By the manner of his birth; he was born of a virgin, a virgin espoused to a man whose name was Joseph; but he 'knew her not till she had brought forth her first-born son, and he called his name JESUS.' Mat. i. 25.

Second. He is distinguished from others of that

name by the place of his birth—to wit, Bethlehem, the city of David; there he must be born, there he was born. Jn. vii. 42. Mat. ii. 4—6.

Third. He is distinguished by his lineage—he came 'of the house and lineage of David.' Lu. ii. 4—6.

Fourth. He is distinguished by the time of his birth—to wit, the time of the prophets prefixed. Ga. iv. 4.

Fifth. But his common distinction is Jesus of Nazareth; by this name he is distinguished one and twenty times in the New Testament—1. His enemies called him 'Jesus of Nazareth,' Mat. xxvi. 71. Mar. xiv. 67. Jn. xviii. 5. 2. His disciples called him 'Jesus of Nazareth.' Mat. xxi. 11. Lu. xxiv. 19. Jn. i. 45. Ac. ii. 22. 3. The angels called him 'Jesus of Nazareth.' Mar. xvi. 6. 4. And he calleth himself 'Jesus of Nazareth.' Ac. xxii. 8. 5. Yea, and he goeth also by the name of 'Jesus of Nazareth' among the devils. Mar. i. 24. Lu. iv. 34.

He was called 'Jesus of Nazareth' because he dwelt there with his mother Mary and her husband. Nazareth was his city, where he had been brought up, whither for shelter Joseph carried him when he came out of Egypt with him; in Nazareth was his common abode until the time that John was cast into prison; wherefore he might well say, 'I am Jesus of Nazareth.' Lu. iv. 16. Mat. ii. 23; iv. 12, 13. Yea, though he was now in heaven, for heaven shall not make us forget what countrymen we were when we lived in the world. Jesus, you see here, though glorified in heaven, yet forgets not what countryman he was when he dwelt in the world. 'I am Jesus of Nazareth,' saith he; I am the Jesus that thou persecutest; and that thou mayest know I am he, I tell thee I dwelt once in the city of Nazareth in Galilee; Joseph and my mother Mary brought me up there, and there I dwelt with them many years. 'I am Jesus of Nazareth, whom thou persecutest.' Ac. xxii. 8.

[WHAT IT WAS FOR JESUS TO COME INTO THE WORLD.]

QUEST. SECOND. *What it was for Jesus to come into the world.*

Answ. Not his coming in, or by his Spirit in his people; for so he was never out of the world. Neither is it his appearance in his ordinances. Nor that coming of his by which he destroyeth Antichrist. Nor his appearing in his dreadful providences or judgments. But by the coming of Jesus, according to the text, we are to understand *that*, or such a coming, whereby he was manifest to be God-man in one person; God in our flesh without us, or distinct in his own person by himself; such a coming by which he was manifested to be in all points like as men are, sin only excepted; such a coming wherein, or by which, the Son of God became also the Son of man.

[*First.*] For the further clearing of this, you find it expressly said, he was 'born into the world;' Mary, 'of whom was born Jesus.' Now, when Jesus was born, it is said, 'Where is he that is born King of the Jews?' Herod 'demanded of them where Christ should be born.' Mat. i. 16; ii. 1, 2, 4. Lu. i. 35; ii. 11.

Now, that this was fulfilled according to the very word of the text, without any juggle, evasion, or cunningly-devised fable, consider—

1. He is called the first-born of this woman; the male child that opened her womb. Lu. ii. 7, 23.

2. He was not born till nourished in her womb the full time, according to the time of life: 'And so it was, that while they were there [at Bethlehem], the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger.' Lu. ii. 6, 7.

3. She also continued in her separation at the birth of Jesus, as other women at the birth of their children, until 'the days of her purification according to the law of Moses were accomplished.' Lu. ii. 22.

4. Himself also, as other Hebrew children, was brought to Jerusalem to present him unto the Lord —'As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord.' Lu. ii. 23, 24.

5. Thus Jesus also, as other Hebrew children, when the set day was come, was circumcised—'And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.' Lu. ii. 21.

6. After this he is often called the young child, the child Jesus; and further, it is said of him, that he grew, that he increased in wisdom and stature. Mat. ii. 20, 21. Lu. ii. 40, 52.

Behold with what diligence, even to a circumstance, the Holy Ghost sets forth the birth of the Lord Jesus, and all to convince the incredulous world of the true manner of the coming of the Saviour into the world.

Second. The reality of the manhood of this Lord Jesus is yet further manifest, and that, 1. By those natural infirmities that attend human flesh; 2. By the names the prophets gave him in the days of the Old Testament and the New.

1. By those natural infirmities that attend human flesh. As, at his birth he could not go but as carried by his parents. He was sensible of hunger. Lu. iv. 2. He was sensible of thirst. Jn. xix. 28. He was sensible of weariness. Jn. iv. 6. He was nourished by sleep. Mar. iv. 38. He was subject to grief. Mar. iii. 5. He was subject to anger. Mar. iii. 5. He was subject to weep. Jn. xi. 35. Lu. xix. 41. He had joy as a man, and rejoiced. Mat. xi. 25. Lu. x. 21. These

things, I say, Jesus was subject to as a man, as the son of the Virgin.

2. The reality of his manhood is yet made manifest by the names the prophets gave him, both in the Old Testament and in the New. As,

(1.) He is called the 'seed'—the seed of the woman, the seed of Abraham, the seed of David, by which is meant he was to come of their children. Ge. iii. 15; xii. and xxii. Ga. iii. 16, 17. Ro. i. 3.

(2.) Therefore it is added (where mention is made of the fathers), 'of whom as concerning the flesh Christ *came*.' He was made of the seed of David according to the flesh; and hence again he calleth himself the offspring of David; therefore, I say, he is said to be of their flesh, their loins, and is called their Son. Ro. i. 3; ix. 5. Ac. ii. 30. Re. xxii. 16.

(3.) He therefore is frequently called 'a man, and the Son of man'—'Then shall you see the Son of man coming in the clouds of heaven.' 'When the Son of man shall come in his glory, and all the holy angels with him.' 'This *man*, because he continueth ever, hath an unchangeable priesthood.' 'Wherefore, *it is* necessary that this man have somewhat also to offer.' Mat. xxv. 31; xxvi. 64. He. vii. 24; viii. 3; x. 12.

(4.) What shall I say? He himself gave undeniable demonstration of all this when he said he '*was* dead;' when he called to Thomas to put his finger to, and behold his hands, to reach to him his hand and thrust it into his side, and bid him he should not be faithless, but believing. At another time, when he stood in the midst of the eleven, as they were troubled with the thoughts of unbelief, he said, 'Behold my hands and my feet, that it is I myself; handle me, and see, for a spirit hath not flesh and bones, as ye see me have.' Jn. xx. 27. Lu. xxiv. 39.

Thus have I showed you what it was for Jesus to come into the world—namely, to be born of a woman, to take flesh, and to become God-man in one person. I come now to the *third question*; but before I speak particularly to that, I will produce further testimony that we find upon record concerning the truth of all this.

Particular testimonies that this coming of Jesus is his coming to save us.

[*The Testimony of Simeon.*]—Simeon the Just gives testimony of him: 'And the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, - for mine eyes have seen thy salvation.' Lu. ii. 25—32.

The Testimony of Anna.—Anna, a prophetess, one 'of a great age, - which departed not from the temple, but served *God* with fasting and prayers night and day. And she, coming in at that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.' Lu. ii. 36—38.

The Testimony of John Baptist.—John Baptist, as he fulfilled his ministry, he cried concerning this Jesus, 'Behold the Lamb of God, which taketh away the sin of the world. - And he,' saith John, 'that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining' or abiding, 'the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.' Jn. i. 29—34.

The Testimony of the Star and Wise Men.—The star that appeared at his birth in the east, and that coasted through the heavens till it came over the place where the young child Jesus was, that star gave testimony that he was the Saviour. This star alarmed many, especially the wise men of the east, who were brought by it from afar to worship him: 'And lo, the star which they saw in the east, went before them till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child, with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh.' Mat. ii. 9—11.

The Testimony of the Angels.—1. To Mary herself—'And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, - and the virgin's name *was* Mary. And the angel came in unto her, and said, Hail, *thou that art* highly favoured. - And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.' Lu. i. 26—33. 2. The angels' testimony to the shepherds, as they were feeding their flocks in the fields by night—'And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.' Lu. ii. 9—11. 3. How the angels solemnized his birth

among themselves—'And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill towards men.' ver. 13, 14.

The Testimony of God the Father.—1. When he was baptized—'And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.' Mat. iii. 16, 17. 2. The Father's testimony of him at his transfiguration—'And he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.' And there appeared Moses and Elias talking with him, and a cloud from heaven overshadowed them; at which the three disciples began to be afraid. Then 'there came a voice out of the cloud, saying, This is my beloved Son, hear him.' Lu. ix. 28—35. This is that testimony of God which Peter speaks of, saying, 'We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.' 2 Pe. i. 16—18. 3. God gave testimony of him by signs and wonders—'Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father, that dwelleth in me, he doeth the works.' 'God also bearing *them* witness,' that preached salvation by Jesus, 'both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will.' Jn. xiv. 10. He. ii. 4.

Concerning Jesus, how he put himself upon the test among his adversaries.

The Lord Jesus also putteth himself upon the test among his adversaries divers ways.

First. He urgeth the time of the appearing of the Messias to be come—'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.' Mar. i. 15.

For this he had a threefold proof—1. The heathens had invaded and taken the land, according to that of Daniel (ix. 25, 26). 2. The sceptre was departed from Judah, according to that of Jacob. Ge. xlix. 10. To which also suited that prophecy: 'Before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.' Is. vii. 16. 3. The Roman emperor had not only subdued the nation, and put down the kingly race of the Jews, but had set up and established his own power over them. In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate was governor of Judea; Herod was tetrarch of Galilee; Philip, tetrarch of Iturea; and Lysanias, tetrarch of Abilene; all heathens, and of Tiberius's making.

Besides, the kingly race of Judah was at this time become so low by reason of the Roman oppression, that the chief of them were put to get their living by their own hands; even Joseph, the supposed father of Jesus, was then become a carpenter. Poor man! when Jesus was born, he was fain to thrust into a stable, for there was in the inn no room for such guests as they. The offering also which was brought unto God at the time when Jesus was presented unto the Lord, was two turtle-doves, or two young pigeons—a sacrifice allowed only for them that were poor, and could provide no bigger—'And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons, the one for the burnt-offering, and the other for a sin-offering.' Le. xii. 8. Besides, Jesus himself saith, 'Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.'

Now, I say, all these things were so apparent to the Jews, that they could not object; they felt the Romans were come, they knew the sceptre was gone, they smarted under the Roman tyranny, and knew the kingly race of Judea was overthrown. How, then, could they object that the time was not come for Christ to be born?

Further, the people were generally convinced that the time was come, and therefore, saith the text, they were in expectation. 'And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not.' Lu. iii. 15. The unbiassed people, observing the face of things, could do no other but look for the Messias. And hence it is that the Lord Jesus gives the Pharisees, those mortal enemies of his, such sore rebukes, saying, 'O *ye* hypocrites, ye can discern the face of the sky, but can ye not *discern* the signs of the times?' The kingdom is lost, the heathens are come, and the sceptre is departed from Judah. '*Ye* hypocrites, ye can discern the face of the sky, and of the earth, but how is it that ye do not discern this time?' Mat. xvi. 3 Lu. xii. 56.

Second. He yet again puts himself upon the test by the miracles which he wrought before them—'Believe me, that I *am* in the Father, and the Father in me, or else believe me for the very works' sake.' Jn. xiv. 11. 'For the works which the Father

hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.' Jn. v. 36.

This proof they could not withstand, but granted that he did many miracles, while they did nothing. 'Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him, and the Romans shall come, and take away both our place and nation.' Jn. xi. 47, 48.

Yea, so did Jesus confound them, that by their own records and laws, by which they were to prove persons clean or unclean, they, in reading their lectures, did justify him, and overthrow themselves.

For instance, it was written in their law, 'If he that hath an issue spit upon him that is clean,' that spittle should make him unclean. Le. xv. 8. Now Jesus, whom they counted most unclean, because he said he was the Son of God, as they thought, speaking blasphemy, he spits upon people, and makes them whole. He spat, and made clay with the spittle, and with that clay made a blind man see. Jn. ix. 6. Also he spat on the eyes of another, and made him see. Mar. viii. 23—25. Again, he spat, and with his spittle touched the tongue of one that was dumb, and made him speak immediately. Mar. vii. 33—35. Thus he proved himself clear of their accusations, and maintained before them that by their law he was guiltless, and the Son of God; for the miracles which he wrought were to prove him so to be.

Again, in their law it was written that whoso toucheth the altar of incense should be holy. Ex. xxix. 37. A woman with a bloody issue touched him, and is whole of her plague. Mar. v. 28. Yea, they brought to him many diseased persons, 'and besought him that they might only touch the hem of his garment; and as many as touched were made perfectly whole.' Mat. xiv. 36.

Thus was he justified before them out of their own law, and had his glory manifest before their faces, to their everlasting confusion and contempt.

Indeed, the Jews did make one objection against Jesus Christ that seemed to them to have weight in it, and that was, because he first began to appear and manifest his glory in Cana of Galilee. At this, I say, they stumbled. It was their sore temptation; for still, as some affirmed him to be the Christ, others as fast objected, 'Shall Christ come out of Galilee?' 'Art thou also of Galilee? Search and look; for out of Galilee ariseth no prophet.' Jn. ii. 1, 11; vii. 40—42, 52.

But this their stumble might arise either from the cruelty of Herod, or from their own not observing and keeping in mind the alarm that God gave them at his birth.

1. It might arise or be occasioned through the cruelty of Herod; for Jesus was born in Bethlehem, the city where David dwelt. But when Herod sent out to kill him, and for his sake killed all the young children in Bethlehem, then was Joseph warned by an angel of God to take the young child and his mother, and fly into Egypt, and so he did, and was there till the death of Herod. Mat. ii. 1, 13, 16. After this, the angel comes to them in Egypt, and bids them take the young child, and return into the land of Israel; wherefore they arose and went. But hearing that Herod's son, that tyrant, ruled in the room of his father, they were afraid to go to Bethlehem, but turned aside into the parts of Galilee, where they remained till the time of his showing to Israel. Mat. ii. 19—23.

2. This stumble of theirs might arise from their not observing and keeping in mind the alarm that God gave them of his birth. (1.) God began to give them the alarm at the birth of John the Baptist, where was asserted that he was to go before the face of the Lord Jesus, and to prepare his ways. 'And fear came on all that dwelt round about them, and all these sayings were noised abroad throughout all the hill country of Judea.' Lu. i. 65. (2.) Again, what a continuation of this alarm was there also at the birth of Jesus, which was about three months after John Baptist was born? Now come the angels from heaven. Now comes a strange star over the country to lead the men of the east to the stable where Jesus was born; now was Herod, the priests, the scribes, and also the city of Jerusalem, awakened and sore troubled; for it was noised by the wise men that Christ the King and Saviour was born. Besides the shepherds, Simeon and Anna gave notice of him to the people. They should, therefore, have retained the memory of these things, and have followed God in all his dark providences, until his Sun of Righteousness should arise among them with healing under his wings.

3. I may add another cause of their stumble—they did not understand the prophecies that went before of him. (1.) He was to come to them out of Egypt—'Out of Egypt have I called my Son.' Mat. ii. 15. Ho. xi. 1. (2.) He turned aside into Cana of Galilee, and dwelt in the city of Nazareth, 'that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.' Mat. ii. 23. (3.) That saying also was to be fulfilled, 'The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up.' Mat. iv. 15, 16. Is. ix. 2; xlii. 7.

At these things, then, they stumbled, and it was a great judgment of God upon them. Besides, there seemed to be a contradiction in the prophecies

of the Scripture concerning his coming. He was to be born in Bethlehem, and yet to come out of Egypt. How should he be the Christ, and yet come out of Galilee, out of which ariseth no prophet? Thus they stumbled.

Hence note, that though the prophecies and promises be full and plain as these were, that he should be born in Bethlehem, yet men's sins may cause them to be fulfilled in such obscurity, that instead of having benefit thereby, they may stumble and split their souls thereat. Take heed then; hunt not Christ from plain promises with Herod, hunt him not from Bethlehem, lest he appear to your amazement and destruction from Egypt, or in the land of Zabulon! But this much to the second question; to wit, What it was for Jesus to come into the world.

I come now to the third question.

[WHAT IT WAS FOR JESUS TO COME TO BE A SAVIOUR.]

QUEST. THIRD. What it was for him to come to be a Saviour.

For the further handling of this question I must show—*First.* What it is to be a Saviour. *Second.* What it is to come to be a Saviour. *Third.* What it is for Jesus to come to be a Saviour. To these three briefly—

First. What it is TO BE *a Saviour.* 1. A saviour supposeth some in misery, and himself one that is to deliver them. 2. A saviour is either such an one ministerially or meritoriously.

Ministerially is, when one person engageth or is engaged by virtue of respect or command from superiors, to go and obtain, by conquest or the king's redemption, the captives, or persons grieved by the tyranny of an enemy. And thus were Moses and Joshua, and the judges and kings of Israel, saviours—'Thou deliveredst them into the hands of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.' Ne. ix. 27. Thus was Jesus Christ a Saviour; he was engaged by virtue of respect and command from God to obtain, by conquest and redemption, the captives or persons grieved. God sent his Son to be 'the Saviour of the world.' Jn. iv. 42.

Meritoriously is, when the person engaging shall, at his own proper cost and charge, give a sufficient value or price for those he redeemeth. Thus those under the law were redeemed by the money called the redemption-money—'And Moses gave the money of those that were redeemed unto Aaron and to his sons.' Nu. iii. 46—51. And thus was Jesus Christ a Saviour. He paid full price to Divine justice for sinners, even his own precious blood—'Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation, *received* by tradition from your fathers, but with the precious blood of Christ.' 1 Pe. i. 18, 19.

And forasmuch as, in man's redemption, the undertaker must have respect, not only to the paying of a price, but also to the getting of a victory; for there is not only justice to satisfy, but death, devil, hell, and the grave, to conquer; therefore hath he also by himself gotten the victory over these. He hath abolished death. 2 Ti. i. 10. He hath destroyed the devil. He. ii. 14, 15. He hath been the destruction of the grave. Ho. xiii. 14. He hath gotten the keys of hell. Re. i. 18. And this, I say, he did by himself, at his own proper cost and charge, when he triumphed over them upon his cross. Col. ii. 14, 15.

Second. What it is TO COME *to be a Saviour.*

1. To come to be one, supposeth one ordained and fore-prepared for that work—'Then said he, Lo, I come, a body hast thou prepared me.' He. x.

2. To come to be a Saviour supposeth one commissionated or authorized to that work—'The Spirit of the Lord *is* upon me, because he hath anointed me,' authorized me, 'to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.' Lu. iv. 18. And upon this account it is that he is so often called *Christ*, or the *Anointed* One; the anointed Jesus, or Jesus the Anointed Saviour. 'Thou art the Christ, the Son of God, which should come into the world.' 'This Jesus whom I preach unto you is Christ.' He 'testified to the Jews *that* Jesus *was* Christ,' 'and confounded the Jews which dwelt at Damascus, proving' by the Scriptures 'that this is very Christ,' Jn. xi. 27. Ac. ix. 22; xvii. 3; xviii. 5; the very anointed of God, or he whom God authorized and qualified to be the Saviour of the world.

3. To come to be a Saviour supposeth a resolution to do that work before he goeth back—'I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes.' Ho. xiii. 14.

And as he resolved, so he hath done. He hath purged our sins. He. i. 3. By one offering he hath perfected for ever them that are sanctified. He. x. 14. He hath obtained eternal redemption for them. He. ix. 12. 2 Ti. i. 10. He. ix. 26. Col. ii. 15. He. vi. 18—20.

Third. I come now to the third question—*What it is for* JESUS *to come to be a Saviour.*

1. It is the greatest discovery of man's misery and inability to save himself therefrom that ever was made in the world. Must the Son of God himself come down from heaven? or can there be

no salvation? Cannot one sinner save another? Cannot man by any means redeem his brother, nor give to God a ransom for him? Cannot an angel do it? Cannot all the angels do it? No; Christ must come and die to do it.

2. It is the greatest discovery of the love of God that ever the world had, for God *so* to love the world as to send his Son! For God *so* to commend his love to the world as to send it to them in the blood of his Son! Amazing love! Jn. iii. 16. Ro. v. 8

3. It is the greatest discovery of the condescension of Christ that ever the world had, that he should not come 'to be ministered unto, but to minister, and to give his life a ransom for many.' Mat. xx. 28. That he should be manifest for this purpose, 'that he might destroy the works of the devil.' 1 Jn. iii. 8. That he should come that we 'might have life, and that we might have *it* more abundantly.' Jn. x. 10. That the Son of God should 'come to seek and to save that which was lost.' Lu. xix. 10. That he should not come 'to judge the world, but to save the world.' Jn. xii. 47. That 'Christ Jesus should come into the world to save sinners, of whom I am the chief.' 1 Ti. i. 15. That he should 'love us, and wash us from our sins in his own blood.' Re. i. 5. What amazing condescension and humility is this! Phi. ii. 6—9.

HOW JESUS CHRIST ADDRESSED HIMSELF TO THE WORK OF OUR REDEMPTION.

I come, then, in the next place, to show you *how* Jesus Christ addressed himself to the work of man's redemption.

The Scripture saith, 'he became poor,' that he made himself of no reputation, and took upon him the form of a servant, that he humbled himself unto death, even the death of the cross. But particularly, FIRST. He took upon him our flesh. SECOND. He was made under the law. THIRD. He took upon him our sins. FOURTH. He bore the curse due to our sins.

[HE TOOK UPON HIM OUR FLESH.]

FIRST. *He took upon him our flesh.* I showed you before that he came in our flesh, and now I must show you the reason of it—namely, because that was the way to address himself to the work of our redemption.

Wherefore, when the apostle treated of the incarnation of Christ, he added withal the reason—to wit, that he might be capable to work out the redemption of men.

There are three things to be considered in this first head. *First.* That he took our flesh for this reason—that he might be a Saviour. *Second.* How he took flesh, that he might be our Saviour. *Third.* That it was necessary that he should take our flesh, if indeed he will be our Saviour.

[*He took our flesh, that he might be a Saviour.*]

[*First.*] For the first. *That he took our flesh for this reason—that he might be a Saviour:* 'For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.' Ro. viii. 3.

The sum of the words is, Forasmuch as the law could do us no good, by reason of the inability that is in our flesh to do it—for the law can do us no good until it be fulfilled—and because God had a desire that good should come to us, therefore did he send his Son in our likeness, clothed with flesh, to destroy, by his doing the law, the tendency of the sin that dwells in our flesh. He therefore took our flesh, that our sin, with its effects, might by him be condemned and overcome.

The reason, therefore, why he took flesh is, because he would be our Saviour—'Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.' He. ii. 14, 15.

In these words it is asserted that he took our flesh for certain reasons.

1. Because the children, the heirs of heaven, are partakers of flesh and blood—'Forasmuch, then, as the children are partakers of flesh and blood, he also himself took part of the same.' Had the children, the heirs, been without flesh, he himself had not taken it upon him; had the children been angels, he had taken upon him the nature of angels; but because the children were partakers of flesh, therefore leaving angels, or refusing to take hold of angels, he took flesh and blood, the nature of the children, that he might put himself into a capacity to save and deliver the children; therefore it follows, that 'through death he might destroy him that had the power of death, that is, the devil.'

2. This, therefore, was another reason—that he might destroy the devil.

The devil had bent himself against the children; he is their adversary, and goeth forth to make war with them—'Your adversary, the devil.—And he went to make war with the remnant of her seed.' 1 Pe. v. 8. Re. xii. 17. Now the children could not destroy him, because he had already cast them into sin, defiled their nature, and laid them under the wrath of God. Therefore Christ puts himself among the children, and into the nature of the

children, that he might, by means of his dying in their flesh, destroy the devil—that is, take away sin, his [the devil's] work, that he might destroy the works of the devil; for sin is the great engine of hell, by which he overthroweth all that perish. Now this did Christ destroy by taking on him the similitude of sinful flesh; of which more anon.

3. 'That he might destroy him that had the power of death, that is, the devil, and deliver them.' This was the thing in chief intended, that he might deliver the children, that he might deliver them from death, the fruit of their sin, and from sin, the sting of that death—'That he might deliver them who through fear of death were all their lifetime subject to bondage.'

He took flesh, therefore, because the children had it; he took it that he might die for the children; he took it that he might deliver the children from the works of the devil—'that he might deliver them.' No deliverance had come to the children if the Son of God had not taken their flesh and blood; therefore he took our flesh, that he might be our Saviour.

Again, in a Saviour there must be not only merit, but compassion and sympathy, because the children are yet to live by faith, are not yet come to the inheritance—'Wherefore it behoved him in all things to be made like unto *his* brethren, that he might be a merciful and faithful High-priest in things *pertaining* to God, to make reconciliation for the sins of the people.' He. ii. 17, 18.

Two reasons are rendered in this text why he must take flesh—namely, that he might be their priest to offer sacrifice, to wit, his body and blood for them; and that he might be merciful and faithful, to pity and preserve them unto the kingdom appointed for them.

Mark you, therefore, how the apostle, when he asserteth that the Lord Jesus took our flesh, urgeth the reason why he took our flesh—that he might destroy the devil and death, that he might deliver them. It behoveth him to be made like unto his brethren, that he might be merciful and faithful, that he might make reconciliation for the sins of the people. The reason, therefore, why he took our flesh is declared—to wit, that he might be our Saviour. And hence you find it so often recorded. He hath 'abolished in his flesh the enmity.' He hath 'slain the enmity' by his flesh. 'And you that were sometimes alienated and enemies in *your* mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable - in his sight.' Ep. ii. 15, 16. Col. i. 21, 22.

How he took flesh.

Second. I come now to the second question—to wit. *How he took our flesh.* This must be inquired into; for his taking flesh was not after the common way; never any took man's flesh upon him as he, since the foundation of the world.

1. He took not our flesh like Adam, who was formed out of the ground; 'who was made of the dust of the ground.' Ge. ii. 7; iii. 19. 2. He took not our flesh as we do, by carnal generation. Joseph knew not his wife, neither did Mary know any man, till she had brought forth her first-born son. Mat. i. 25. Lu. i. 34. 3. He took flesh, then, by the immediate working and overshadowing of the Holy Ghost. And hence it is said expressly, 'She was found with child of the Holy Ghost.' 'Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.' Mat. i. 18. And hence again, when Joseph doubted of her honesty, for he perceived she was with child, and knew he had not touched her, the angel of God himself comes down to resolve his doubt, and said, 'Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.' Mat. i. 20.

But again, though the Holy Ghost was that by which the child Jesus was formed in the womb, so as to be without carnal generation, yet was he not formed in her without, but by, her conception—'Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.' Lu. i. 31. Wherefore he took flesh not only in, but of, the Virgin. Hence he is called her son, the seed of the woman; and hence it is also that he is called the seed of Abraham, the seed of David; their seed, according to the flesh. Ge. xii.; xiii. 15; xxii. Lu. i. 31; ii. 7. Ro. i. 3; ix. 5. Ga. iii. 16; iv. 4.

And this, the work he undertook, required. 1. It required that he should take our flesh. 2. It required that he should take our flesh without sin, which could not be had he taken it by reason of a carnal generation; for so all children are conceived in, and polluted with, sin. Ps. li. And the least pollution, either of flesh or spirit, had utterly disabled him for the work, which to do, he came down from heaven. Therefore, 'such an High-priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens.' He. vii. 26.

This mystery of the incarnation of the Son of God was thus completed, I say, that he might be in all points like as we are, yet without sin; for sin in the flesh disableth and maketh incapable to do the commandment. Therefore was he thus made, thus made of a woman; and this the angel assigneth as the reason of this his marvellous incarnation. 'The Holy Ghost,' saith he, 'shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing

that shall be born of thee shall be called the Son of God.' Lu. i. 35.

The overshadowing of the Holy Ghost and the power of the Highest—the Father and the Holy Ghost—brought this wonderful thing to pass, for Jesus is a wonderful one in his conception and birth. This mystery is that next to the mystery of three persons in one God; it is a great mystery. 'Great is the mystery of godliness: God was manifest in the flesh.'

The conclusion is, that Jesus Christ took our flesh that he might be our Saviour; and that he might be our Saviour indeed, he thus took our flesh.

That it was necessary that he should take our flesh if he will be our Saviour.

Third. I come now to the third thing—namely, *that it was necessary that he should take our flesh if he will be our Saviour.*

1. And that, first, from the nature of the work; his work was to save, to save man, sinking man, man that was 'going down to the pit.' Job xxxiii. 24. Now, he that will save him that is sinking must take hold on him. And since he was not to save a man, but men, therefore it was necessary that he should take hold, not of one person, but of the common nature, clothing himself with part of the same. He took not hold of angels, 'but he took on *him* the seed of Abraham.' He. ii. 16. For that flesh was the same with the whole lump of the children to whom the promise was made, and comprehended in it the body of them that shall be saved, even as in Adam was comprehended the whole world at first. Ro. v.

Hence we are said to be chosen in him, to be gathered, being in him, to be dead by him, to be risen with him, and to be set with him, or in him, in heavenly places already. Ro. vii. 4. Ep. i. 4, 10. Col. ii. 12, 13; iii. 1–3. This, then, was the wisdom of the great God, that the Eternal Son of his love should take hold of, and so secure the sinking souls of perishing sinners by assuming their flesh.

2. The manner of his doing the work of a Saviour did call for his taking of our flesh.

He must do the work by dying. 'Ought not Christ to have suffered? Christ must needs have suffered,' or else no glory follows. Lu. xxiv. 26. Ac. xvii. 3. 'The prophets testified beforehand the sufferings of Christ, and the glory that should follow.' 1 Pe. i. 11. Yea, they did it by the Spirit, even by the Spirit of Christ himself. This Spirit, then, did bid them tell the world, yea, testify, that Christ must suffer, or no man be blest with glory; for the threatening of death and the curse of the law lay in the way between heaven gates and the souls of the children, for their sins; wherefore he that will save them must answer Divine justice, or God must lie, in saving them without inflicting the punishment threatened. Christ, then, must needs have suffered; the manner of the work laid a necessity upon him to take our flesh upon him; he must die, he must die for us, he must die for our sins. And this was effectually foretold by all the bloody sacrifices that were offered under the law—the blood of bulls, the blood of lambs, the blood of rams, the blood of calves, and the blood of goats and birds. These bloody sacrifices, what did they signify, what were they figures of, but of the bloody sacrifice of the body of Jesus Christ? their blood being a shadow of his blood, and their flesh being a shadow of his flesh.

Therefore, when God declared that he took no pleasure in them, because they could not make the worshippers perfect as pertaining to the conscience, then comes Jesus Christ to offer his sinless body and soul for the sin of the people—'For *it is* not possible that the blood of bulls and of goats should take away sin. Wherefore, when he cometh into the world, he saith, Sacrifices and offering thou wouldest not, but a body hast thou prepared me; in burnt-offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come, in the volume of the book it is written of me, to do thy will, O God.' Since burnt-offerings cannot do thy will, my body shall; since the blood of bulls and goats cannot do thy will, my blood shall. Then follows, By the will of God 'we are sanctified, through the offering up of the body of Jesus Christ once *for all*.' He. x. 4–10.

3. The end of the work required that Christ, if he will be our Saviour, should take upon him our flesh.

The end of our salvation is, that we might enjoy God, and that he by us might be glorified for ever and ever.

(1.) That we might enjoy God. 'I will dwell in them, and they shall be my people, and I will be their God.' This indwelling of God, and consequently our enjoyment of him, begins first in its eminency by his possessing our flesh in the person of Jesus Christ. Hence his name is called 'Immanuel, God with us;' and 'the Word was made flesh, and dwelt among us.' The flesh of Christ is the tabernacle which the Lord pitched, according to that saying, 'The tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.' Re. xxi. 3. Here God beginneth to discover his glory, and to be desirable to the sons of men.

God could not communicate himself to us, nor take us into the enjoyment of himself, but with respect to that flesh which his Son took of the Virgin, because sin stood betwixt. Now this flesh only was the holy lump, in this flesh God could dwell; and forasmuch as this flesh is the same with

ours, and was taken up with intent that what was done in and by that, should be communicated to all the children; therefore through that doth God communicate of himself unto his people—'God was in Christ, reconciling the world unto himself.' 2 Co. v. 19. And 'I am the way,' saith Christ, 'no man cometh unto the Father but by me.' Jn. xiv. 6.

That passage to the Hebrews is greatly to our purpose. We have boldness, brethren, 'to enter into the holiest,' the place where God is, 'by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.' He. x. 19, 20.

Wherefore by the flesh and blood of Christ we enter into the holiest; through the veil, saith he, that is to say, his flesh.

[(2.)] As the end of our salvation is that we might enjoy God, so also it is that he by us might be glorified for ever—'That God in all things might be glorified, through Jesus Christ our Lord.'

Here indeed will the mystery of his grace, wisdom, justice, power, holiness, and glory, inhabit eternal praise, while we that are counted worthy of the kingdom of God shall admire at the mystery, and see ourselves, without ourselves, even by the flesh and blood of Christ through faith therein, effectually and eternally saved. Oh, this will be the burden of our eternal joy—God loved us, and gave his Son for us; Christ loved us, and gave his flesh for our life, and his blood for our eternal redemption and salvation!

THAT CHRIST WAS MADE UNDER THE LAW.

SECOND. But, secondly, CHRIST WAS MADE UNDER THE LAW—'When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.' Ga. iv. 4.

Of right, being found in flesh, he must needs be under the law, for that there is not any creature above or without law to God; but this is not to the point in hand. Christ was not therefore under the law because he was found in flesh, but he took flesh, and designedly put himself, or was made under the law; wherefore it is added, He was made under the law to 'redeem,' to redeem them that were under the law. Wherefore, here is a design, a heavenly contrivance and device on foot; Christ is made—that is, by design subjected—under the law, for the sake and upon the account of others, 'to redeem them that were under the law.'

Made under the law—that is, put himself into the room of sinners, into the condition of sinners; made himself subject to the same pains and penalties we were obnoxious to. We were under the law, and it had dominion over us, bound us upon pain of eternal damnation to do completely all things written in the law. This condition Christ put himself into that 'he might redeem;' for assuredly we had else perished.

The law had dominion over us, and since we had sinned, of right it pronounced the curse, and made all men subject to the wrath of God. Christ, therefore, did not only come into our flesh, but also into our condition, into the valley and shadow of death where we were, and where we are, as we are sinners. He that is under the law is under the edge of the axe. When David was to go to visit his brethren, and to save them from the hand of Goliath, he was to look how his brethren fared, and to 'take their pledge.' 1 Sa. xvii. 18. This is true of Jesus Christ when he came to save us from the hand of death and the law; he looked how his brethren fared, took to heart their deplorable condition, and put himself into the same plight—to wit, under the law, that he might redeem them that were under the law.

I told you before that he came sinless into the world, that he had a miraculous conception, and wonderful birth; and here you see a reason for it, he was to be put, or made, under the law, 'to redeem.' He that will be made under the law to redeem, had need be sinless and spotless himself; for the law findeth fault with the least, and condemneth man for the first beginning of, sin.

Without this, then, there could not have been redemption, nor any the sons of God by adoption: no redemption, because the sentence of death had already passed upon all; no sons by adoption, because that is the effect of redemption. 'God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.' Christ, then, by being made under the law, hath recovered his from under the law, and obtained for them the privilege of the adoption of sons.

For, as I told you before, Christ stood a common* person, presenting in himself the whole lump of the promised seed, or the children of the promise; wherefore he comes under the law for them, takes upon him to do what the law required of them, takes upon him to do it for them.

He began, therefore, at the first tittle of the law, and going in man's flesh, *for* man, through the law, he becomes 'the end of the law for righteousness to every one that believeth.' The END of the law—what is the end of the law but perfect and sinless obedience? that is the end of the law, both with respect to its nature, and the cause of its being imposed. God gave the law, that complete righteousness should by that be found upon men; but because sin was got into man's flesh, therefore this righteousness, by us, could not be

* 'Common' means public; see p. 412. 'Not doing nor dying in a private capacity, but in the room and stead of sinners.'—ED.

completed. Now comes Christ the Lord into the world, clothes himself with the children's flesh, addresseth himself to the work of their redemption, is made under the law; and going through every part of the law without sin, he becometh 'the end of the law for' justifying 'righteousness to every one that believeth.' Ro. x. 4. For he obeyed not the law for himself, he needed no obedience thereto; it was we that needed obedience, it was we that wanted to answer the law; we wanted it but could not obtain it, because then the law was weak through the flesh; therefore God sent his own Son, and he did our duty for us, even to become the end of the law to every one that believeth. In this, therefore, Christ laboured for us, he was made under the law to redeem. Therefore, as I said before, it behoved him to be sinless, because the law binds over to answer for sin at the bar of the judgment of God. Therefore did his Godhead assume our human flesh, in a clean and spotless way, that he might come under 'the law, to redeem them that were under the law.'

For, consisting of two natures, and the personality lying in the Godhead, which gave value and worth to all things done for us by the manhood, the obedience takes denomination from thence, to be the obedience of God. The Son's righteousness, the Son's blood; the righteousness of God, the blood of God. He. v. 8, 9. Phi. iii. 9. Ac. xx. 28. 1 Jn. iii. 16.

Thus Jesus Christ came into the world under the law to redeem, not simply as God, but God-man, both natures making one Christ. The Godhead, therefore, did influence and give value to the human flesh of Christ in all its obedience to the law, else there would have been wanting that perfection of righteousness which only could answer the demands and expectation of the justice of God; to wit, perfect righteousness by flesh.

But the second Person in the Godhead, the Son, the Word, coming under the law for men in their flesh, and subjecting himself by that flesh to every tittle and demand of the law; all and every whit of what was acted and done by Jesus Christ, God-man, for us, it was and is the righteousness of God; and since it was not done for himself, but for us, as he saith in the text, 'to redeem,' the righteousness by which we are set free from the law is none other but the righteousness that alone resideth in the person of the Son of God.

And that it is absolutely necessary thus it should be, is evident, both with respect to God and also with respect to man.

With respect to God. The righteousness is demanded by God; therefore he that comes to redeem must present before God a righteousness absolutely perfect; this can be done by none but God.

With respect to man. Man was to present this righteousness to God; therefore must the undertaker be man. Man for man, and God for God, God-man between God and men. This daysman can lay his hand upon us both, and bring God and man together in peace. Job ix. 33.

Quest. But some may say, what need of the righteousness of one that is naturally God? Had Adam, who was but a mere man, stood in his innocency, and done his duty, he had saved himself and all his posterity.

Answ. Had Adam stood, he had so long secured himself from the wages of sin, and posterity so long as they were in him. But had Adam sinned, yea, although he had not defiled his nature with filth, he could never after that have redeemed himself from the curse of the law, because he was not equal with God; for the curse of the law is the curse of God; but no man can deliver himself from the curse of God, having first transgressed. This is evident, because angels, for sin, lie bound in chains, and can never deliver themselves. He, therefore, that redeemeth man from under the law must not only do all the good that the law requireth, but bear all the penalty that is due by the law for sin.

Should an angel assume human flesh, and in that flesh do the law, this righteousness would not redeem a sinner; it would be but the righteousness of an angel, and so, far short of such a righteousness as can secure a sinner from the wrath of God. But 'thou shalt love the Lord thy God with all thy soul, with all thy heart, with all thy mind, with all thy strength.' If there were no more required of us now to redeem ourselves, it would be utterly impossible for us to do it, because in the best there is sin, which will intermix itself with every duty of man. This being so, all the heart, all the soul, all the strength, and all the mind, to the exact requirement of the justice of the law, can never be found in a natural man.

Besides, for this work there is required a perfect memory, always to keep in mind the whole duty of man, the whole of every tittle of all the law, lest sin come in by forgetfulness; a perfect knowledge and judgment, lest sin come in by ignorance; an everlasting unweariedness in all, lest sin and continual temptation tire the soul, and cause it to fail before the whole be done.

For the accomplishing of this last, he must have—1. A perfect willingness, without the least thought to the contrary. 2. Such a hatred of sin as is not to be found but in the heart of God. 3. A full delight in every duty, and that in the midst of all temptations. 4. A continuing in all things to the well-pleasing of the justice of God.

I say, should the penalty of the law be taken off, should God forgive the penalty and punishment due to sins that are past, and only demand good works now, according to the tenor of the law, no man could be saved; there would not be found that

heart, that soul, that mind, and that strength, anywhere in the world.

This, therefore, must cease for ever, unless the Son of God will put his shoulder to the work; but, blessed be God, he hath done it—'When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.'

CHRIST TOOK UPON HIM OUR SINS.

THIRD. But thirdly, CHRIST OUR SAVIOUR TAKES UPON HIM OUR SINS. This is another step to the work of our redemption. 'He hath made him *to be* sin for us.' Strange doctrine! A fool would think it blasphemy; but Truth hath said it. Truth, I say, hath said, not that he was made to sin, but that God made him to be sin—'He hath made him *to be* sin for us.' 2 Co. v. 21.

This, therefore, showeth us how effectually Christ Jesus undertook the work of our redemption—He was made to be sin for us. Sin is the great block and bar to our happiness; sin is the procurer of all miseries to men both here and for ever. Take away sin, and nothing can hurt us; for death temporal, death spiritual, and death eternal, are the wages of sin. Ro. vi. 23.

Sin, then, and man for sin, is the object of the wrath of God. If the object of the wrath of God, then is his case most dreadful; for who can bear, who can grapple with the wrath of God? Men cannot, angels cannot, the whole world cannot. All, therefore, must sink under sin, but he who is made to be sin for us; he only can bear sins, he only can bear them away, and therefore were they laid upon him—'The Lord hath laid upon him the iniquity of us all.' Is. liii. 6.

Mark, therefore, and you shall find that the reason why God made him to be sin for us was, 'that we might be made the righteousness of God in him.' He took our flesh, he was made under the law, and was made to be sin for us, that the devil might be destroyed, that the captives might be redeemed, and made the righteousness of God in him.

And forasmuch as he saith that God 'hath made him *to be* sin,' it declareth that the design of God and the mystery of his will and grace was in it. 'He hath made him to be sin.' God hath done it, that we might be made the righteousness of God in him. There was no other way; the wisdom of heaven could find no other way; we could not by other means stand just before the justice of God.

Now, what remains but that we who are reconciled to God by faith in his blood are quit, discharged, and set free from the law of sin and death? Yea, what encouragement to trust in him, when we read that God 'made him *to be* sin for us.'

Quest. But how was Jesus Christ made of God to be sin for us?

Answ. Even so as if himself had committed all our sins; that is, they were as really charged upon him as if himself had been the actor and committer of them all. 'He hath made him *to be* sin,' not only as a sinner, but as sin itself. He was as the sin of the world that day he stood before God in our stead. Some, indeed, will not have Jesus Christ our Lord to be made sin for us; their wicked reasons think this to be wrong judgment in the Lord; it seems, supposing that because they cannot imagine how it should be, therefore God, if he does it, must do it at his peril, and must be charged with doing wrong judgment, and so things that become not his heavenly Majesty; but against this duncish sophistry* we set Paul and Isaiah, the one telling us still, 'the Lord hath laid on him the iniquity of us all;' and the other, that 'God made him *to be* sin for us.'

But these men, as I suppose, think it enough for Christ to die under that notion only, not knowing nor feeling the burden of sin, and the wrath of God due thereto. These make him as senseless in his dying, and as much without reason, as a silly sheep or goat, who also died for sin, but so as in name, in show, in shadow only. They felt not the proper weight, guilt, and judgment of God for sin. But thou, sinner, who art so in thine own eyes, and who feelest guilt in thine own conscience, know thou that Jesus Christ, the Son of the living God in flesh, was made to be sin for thee, or stood sensibly guilty of all thy sins before God, and bare them in his own body upon the cross.

God charged our sins upon Christ, and that in their guilt and burden; what remaineth but that the charge was real or feigned? If real, then he hath either perished under them, or carried them away from before God; if they were charged but feignedly, then did he but feignedly die for them, then shall we have but feigned benefit by his death, and but a feigned salvation at last—not to say how this cursed doctrine chargeth God and Christ with hypocrisy, the one in saying, He made Christ to be sin; the other in saying that he bare our sin; when, in deed and in truth, our guilt and burden never was really upon him.

Quest. But might not Christ die for our sins but he needs must bear their guilt or burden?

Answ. He that can sever sin and guilt, sin and the burden, each from other, laying sin and no guilt, sin and no burden on the person that dieth for sin, must do it only in his own imaginative

* It was common with the Reformers and Puritans, when condemning the absurdities of Aquinas and the schoolmen, to call it 'Dunsish sophistry,' from one of the chief of these writers, named Duns, usually called, from the place of his birth, Duns Scotus.—ED.

head. No scripture, nor reason, nor sense, understandeth or feeleth sin when charged without its guilt and burden.

And here we must distinguish between sin charged and sin forgiven. Sin forgiven may be seen without guilt or burden, though I think not without shame in this world; but sin charged, and that by the justice of God—for so it was upon Christ—this cannot be but guilt and the burden, as inseparable companions, must unavoidably lie on that person. Poor sinner, be advised to take heed of such deluded preachers who, with their tongues smoother than oil, would rob thee of that excellent doctrine, 'God hath made him *to be* sin for us;' for such, as I said, do not only present thee with a feigned deliverance and forgiveness, with a feigned heaven and happiness, but charge God and the Lord Jesus as mere impostors, who, while they tell us that Christ was made of God to be sin for us, affirm that it was not so really, suggesting this sophistical reason, 'No wrong judgment comes from the Lord.' I say again, this wicked doctrine is the next way to turn the gospel in thy thoughts to no more than a cunningly-devised fable, 2 Pe. i. 16, and to make Jesus Christ, in his dying for our sins, as brutish as the paschal lamb in Moses' law.

Wherefore, distressed sinner, when thou findest it recorded in the Word of truth that Christ died for our sins, and that God hath made him to be sin for us, then do thou consider of sin as it is a transgression against the law of God, and that as such it procureth the judgment of God, torments and afflicts the mind with guilt, and bindeth over the soul to answer it. Sever not sin and guilt asunder, lest thou be an hypocrite like these wicked men, and rob Christ of his true sufferings. Besides, to see sin upon Christ, but not its guilt; to see sin upon Christ, but not the legal punishment, what is this but to conclude that either there is no guilt and punishment in sin, or that Christ bare our sin, but we the punishment? for the punishment must be borne, because the sentence is gone out from the mouth of God against sin.

Do thou therefore, as I have said, consider of sin as a transgression of the law, 1 Ja. iii. 4, and a provoker of the justice of God; which done, turn thine eye to the cross, and behold those sins, in the guilt and punishment of them, sticking in the flesh of Christ. 'God condemned sin in the flesh' of Christ. Ro. viii. 3. He 'bare our sins in his own body on the tree.' 1 Pe. ii. 24.

I would only give thee this caution—Not sin in the nature of sin—sin was not so in the flesh of Christ; but sin in the natural punishment of it—to wit, guilt, and the chastising hand of justice. 'He *was* wounded for our transgressions, *he was* bruised for our iniquities; the chastisement of our peace *was* upon him, and with his stripes we are healed.' Is. liii. 5.

Look, then, upon Christ crucified to be as the sin of the world, as if he only had broken the law; which done, behold him perfectly innocent in himself, and so conclude that for the transgression of God's people he was stricken; that when the Lord made him to be sin, he made him to be sin for us.*

HE WAS MADE A CURSE FOR US.

FOURTH. As he was made flesh under the law, and also sin, SO HE WAS MADE A CURSE FOR US—'Christ hath redeemed us from the curse of the law, being made a curse for us; as it is written, Cursed is every one that hangeth on a tree.' This sentence is taken out of Moses, being passed there upon them that for sin are worthy of death—'And if a man have committed a sin worthy of death, and thou hang him on a tree, his body shall not remain all night upon the tree, but thou shalt in anywise bury him that day, for he that is hanged *is* accursed of God.' De. xxi. 22, 23. By this sentence Paul concludeth that Jesus Christ was justly hanged, because sin worthy of death was upon him; sin, not of his own, but ours. Since, then, he took our sins, he must be cursed of God; for sin is sin wherever it lies, and justice is justice wherever it finds it; wherefore since Jesus Christ will bear our sin, he must be 'numbered with the transgressors,' and counted worthy to die the death.

He that committeth sin is worthy of death. This, though Christ did not personally do, his members, his body, which is his church, did; and since he would undertake for them with God, and stand in their sins before the eyes of his justice, he must die the death by the law.

Sin and the curse cannot be severed. Sin must be followed with the curse of God. Sin therefore being removed from us to the back of Christ, thither goes also the curse; for if sin be found upon him, he is the person worthy to die—worthy by our sins.

Wherefore Paul here setteth forth Christ clothed with our sins, and so taking from us the guilt and punishment. What punishment, but the wrath and displeasure of God?—'Christ hath redeemed us from the curse of the law, being made a curse for us.'

In this word 'curse' are two things comprised,

1. The reality of sin; for there can be no curse

* The apostle evidently means by 'Christ made sin for us,' that he was made an offering or sacrifice for our sins. He was made sin who knew no sin. Our sins were laid upon him; he bore them away in his own body on the tree. The *clean* animals sacrificed by the patriarchs, and under the law, were types of this great sacrifice of Christ.—ED.

where there is no sin, either of the person's own, or made to be his by his own consent or the imputation of Divine justice. And since sins are made to be Christ's by imputation, they are his, though not naturally, yet really, and consequently the wages due. He hath made him to be sin; he was made a curse for us.

2. This word 'curse' compriseth, therefore, the punishment of sin, that punishment properly due to sin from the hand of God's justice, which punishment standeth in three things—(1.) In charging sin upon the body and soul of the person concerned; and hence we read that both the body and soul of Christ 'were made an offering for sin.' Is. liii. 10. He. x. 10. (2.) The punishment standeth in God's inflicting of the just merits of sin upon him that standeth charged therewith, and that is death in its own nature and strength; to wit, death with the sting thereof—'The sting of death is sin.' This death did Christ die because he died for our sins. (3.) The sorrows and pains of this death, therefore, must be undergone by Jesus Christ.

Now there are divers sorrows in death—such sorrows as brutes are subject to; such sorrows as persons are subject to that stand in sin before God; such sorrows as those undergo who are swallowed up of the curse and wrath of God for ever.

Now so much of all kinds of sorrow as the imputation of our sin could justly bring from the hand of Divine justice, so much of it he had. He had death. He had the sting of death, which is sin. He was forsaken of God; but could not by any means have those sorrows which they have that are everlastingly swallowed up of them. 'It was not possible that he should be holden of it.' Ac. ii. 24.

For where sin is charged and borne, there must of necessity follow the wrath and curse of God. Now where the wrath and curse of God is, there must of necessity follow the effects, the natural effects—I say, the natural effects—to wit, the sense, the sorrowful sense of the displeasure of an infinite Majesty, and his chastisements for the sin that hath provoked him. There are effects natural, and effects accidental; those accidental are such as flow from our weakness, whilst we wrestle with the judgment of God—to wit, hellish fear, despair, rage, blasphemy, and the like; these were not incident to Jesus Christ, he being in his own person every way perfect. Neither did he always endure the natural effects; his merits relieved and delivered him. God loosed the pains of death, 'because it was not possible that he should be holden of it.'

Christ then was made a curse for us, for he did bear our sin; the punishment therefore from the revenging hand of God must needs fall upon him.

Wherefore by these four things we see how Christ became our Saviour—he took hold of our nature, was born under the law, was made to be sin, and the accursed of God for us. And observe it—all this, as I said before, was the handiwork of God. God made him flesh, made him under the law, God made him to be sin, and also a curse for us. The Lord bruised him, the Lord put him to grief, the Lord made his soul an offering for sin. Is. liii. 10. Not for that he hated him, considering him in his own harmless, innocent, and blessed person, for he was daily his delight; but by an act of grace to us-ward, were our iniquities laid upon him, and he in our stead was bruised and chastised for them. God loved us, and made him a curse for us. He was made a curse for us, 'that the blessing of Abraham might come on the Gentiles through [faith in] Jesus Christ.' Ga. iii. 14.

FURTHER DEMONSTRATION OF THIS TRUTH.

Before I pass this truth, I will present thee, courteous reader, with two or three demonstrations for its further confirmation.

First. That Christ did bear our sins and curse is clear, *because he died, and that without a mediator.*

He died—'The wages of sin is death.' Ro. vi. 23. Now if death be the wages of sin, and that be true that Christ did die and not sin, either the course of justice is perverted, or else he died for our sins; there was 'no cause of death *in him*,' yet he died. Ac. xiii. 28. He did no evil, guile was not found in his mouth, yet he received the wages of sin. 1 Pe. ii. 22. Sin, therefore, though not of his own, was found upon him, and laid to his charge, because 'he died.' 'Christ died for our sins,' Christ 'gave himself for our sins.' 1 Co. xv. 1—3. Ga. i. 4.

He, then, that will conclude that Christ did not bear our sin, chargeth God foolishly, for delivering him up to death; for laying on him the wages, when in no sense he deserved the same. Yea, he overthroweth the whole gospel, for that hangeth on this hinge—'Christ died for our sins.'

Object. But all that die do not bear the curse of God for sin.

Answ. But all that die without a mediator do. Angels died the cursed death because Christ took not hold of them; and they for whom Christ never prayeth, they die the cursed death, for they perish everlastingly in the unutterable torments of hell. Christ, too, died that death which is the proper wages of sin, for he had none to stand for him. 'I looked,' saith he, 'and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me.—And he saw that *there was* no man, and wondered that *there was* no intercessor; therefore his arm brought salvation unto him, and his righteousness it sustained him.' Is. lxiii. 5; lix. 16.

Christ then died, or endured the wages of sin, and that without an intercessor, without one between God and him; he grappled immediately with the eternal justice of God, who inflicted on him death, the wages of sin; there was no man to hold off the hand of God; justice had his full blow at him, and made him a curse for sin. He died for sin without a mediator, he died the cursed death.

Second. A second thing that demonstrateth that Christ died the cursed death for sin; it is, *the frame of spirit that he was in at the time that he was to be taken.*

Never was poor mortal so beset with the apprehensions of approaching death, as was this Lord Jesus Christ; amazement beyond measure, sorrow that exceeded, seized upon his soul. 'My soul,' saith he, 'is exceeding sorrowful, even unto death.' 'And he began,' saith Mark, 'to be sore amazed, and to be very heavy.' Mat. xxvi. 38. Mar. xiv. 33.

Add to this, that Jesus Christ was better able to grapple with death, even better able to do it alone, than the whole world joined all together. 1. He was anointed with the Spirit without measure. Jn. iii. 34. 2. He had all grace perfect in him. Jn. i. 16. 3. Never none so soaked in the bosom of his Father's love as himself. Pr. viii. 23–30. 4. Never none so harmless and without sin as he was, and, consequently, never man had so good a conscience as he had. He. vii. 26. 5. Never none prepared such a stock of good works to bear him company at the hour of death as he. 6. Never none had greater assurance of being with the Father eternally in the heavens than he. And yet, behold, when he comes to die, how weak is he, how amazed at death, how heavy, how exceeding sorrowful! and, I say, no cause assigned but the approach of death.

Alas! how often is it seen that we poor sinners can laugh at destruction when it cometh; yea, and 'rejoice exceedingly when we find the grave,' looking upon death as a part of our portion; yea, as that which will be a means of our present relief and help. Job iii. 22. 1 Co. iii. 22. This Jesus Christ could not do, considered as dying for our sin, but the nearer death, the more heavy and oppressed with the thoughts of the revenging hand of God. Wherefore he falls into an agony, and sweats; not after the common rate as we do when death is severing body and soul—'His sweat was as it were great drops [clodders] of blood falling down to the ground.' Lu. xxii. 44.

What, I say, should be the reason, but that death assaulted him with his sting? If Jesus Christ had been to die for his virtues only, doubtless he would have borne it lightly, and so he did as he died, bearing witness to the truth, 'He endured the cross, despising the shame.' He. xii. 2. How have the martyrs despised death, and, as it were, not been careful of that, having peace with God by Jesus Christ, scorning the most cruel torments that hell and men could devise and invent! but Jesus Christ could not do so, as he was a sacrifice for sin; he died for sin, he was made a curse for us. O my brethren, Christ died many deaths at once, he made his grave with the wicked, and with the rich in his death. Look how many thousands shall be saved—so many deaths did Jesus die; yet it was but once he died. He died thy death, and my death, and so many deaths as all our sins deserved who shall be saved from the wrath to come.

Now, to feign that these sorrows and this bloody agony, was not real, but in show only, what greater condemnation can be passed upon Jesus Christ, who loved to do all things in the most unfeigned simplicity? It was, therefore, because of sin, the sin that was put into the death he died, and the curse of God that was due to sin, that made death so bitter to Jesus Christ—'*It is* Christ that died.' The apostle speaks as if never any died but Christ, nor indeed did there, so wonderful a death as he. Ro. viii. 34. Death, considered simply as it is a deprivation of natural life, could not have these effects in a person, personally more righteous than an angel. Yea, even carnal, wicked men, not awakened in their conscience, how securely can they die! It must therefore also be concluded that the sorrows and agony of Jesus Christ came from a higher cause, even from the guilt of sin, and from the curse of God that was now approaching for that sin.

It cannot be attributed to the fear of men; their terror could not make him afraid; that was contrary to his doctrine, and did not become the dignity of his person; it was sin, sin, sin, and the curse due to sin.

Third. It is evident that Christ did bear and die the cursed death for sin, *from the carriage and dispensations of God towards him.*

1. From the carriage of God. God now becomes as an enemy to him. (1.) He forsakes him—'My God, my God, why hast thou forsaken me?' Yea, the sense of the loss of God's comfortable presence abode with him even till he gave up the ghost. (2.) He dealeth with him as with one that hath sinned, he chastiseth him, he bruiseth him, he striketh and smiteth him, and was pleased—that is, his justice was satisfied—in so doing. 'It pleased the Lord to bruise him; he hath put *him* to grief.' Is. liii. 10.

These things could not be, had he only considered him in his own personal standing. Where was the righteous forsaken? Without the consideration of sin, he doth not willingly afflict nor grieve the children of men—that is, not out of pleasure, or without sufficient cause.

Jesus Christ, then, since he is under this with-

drawing, chastising, bruising, and afflicting displeasure of God, he is all that time under sin, under our sins, and therefore thus accursed of God, his God.

2. Not only the carriage of God, but his dispensations, his visible dispensations, plainly declare that he stood before God in our sins. Vengeance suffered him not to live. Wherefore God delivered him up—'He spared not his own Son, but delivered him up for us all.' Ro. viii. 32. (1.) He delivered him into the hands of men. Mar. ix. 31. (2.) He was delivered into the hands of sinners. Lu. xxiv. 7. (3.) He was delivered unto death. Ro. iv. 25. (4.) Yea, so delivered up as that they both had him to put him to death, and God left him for that purpose in their hands; yea, was so far off from delivering him, that he gave way to all things that had a tendency to take his life from the earth.

Now may men do what they will with him, he was delivered to their will—Judas may sell him; Peter may deny him; all his disciples forsake him; the enemy apprehends him, binds him, they have him away like a thief to Caiaphas the high-priest, in whose house he is mocked, spit upon, his beard is twitched from his cheeks; now they buffet him and scornfully bow the knee before him; yea, 'his visage was so marred more than any man, and his form more than the sons of men.' Is. lii. 14.

Now he is sent to the governor, defaced with blows and blood; who delivereth him into the hand of his soldiers; they whip him, crown him with thorns, and stick the points of the thorns fast in his temples by a blow with a staff in their hand; now he is made a spectacle to the people, and then sent away to Herod, who, with his men of war, set him at nought, no God appearing for his help.

In fine, they at last condemn him to death, even to the death of the cross, where they hang him up by wounds made through his hands and his feet, between the earth and the heavens, where he hanged for the space of six hours—to wit, from nine in the morning till three in the afternoon. No God yet appears for his help; while he hangs there some rail at him, others wag their heads, others tauntingly say, 'He saved others, himself he cannot save;' some divide his raiment, casting lots for his garments before his face; others mockingly bid him come down from the cross, and when he desireth succour, they give him vinegar to drink. No God yet appears for his help.

Now the earth quakes, the rocks are rent, the sun becomes black, and Jesus still cries out that he was forsaken of God; and presently boweth his head and dies. Mat. xxvi., xxvii. Mar. xiv., xv. Lu. xxii., xxiii. Jn. xviii., xix.

And for all this there is no cause assigned from God but sin—'He *was* wounded for our transgressions, *he was* bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.' Is. liii. 5.

The sum then is, that Jesus Christ the Lord, by taking part of our flesh, became a public person, not doing or dying in a private capacity, but in the room and stead of sinners, whose sin deserved death and the curse of God; all which Jesus Christ bare in his own body upon the tree. I conclude, then, that my sin is already crucified and accursed in the death and curse Christ underwent.

[*Objections to this doctrine.*]

I come now to some objections.

Objection First. Christ never was a sinner, God never supposed him to be a sinner, neither did our sins become really his; God never reputed him so to have been; therefore hate or punish him as a sinner he could not; for no false judgment can belong to the Lord.

Answer.—First. That Christ was not a sinner personally, by acts or doings of his own, is granted; and in this sense it is true that God did never suppose him to be a sinner, nor punished him as such a sinner, nor did he really, if by *really* you understand *naturally*, become our sin, nor did God ever repute him so. *Second.* But that Christ stood before God in our sins, and that God did not only suppose him so to stand, but set him in them, put them upon him, and counted them as his own, is so true that he cannot at present be a Christian that denies it—'The Lord hath laid upon him the iniquities of us all.' Is. liii. 6. 1 Pe. ii. 22. *Third.* So, then, though God did not punish him for sin of his own committing, yet he punished him for sin of our committing—'The just suffered for the unjust.' 1 Pe. iii. 18. *Fourth.* Therefore it is true, that though Christ did never really become sin of his own, he did really become our sin, did really become our curse for sin. If this be denied, it follows that he became our sin but feignedly, that he was made our curse, or a curse for us but in appearance, show, or in dissimulation; but no such action or work can proceed of the Lord. He did then really lay our sin and his curse upon him for our sin.

Objection Second. But if Christ indeed hath suffered for our sins, and endured for them that curse that of justice is due thereto, then hath he also endured for us the proper torments of hell, for they are the wages of our sins.

Answer. Many things might be said in answer to this objection; but briefly—*First.* What God chargeth upon the soul for sin is one thing, and what followeth upon that charge is another. *Second.* A difference in the person suffering may make a difference in the consequences that follow upon the charge. Let us then consider of both these things.

First. The charge is sin—God charged him with our sins. The person then stands guilty before

the judgment of God. The consequences are—1. The person charged sustains or suffereth the wrath of God. 2. This wrath of God is expressed and inflicted on body and soul.

The consequences are—God forsaketh the person charged, and being left, if he cannot stand, he falleth under the power of guilt and horror of the same.

If the person utterly fall under this charge, as not being able to wrestle with and overcome this wrath of God, then despair, horror of hell, rage, blasphemy, darkness, and damnable anguish, immediately swallow him up, and he lieth for ever and ever in the pains of hell, a monument of eternal vengeance.

Now that Christ underwent the wrath of God it is evident, because he bare our curse; that God forsook him, he did with strong crying and tears acknowledge; and therefore that he was under the soul-afflicting sense of the loss of God's favour, and under the sense of his displeasure, must needs flow from the premises.

[*Second.*] But now, because Christ Jesus the Lord was a person infinitely differing from all others that fall under the wrath of God, therefore those things that flow from damned sinners could not flow from him.

1. Despair would not rise in his heart, for his flesh did rest in hope; and said, even when he suffered, 'Thou wilt not leave my soul in hell.' Ac. ii. 27.

2. The everlastingness of the punishment, therefore, nor the terrors that accompany such, could not fasten upon him; for he knew at last that God would justify him, or approve of his works that they were meritorious.

And mark, everlasting punishment is not the proper wages of sin but under a supposition that the person suffering be not able to pay the debt—'Thou shalt not depart thence, till thou hast paid the very last mite.' Lu. xii. 59.

The difference, then, of the persons suffering may make a difference, though not in the nature of the punishment, yet in the duration and consequences of it.

Christ under the sentence was, as to his own personal acts only, altogether innocent; the damned only altogether sinners. Christ had in him even then the utmost perfection of all graces and virtues; but the damned, the perfection of sin and vileness. Christ's humanity had still union with his Godhead; the damned, union only with sin. Now, an innocent person, perfect in all graces, as really God as man, can better wrestle with the curse for sin than either sinful men or angels.

While they despair, Christ hopes. While they blaspheme, Christ submits. While they rage, Christ justifies God. While they sink under the burden of sin and wrath, Christ recovereth by virtue of his worthiness—'Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.' He was God's Holy One, and his holiness prevailed.

So that it follows not, that because Christ did undergo the curse due to our sins, he therefore must have those accidental consequences which are found to accompany damned souls.

Objection Third. But the Scripture saith, that the wages of sin is everlasting punishment: 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' Mat. xxv. 41.

Answer. This objection is partly answered already in the answer to that foregoing. But further,

First. Consider, the wages of sin is death, and punishment under the wrath of God—till those that die the death for sin have paid the utmost farthing. Mat. v. 26. Lu. xii. 58, 59.

Second. So, then, the everlastingness of the punishment lieth here, if the person suffering be not able to make amends to justice for the sins for which he suffereth; else justice neither would nor could, because it is just, keep such still under punishment.

Third. The reason, then, why fallen angels and damned souls have an everlastingness of punishment allotted them is, because, by what they suffer, they cannot satisfy the justice of God.

Fourth. The conclusion then is, though the rebukes of God for sin by death, and punishment after, be the rebukes of eternal vengeance, yet the eternity of that punishment is for want of merit. Could the damned merit their own deliverance, justice would let them go.

Fifth. It is one thing, therefore, to suffer for sin by the stroke of eternal justice, and another thing to abide for ever a sufferer there: Christ did the first, the damned do the second.

Sixth. His rising, therefore, from the dead the third day doth nothing invalidate his sufferings, but rather showeth the power of his merit. And here I would ask a question, Had Christ Jesus been more the object of faith, if weakness and endless infirmity had kept him under the curse, than by rising again from the dead; want of merit causing the one, sufficiency thereof causing the other?

Seventh. If men will not believe that Christ hath removed the curse because he is risen again, they would much more strongly have doubted it had he been still in the grave. But, O amazing darkness! to make that an argument that his sufferings wanted merit, which to God himself is sufficient proof that he hath purged our sins for ever—'For this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.' He. x. 12.

Objection Fourth. But the Scripture saith, Christ is our example, and that in his very death. 1 Pe. ii. 21.

Answer. Christ in his sufferings and death is both sacrifice and example.

First. A sacrifice—'Christ our passover is sacrificed for us.' And again, 'He gave himself for us, an offering and a sacrifice to God, for a sweet-smelling savour.' And thus he made reconciliation for iniquity, and brought in everlasting righteousness. 1 Co. v. 7. Ep. v. 1, 2. Da. ix. 24.

Second. He was also in his sufferings exemplary, and that in several particulars—(1.) In his meek deportment while he was apprehended. Is. liii. 7. (2.) In doing them good that sought his life. Lu. xxii. 50, 51. (3.) In his praying for his enemies when they were in their outrage. Lu. xxiii. 34. (4.) 'When he was reviled, he reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously.' 1 Pe. ii. 23.

In these respects, I say, he was exemplary, and brought honour to his profession by his good behaviour; and O how beautiful would Christianity be in the eyes of men, if the disciples of our Lord would more imitate him therein!

But what? because Christ is our pattern, is he not our passover? or, because we should in these things follow his steps, died he not for our sins? Thus to conclude would not only argue thee very erroneous, but such a conclusion would overthrow the gospel, it being none other but a great sleight of Satan to shut out the whole by a part, and to make us blasphemers while we plead for holiness.

Look, then, upon the death of Christ under a double consideration—1. As he suffered from the hand of God. 2. As he suffered from the hand of men. Now, as he suffered by God's hand, so he suffered for sin; but as he suffered from men, so he suffered for righteousness' sake.

Observe, then, that as he suffered for sin, so no man took away his life; but as he suffered for righteousness, so they slew him by wicked hands. What is it then? Christ must needs have suffered, and the wisdom of God had so ordained that 'those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.' Ac. iii. 18. Thus, therefore, we ought to distinguish of the causes and ends of the death of Christ.

Again; as Christ suffered for sin, so he would neither be taken at man's pleasure, nor die at man's time. 1. Not at man's pleasure; and hence it was that they so often sought his life in vain, 'for his hour was not yet come'—to wit, the hour in which he was to be made a sacrifice for our sin. Jn. xiii. xvii. 1, 2; xviii. 1, 2. 2. Not at their time; but, contrary to all expectation, when the due time was come, 'he bowed his head and gave up the ghost.' Jn. xix. 30.

And for this last work, he had power given him of God—that is, power to die when he would. 'I have power,' said he, 'to lay down my life, and I have power to take it again.' This power never man had before. This made the centurion wonder, and made Pontius Pilate marvel; and indeed well they might, for it was as great a miracle as any he wrought in his life; it demonstrated him to be the Son of God. Mar. xv. 38, 39. The centurion, knowing that according to nature he might have lived longer, concluded therefore that his dying at that instant was not but miraculously. And when he 'saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.'

And the reason why he had power to die was, that he might offer his offering willingly, and at the season. 1. Willingly—'If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the Lord.' Le. i. 3. 2. He must offer it at the season—'Thou shalt keep this ordinance,' the passover, 'in his season.' Ex. xiii. 10.

Now, both these offerings having immediate respect to the offering of the body of Christ for sin—for he came in the room of all burnt sacrifices—the passover also was a type of him. He. x. 3—6. 1 Co. v. 7, 8. Therefore, he being now the priest as well as sacrifice, must have power and will to offer his sacrifice with acceptation; and this the Scripture testifieth he did, where it saith, 'In due time Christ died for the ungodly.' Ro. v. 6. In due time, that is, at the time appointed, at the acceptable time.

Thou must, therefore, unless thou art willing to be deceived, look upon the sufferings of Christ under a double consideration, and distinguish between his sufferings as our example and his suffering for our sins. And know, that as he suffered as our example, so he suffered only for righteousness' sake from the hands of wicked men; but as he suffered for our sins, so he suffered, as being by God imputed wicked, the punishment that was due to sin, even the dreadful curse of God. Not that Christ died two deaths, one after another; but he died at the same time upon a double account—for his righteousness' sake from men, for our sins from the hand of God. And, as I said before, had he only suffered for righteousness' sake, death had not so amazed him, nor had he been so exceeding heavy in the thoughts of it; that had never put him into an agony, nor made him sweat as it were great drops of blood. Besides, when men suffer only for righteousness' sake, God doth not use to hide his face from them, to forsake them, and make them accursed; 'but Christ hath delivered us from the curse of the law, being made a curse for us.'

Objection Fifth. But if indeed Christ hath paid the full price for us by his death, in suffering the punishment that we should have done, wherefore

is the Scripture so silent as not to declare that by his death he hath made satisfaction?

Answer. No man may teach God knowledge; he knoweth best how to deliver his mind in such words and terms as best agree with his eternal wisdom, and the consciences of those that are truly desirous of salvation, being overburdened with the guilt of sin. Perhaps the word 'satisfaction' will hardly be found in the Bible; and where is it said in so many words, 'God is dissatisfied with our sins?' yet it is sufficiently manifest that there is nothing that God hateth but sin, and sinners for the sake of sin. What meant he by turning Adam out of paradise, by drowning the old world, by burning up Sodom with fire and brimstone from heaven? What meant he by drowning of Pharaoh, by causing the ground to swallow up Korah and his company, and by his destroying Israel in the wilderness, if not to show that he was dissatisfied with sin? That God is also satisfied, yea, more than satisfied, by Christ's sufferings for our sins, is apparent; for, granting that he died for them as these scriptures declare—Is. xlix. 4—6; liii. 1 Co. v. 8; xv. 1—4. 2 Co. v. 21. Ga. i. 4; iii. 13. 1 Pe. ii. 24; iii. 18. 1 Jn. ii. 2; iii. 16; iv. 14. Re. i. 5; v. 9.—

First. It is apparent, because it is said that God smelled in that offering of the body of Christ for our sins a sweet-smelling savour—'He gave himself for us an offering and a sacrifice to God, for a sweet-smelling savour.' Ep. v. 2.

Second. It is apparent, because it is said expressly that God for Christ's sake doth now forgive—'Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.' Ep. iv. 32.

Third. It is apparent that God is satisfied with Christ's blood for our sins, because he hath declared that he can justify those that believe in, or rely upon, that blood for life, in a way of justice and righteousness—'Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus.' Ro. iii. 24—26.

Now, I say, to object against such plain testimonies, what is it but to deny that Christ died for sin; or to conclude, that having so done, he is still in the grave; or, that there is no such thing as sin; or, no such thing as revenging justice in God against it; or, that we must die ourselves for our sins; or, that sin may be pardoned without a satisfaction; or, that every man may merit his own salvation? But 'without shedding of blood is no remission.' He. ix. 22.

To avoid, therefore, these cursed absurdities, it must be granted that Jesus Christ by his death did make satisfaction for sin.

But the word 'satisfaction' may not be used by the Holy Ghost, perhaps for that it is too short and scanty a word to express the blessedness that comes to sinners by the blood of Christ.

1. To make satisfaction amounts to no more than completely to answer a legal demand for harms and injuries done. Now this, when done to the full, leaveth the offender there where he was before he committed the injury. Now, if Christ had done no more than this, he had only paid our debt, but had not obtained eternal redemption for us.

2. For a full satisfaction given by this man for harms done by another may neither obtain the love of the person offended, nor the smallest gift which the person offending hath not deserved. Suppose I owe to this man ten thousand talents, and another should pay him every farthing, there remaineth over and above by that complete satisfaction not one single halfpenny for me. Christ hath therefore done more than to make satisfaction for sin by his blood. He hath also 'made us kings and priests unto God and his Father,' and we 'shall reign with him for ever and ever.' Re. i. 6; xxii. 5.

[*Additional scriptures in proof of this doctrine.*]

But take a few more scriptures for the proof of the doctrine before asserted.

First. 'We have redemption through his blood.' Col. i. 14. 1. Redemption from sin. Ep. i. 7. 2. Redemption from death. He. ii. 14, 15. Ho. xiii. 14. 3. Redemption from Satan. He. ii. 14. 4. Redemption from the world. Ga. i. 4. 5. Redemption to God. Re. v. 9. 6. Eternal redemption—'Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.' He. ix. 12.

Second. We are said also to be washed in his blood. 1. Our persons are washed—He 'loved us, and washed us from our sins in his own blood.' Re. i. 5. 2. His blood washeth also our performances—'Our robes are washed, and made white in the blood of the Lamb.' Re. vii. 14.

Third. We are said to be purged by his blood. 1. Purged from sin before God—'When he had by himself purged our sins, he sat down on the right hand of God.' He. i. 3. 2. Purged from evil consciences—'How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?' He. ix. 14.

Fourth. We are said to be made nigh to God by his blood—'But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.' Ep. ii. 13.

Fifth. Peace is said to be made by his blood.

1. Peace with God. Colossians i. 20. 2. Peace of conscience. He. x. 19—23. 3. Peace one with another. Ep. ii. 14.

Sixth. We are said to be justified by his blood. 'Much more then, being now justified by his blood, we shall be saved from wrath through him.' Ro. v. 9. Justified, that is, acquitted—1. Acquitted before God. Ep. v. 26, 27. 2. Acquitted before angels. Mat. xxviii. 5—8. 3. Acquitted by the law. Ro. iii. 21—23. 4. Acquitted in the court of conscience. He. ix. 14.

Seventh. We are said to be saved by his blood. Ro. v. 8, 9.

Eighth. We are said to be reconciled by his blood. Col. i. 20—22.

Ninth. We are said to be sanctified by his blood. He. xiii. 12.

Tenth. We are said to be admitted into the holiest by his blood. He. x. 19.

Eleventh. We are said to have eternal redemption by his blood. He. ix. 12.

Yea, lastly, this blood which was once spilt upon the cross, will be the burden of our song in heaven itself for ever and ever. Re. v. 9.

Now, if we be redeemed, washed, purged, made nigh to God, have peace with God; if we stand just before God, are saved, reconciled, sanctified, admitted into the holiest; if we have eternal redemption by his blood, and if his blood will be the burden of our song for ever; then hath Christ paid the full price for us by his death, then hath he done more than made satisfaction for our sins.

SEVERAL DEMONSTRATIONS MORE, PROVING THE FORMER DOCTRINE.

But before I conclude this answer, I will give you nine or ten more undeniable demonstrations to satisfy you, if God will bless them to you, in the truth of this great doctrine—to wit, that Jesus Christ, by what he hath done, hath paid the full price to God for the souls of sinners, and obtained eternal redemption for them.

THE FIRST DEMONSTRATION.

First. And, first, I begin with *his resurrection.* That God that delivered him up unto death, and that made him a curse for sin, that God raised him up from the dead—'But God raised him from the dead.' Ac. iii. 15; xiii. 30. Now, considering that at his death he was charged with our sins, and accursed to death for our sins, that justice that delivered him up for them must have amends made to him before he acquits him from them; for there can be no change in justice. Had he found him in our sins in the grave, as he found him in them upon the tree (for he had them in his body on the tree), he had left him there as he had left him upon the tree; yea, he had as surely rotted in the grave, as ever he died on the tree. 1 Pa. ii. 24. But when he visited Christ in the grave, he found him a holy, harmless, undefiled, and spotless Christ, and therefore he raised him up from the dead—'He raised him up from the dead, having loosed the pains of death; because it was not possible that he should be holden of it.' Ac. ii. 24.

Quest. But why not possible now to be holden of death?

Answ. Because the cause was removed. Sin was the cause—'He died for our sins.—He gave himself for our sins.' 1 Co. xv. 1—3. Ga. i. 4. These sins brought him to death; but when God, that had made him a curse for us, looked upon him in the grave, he found him there without sin, and therefore loosed the pains of death; for justice saith, this is not possible, because not lawful, that he who lieth sinless before God should be swallowed up of death; therefore he raised him up.

Quest. But what did he do with our sins, for he had them upon his back?

Answ. It is said he took them away—'Behold the Lamb of God which taketh away the sin of the world.' It is said he put them away—'Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.' Jn. i. 29. He. ix. 26. That is, by the merit of his undertaking he brought into the world, and set before the face of God, such a righteousness that outweigheth and goeth far beyond that sin, and so did hide sin from the sight of God; hence, he that is justified is said to have his sins hid and covered—'Blessed *is he whose* transgression is forgiven, *whose* sin *is* covered.' Pa. xxxii. 1. Covered with the righteousness of Christ—'I spread my skirt over thee, and covered thy nakedness,' thy sins. Eze. xvi. 8. Christ Jesus, therefore, having by the infiniteness of his merit taken away, put away, or hidden our sins from the face of God, therefore he raised him up from the dead.

You find in that sixteenth of Leviticus mention made of two goats, one was to be slain for a sin-offering, the other to be left alive; the goat that was slain was a type of Christ in his death, the goat that was not slain was a type of Christ in his merit. Now this living goat, he carried away the sins of the people into the land of forgetfulness—'And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hands of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited.' Le. xvi. 21, 22. Thus did Jesus Christ bear away by the merit of his death the sins and iniquities of them that believe; wherefore, when

God came to him in the grave, he found him holy and undefiled, and raised him up from the dead.

And observe it, as his death was for our sin, so his rising again was for our discharge; for both in his death and resurrection he immediately respected our benefits; he died for us, he rose from the dead for us—'He was delivered for our offences, and was raised again for our justification.' Ro. iv. 25. By his death he carried away our sins, by his rising he brought to us justifying righteousness.

There are *five circumstances* also attending his resurrection that show us how well pleased God was with his death.

First. It must be solemnized with the company, attendance, and testimony of angels. Mat. xxviii. 1–8. Lu. xxiv. 3–7. Jn. xx. 11, 12.

Second. At, or just upon, his resurrection, the graves where many of the saints for whom he died lay asleep, did open, and they followed their Lord in full triumph over death—'The graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.' Mat. xxvii. 52, 53. These saints coming out of their graves after him, what a testimony is it that he for them had taken away sin, and destroyed him that had the power of death; yea, what a testimony was it that he had made amends to God the Father, who granted him at his resurrection to have presently out of the grave, of the price of his blood, even the bodies of many of the saints which slept! He was declared to be the Son of God with power by the Spirit of holiness, and the resurrection from the dead. Ro. i. 4. It saith not, by his resurrection, though that be true; but by the resurrection, meaning the resurrection of the bodies of the saints which slept, because they rose by virtue of his blood; and by that he was with power declared to be the Son of God. They, I say, were part of his purchase, some of them for whom Christ died. Now for God to raise them, and that upon and by virtue of his resurrection, what is it but an open declaration from heaven that Christ by his death hath made amends for us, and obtained eternal redemption for us?

Third. When he was risen from the dead, God, to confirm his disciples in the faith of the redemption that Christ had obtained by his blood, brings him to the church, presents him to them alive, shows him openly, sometimes to two or three, sometimes to eleven or twelve, and once to above five hundred brethren at once. Ac. i. 3; x. 40. Lu. xxiv. 13–16. Jn. xx. 19; xxi. 1–23. 1 Co. xv. 3–8.

Fourth. At his resurrection, God gives him the keys of hell and of death. Re. i. 18. Hell and death are the effects and fruits of sin. 'The wicked shall be turned into hell,' and the wages of sin is death. But what then are sinners the better for the death and blood of Christ? O! they that dare venture upon him are much the better, for they shall not perish, unless the Saviour will damn them, for he hath the keys of hell and of death. 'Fear not,' saith he, 'I am the first and the last, *I am* he that liveth, and was dead, and, behold, I am alive for evermore, and have the keys of hell and of death.' These were given him at his resurrection, as if God had said, My Son, thou hast spilt thy blood for sinners, I am pleased with it, I am delighted in thy merits, and in the redemption which thou hast wrought; in token hereof I give thee the keys of hell and of death; I give thee all power in heaven and earth; save who thou wilt, deliver who thou wilt, bring to heaven who thou wilt.

Fifth. At Christ's resurrection, God bids him ask the heathen of him, with a promise to give him the uttermost parts of the earth for his possession. This sentence is in the second Psalm, and is expounded by Paul's interpretation of the words before, to be spoken to Christ at his resurrection—'Thou art my Son, this day have I begotten thee.' I have begotten thee—that is, saith Paul, from the dead. Ac. xiii. 33, 34.

He hath raised up Jesus again, as it is also written in the second Psalm—'Thou art my Son, this day have I begotten thee.' Now mark, at his raising him from the dead, he bids him ask, 'Ask of me,' and that 'the heathen;' as if God had said, My Son, thy blood hath pacified and appeased my justice; I can now in justice, for thy sake, forgive poor mortals their sin. Ask them of me; ask them, though they be heathens, and I will give them to thee, to the utmost ends of the earth. This is, then, the first demonstration to prove that Jesus Christ, by what he hath done, hath paid full price to God for the souls of sinners, and obtained eternal redemption for them—namely, his being raised again from the dead.

THE SECOND DEMONSTRATION.

SECOND. A second thing that demonstrateth this truth is, *that he ascended and was received up into heaven.* 'So then, after the Lord had spoken to them, he was received up into heaven.' Mar. xvi. 19. This demonstration consisteth of two parts—*First*, Of his ascending. *Second*, Of his being received.

First. For *his ascending*—'He ascended up on high.' Ep. iv. 8. This act of ascending answereth to the high-priest under the law, who, after they had killed the sacrifice, he was to bring the blood into the most holy place—to wit, the inner temple, the way to which was ascending or going up. 2 Ch. ix.

Now, consider the circumstances that attended his ascending, when he went to carry his blood to present it before the mercy-seat, and you will find they all say amends is made to God for us.

1. At this he is again attended and accompanied with angels. Ac. i. 10, 11.

2. He ascendeth with a shout, and with the sound of a trumpet, with 'Sing praises, sing praises, sing praises.' Ps. xlvii. 6.

3. The enemies of man's salvation are now tied to his chariot-wheels—'When he ascended up on high, he led captivity captive.' Ep. iv. 8. That is, he led death, devils, and hell, and the grave, and the curse, captive, for these things were our captivity. And thus did Deborah prophesy of him when she cried, 'Arise, Barak, and lead thy captivity captive, thou son of Abinoam.' Ju. v. 12. This David also foresaw when he said, 'Thou hast ascended on high, thou hast led captivity captive.' Ps. lxviii. 18.

4. The apostles must be the beholders of his going up, and must see the cloud receive him out of their sight. Ac. i. 9–12.

The consideration of these things strongly enforceth this conclusion, that he hath spoiled what would have spoiled us, had he not by his blood shed taken them away. And I say, for God to adorn him with all this glory in his ascension, thus to make him ride conqueror up into the clouds, thus to go up with sound of trumpet, with shout of angels, and with songs of praises, and, let me add, to be accompanied also with those that rose from the dead after his resurrection, who were the very price of his blood; this doth greatly demonstrate that Jesus Christ, by what he hath done, hath paid full price to God for the souls of sinners, and obtained eternal redemption for them; he had not else rode thus in triumph to heaven.

Second. I come now to *his being received*—'He was received up into heaven.' The high-priest under the law, when he ascended into the holiest, he was there to offer the blood, which holiest was the type of heaven. Ex. xix. 10, 11. He. ix. 24. But because the sacrifices under the law could not make them that did the service perfect as pertaining to the conscience, therefore they were to stand, not to sit; to come out again, not tarry there. 'For *it is* not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God.' He. x. 4–6.

Christ, therefore, in his entering into heaven, did it as high-priest of the church of God; therefore neither did he go in without blood. Wherefore, when he came to be 'an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood; he entered in once into the holy place, having obtained eternal redemption *for us*.' He. ix. 12–14. He entered in, having obtained, or because he obtained, eternal redemption for us. But to pass that.

[*Glorious circumstances attending his entrance into heaven.*]

Consider ye now also those glorious circumstances that accompany his approach to the gates of the everlasting habitation.

First. The everlasting gates are set, yea, bid stand open—Be ye open, 'ye everlasting doors, and the King of glory shall come in.' This King of glory is Jesus Christ, and the words are a prophecy of his glorious ascending into the heavens, when he went up as the high-priest of the church, to carry the price of his blood into the holiest of all. 'Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.' Ps. xxiv. 7, 9.

Second. At his entrance he was received, and the price accepted which he paid for our souls. Hence it is said, he entered in by his blood—that is, by the merit of it. 'To receive' is an act of complacency and delight, and includeth well-pleasedness in the person receiving, who is God the Father; and considering that this Jesus now received is to be received upon our account, or as undertaking the salvation of sinners—for he entered into the heavens for us—it is apparent that he entered thither by virtue of his infinite righteousness, which he accomplished for us upon the earth.

Third. At his reception he received glory, and that also for our encouragement—'God raised him up, and gave him glory, that your faith and hope might be in God.' 1 Pe. i. 19–21. He gave him glory, as a testimony that his undertaking the work of our redemption was accepted of him.

1. *He gave glory to his person*, in granting him to sit at his own right hand; and this he had, I say, for or upon the account of the work he accomplished for us in the world. When he had offered up one sacrifice for sins for ever, he sat down on the right hand of God, and this by God's appointment—'Sit thou at my right hand.' He. x. 12, 13. This glory is the highest; it is above all kings, princes, and potentates in this world; it is above all angels, principalities, and powers in heaven. 'He is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.' 1 Pe. iii. 22.

2. *He gave glory to his name*, to his name *Jesus*, that name being exalted above every name—'He hath given him a name above every name, that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and *that* every tongue should confess

that Jesus Christ *is* Lord, to the glory of God the Father.' Phi. ii. 9—11.

This name is said, in another place, to be a name above every name that is named, 'not only in this world, but also in that which is to come.' Ep. i. 21.

But should JESUS have been such a name, since he undertook for sinners, had this undertaker failed in his work, if his work had not been accepted with God, even the work of our redemption by his blood? No, verily; it would have stunk in the nostrils both of God and man; it would have been the most abhorred name. But *Jesus* is the name; *Jesus* he was called, in order to his work—'His name shall be called JESUS, for he shall save;' he was so named of the angel before he was conceived in the womb; and he goeth by that name now he is in heaven; by the name Jesus—'Jesus of Nazareth,' because he once dwelt there. This name, I say, is the highest name, the everlasting name, the name that he is to go by, to be known by, to be worshipped by, and to be glorified by; yea, the name by which also most glory shall redound to God the Father. Now, what is the signification of this name but SAVIOUR? This name he hath, therefore, for his work's sake; and because God delighted in his undertaking, and was pleased with the price he had paid for us, therefore the Divine Majesty hath given him it, hath made it high, and hath commanded all angels to bow unto it; yea, it is the name in which he resteth, and by which he hath magnified all his attributes.

(1.) This is the name by which sinners should go to God the Father.

(2.) This is the name through which they obtain forgiveness of sins, and 'anything'—'If ye shall ask anything in my name, I will do it.' Jn. xiv. 14.

(3.) This is the name through which our spiritual services and sacrifices are accepted, and by which an answer of peace is returned into our bosoms. 1 Pe. ii. But more of this anon.

(4.) At *this* name devils tremble, at *this* name angels bow the head, at *this* name God's heart openeth, at *this* name the godly man's heart is comforted; *this* name, none but devils hate it, and none but those that must be damned despise it. 'No man speaking by the Spirit of God calleth Jesus accursed,' or accounteth him still dead, and his blood ineffectual to save the world.

3. *He hath also given him the glory of office.*

(1.) He is there a priest for ever, intercepting betwixt the Divine presence and all that hate us, by his blood; sin, Satan, death, hell, the law, the grave, or the like, cannot be heard, if his blood be presented to God as the atonement for us. This is called the blood of sprinkling, that speaketh better things than the blood of Abel. He. xii. 24. By this blood he entered into heaven, by this blood he secureth from wrath 'all that come unto God by him.' But should his blood have had a voice in heaven to save withal, had it not merited first, even in the shedding of it, the ransom and redemption of souls? It is true, a man whose blood cannot save, may, with Abel's, cry out for vengeance and wrath on the head of him that shed it. But *this* blood speaks for better things, this blood speaks for souls, for sinners, for pardon, 'having obtained eternal redemption for us.'

(2.) He is there a forerunner for us—'Whither the forerunner is for us entered, *even* Jesus.' He. vi. 20. This office of harbinger is distinct from, though it comes by virtue of, his priestly office; therefore they are both mentioned in the text—'Whither the forerunner is for us entered, *even* Jesus, made an high-priest for ever, after the order of Melchisedec.' He is therefore our forerunner by virtue of his priesthood, his blood giving worth to all he does.

In this office of harbinger or forerunner, he prepareth for believers their dwelling-places in the heavens; their dwelling-places according to their place, state, calling, service, or work, in his body, the church—'In my Father's house,' saith he, 'are many mansions; if *it were* not *so*, I would have told you. I go to prepare a place for you.' Jn. xiv. 2.

This is that mentioned in the forty-seventh Psalm—'He shall choose our inheritance for us, the excellency of Jacob, whom he loved.' But should he have had power to choose our inheritance for us, to prepare for us our dwelling-places; should he have power to give even heaven itself to a company of poor men, had he not in the first place obtained by his blood the deliverance of our souls from death?

(3.) He is there a prophet for us, by which office of his he hath received to communicate the whole will of the eternal God, so far as is fit for us to know in this world, or in that which is to come. Hence he is called the prophet of the church—'The Lord shall raise you up a prophet,' 'and this is of a truth that prophet that should come into the world.' But this office he hath also now in heaven, by virtue of the blood he shed for us upon earth. Hence the new testament is called, 'the new testament in his blood;' and his blood is said to be 'the blood of the everlasting covenant' or testament; yea, such virtue doth his blood give to the new testament, or covenant of grace, as that severed from that it is nothing worth; 'for a testament *is* of force after men are dead; otherwise it is of no strength at all while the testator liveth.' He. ix. 17. So that every word of God which he hath by Christ given to us for our everlasting consolation, is dipped in blood, is founded in blood, and stands good to sinners purely—I mean with respect

to merit—upon the account of blood, or because his blood that was shed for us on the cross prevailed for us for the remission of our sins. Let no man think to receive any benefit by Christ's prophetical office, by any of the good words of grace, and forgiveness of sins that are sprinkled up and down in the new testament; that looketh not for that good to come to him for the sake of that blood by which this testament is established; for 'neither was the first *testament* dedicated without blood; for when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This *is* the blood of the testament which God hath enjoined unto you.' He. ix. 18–20.

The prophetical office of Christ standeth of two parts—first, in promises of grace: secondly, in directions of worship. But neither is this last—to wit, the doctrine of worship, or our subjection to that worship—of any value any further than as sprinkled also with his blood; for as in the first testament, the tabernacle and all the vessels of the ministry were sprinkled with blood, and it was necessary that so it should be, so the heavenly things themselves must be also purified with sacrifices, but yet 'with better sacrifices than these;' for now, not Moses, but Christ, doth sprinkle, not with blood of calves, but with his own blood; neither as entered into places made with hands, but from heaven doth Jesus sprinkle all that doctrine of worship, and subjection of his saints thereto, which is of his own instituting and commanding. He. ix. 23–26.

(4.) He hath received there the office of a king, by which he ruleth in the church, and over all things for her sake. 'The government shall be upon his shoulder;' the Lord God hath given him the throne of his father David. Hence it is that he saith, 'All power is given unto me in heaven and in earth;' but now this kingly office, he hath it by his blood, because he humbled himself to death, therefore God hath highly exalted him, and given him the highest name. And hence, again, he is called a *Lamb* upon the throne—'In the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns;' a demonstration of kingly power. But mark, he was a Lamb upon the throne, he had his horns as a lamb. Now by 'Lamb' we are to understand, not only his meek and sweet disposition, but his sacrifice; for he was as a lamb to be slain and sacrificed; and so his having a throne and seven horns, as a lamb, giveth us to understand that he obtained this dignity of king by his blood. Re. v. 'When he had by himself purged our sins, he sat down on the right hand of the Majesty on high.' He. i. 3. When 'he had offered one sacrifice for sins for ever, he sat down on the right hand of God.' He. x. 12.

Now, put all these together—to wit, his resurrection from the dead, his ascension, and exaltation to office; and remember also that the person thus exalted is the same Jesus of Nazareth that sometime was made accursed of God for sin, and also that he obtained this glory by virtue of the blood that was shed for us, and it must unavoidably follow that Jesus Christ, by what he hath done, hath paid a full price to God for sinners, and obtained eternal redemption for them.

THE THIRD DEMONSTRATION.

THIRD. But to proceed. A third demonstration that Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them, is, *because he hath received for them the Holy Spirit of God.*

'This Jesus hath God raised up, whereof,' said Peter, 'we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.' Ac. ii. 32, 33.

The receiving of the Holy Ghost at the hand of the Father, who had bruised him before for the transgressions of his people; the receiving of it, I say, upon his resurrection, and that to give them for whom, just before, he had spilt his blood to make an atonement for their souls, argueth that the Divine Majesty found rest and content in that precious blood, and found it full price for the sinners for whom he shed it.

And if you consider the necessity of the giving of this good Spirit to men, and the benefit that they receive by his coming upon them, you will see yet more into the truth now contended for. *First*, then, Of the necessity of giving this good Spirit; and then, *Second*, Of the benefit which we receive at his coming.

First. Of the necessity of its being given.

1. Otherwise, Jesus could never have been proved to be the Saviour; for the promise was, that Messias should have the Spirit given him; given him to communicate—'As for me, this *is* my covenant with them, saith the Lord, My Spirit that *is* upon thee, and my words which I have put in thy mouth,' meaning the Redeemer, 'shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.' Is. lix. 20, 21.

Here is the promise of the Spirit to be given to Christ, and by him to his seed for ever. And this was signified long before in the anointing of Aaron

and his sons—'And thou shalt anoint Aaron and his sons, and consecrate them.' Ex. xxx. 30.

This Spirit Jesus promised to send unto his at his exaltation on the right hand of God; the Spirit, I say, in the plentiful pourings of it out. True, the church in all ages had something of it by virtue of the suretiship of the Lord Jesus; but this, in comparison of what was to come into the church after his resurrection, is not reckoned a pouring forth; therefore pourings forth are reserved to the time of the ascension and exaltation of this Jesus. 'I will pour out of my Spirit in *those* days.'

Hence Jesus reserves it till his going away, and it is expressly said, 'The Holy Ghost was not yet *given*, because that Jesus was not yet glorified.' Accordingly did the apostles wait after his resurrection for the pouring forth of the Holy Ghost, and at the set time did receive it; by the giving of which he declared himself to be the Son of God and Saviour of the world. Jn. vii. 39; xiv. 26; xv. 26; xvi. 7. Ac. i. 4, 5; ii. 16, 17. Joel ii. 28. Ro. i. 4.

2. Without the giving of the Holy Ghost, there had wanted a testimony that his gospel was the gospel of Messias. Moses' ministration was confirmed by signs and wonders and mighty deeds, both in Egypt, in the wilderness, and at the Red Sea; wherefore it was necessary that the doctrine of redemption by blood, which is the doctrine of the gospel of this Jesus, should be also 'confirmed with signs following.' Hence both himself and apostles did as frequently work miracles and do mighty deeds as his ministers now do preach; which signs and miracles and wonders confirmed their doctrine, though themselves, both master and scholar, were in appearance the most considerable mean [in outward show the meanest of men]; yea, they by the means of the Holy Ghost have so ratified, confirmed, and settled the gospel in the world, that no philosopher, tyrant, or devil, hath been able hitherto to move it out of its place. He confirmed 'the word with signs following.' Mar. xvi. 20. He. ii. 4.

3. As the giving of the Holy Ghost was necessary thus, so was it necessary also to strengthen them that were intrusted with the gospel, (1.) To preach it effectually; (2.) To stand to it boldly; and (3.) To justify it to be the doctrine of Messias incontrollably. (1.) To preach it effectually, in demonstration of the Spirit. 1 Co. ii. 4. Jn. xvi. 8, 9. Ac. viii. 13. (2.) To stand to it boldly—'Then Peter, filled with the Holy Ghost, said.' 'And they saw the boldness of Peter and John.' 2 Co. vi. 4–6. Ac. iv. 8, 13. (3.) To justify the doctrine incontrollably—'I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist.' Lu. xxi. 15. 'And they were not able to resist the wisdom and spirit by which he spake.' Ac. vi. 10.

Now I say, that God should give the Holy Ghost to Jesus to confirm this gospel, redemption from sin by his blood, what is it but that by his blood he hath paid full price to God for sinners, and obtained eternal redemption for them?

[*Second.*] But again; *the benefit which we receive at the coming of the Holy Ghost* doth more demonstrate this truth; hath Christ purchased sinners, and are they the price of his blood? Yes. But how doth that appear? Why, because by the Holy Ghost which he hath received to give us, we are fitted for the inheritance which by his blood is prepared for us.

1. By the Spirit of God we are quickened and raised from a state of sin, but that we could not be were it not that an atonement is made for us first, by the blood of Christ our Saviour. This is true; for they that are quickened by the Holy Ghost are quickened by it through the word of the gospel, which offereth justification to sinners through faith in his blood; yea, we are said to be quickened together with him, dead and risen with him, yet so as by the Spirit of God.

2. We are not only quickened by the Holy Ghost, but possessed therewith; it is given to dwell in our hearts—'Because ye are sons, God hath sent forth the Spirit of his Son into your hearts.' Ga. iv. 6. Which Spirit is also our earnest for heaven, until the redemption of the purchased possession—that is, until our body, which is the purchased possession, be redeemed also out of the grave by the power of the same mighty Spirit of God. Ep. i. 13, 14.

3. By this Holy Spirit we are made to believe. Ro. xv. 13.

4. By this Holy Spirit we are helped to pray and call God Father.

5. By this Holy Spirit we are helped to understand and apply the promises.

6. By this Holy Spirit the joy of heaven and the love of God is shed abroad in the heart of the saved.

7. By this Holy Spirit we are made to wait for the hope of righteousness by faith; that is, to stand fast through our Lord Jesus in the day when he shall judge the world.

And all this is the fruit of redemption by blood, of redemption by the blood of Christ.

This is yet further evident, (1.) Because the work of the Spirit is to lead us into the sayings of Christ, which, as to our redemption from death, are such as these—'I lay down my life, that you may have life;' 'I give my life a ransom for many;' and, 'The bread that I will give is my flesh, which I will give for the life of the world.' Jn. vi. 51. (2.) Because the Spirit, in the wisdom of heaven, is not counted a sufficient testimony on earth, but as joined with the blood of Christ—'There are three that bear witness on earth, the Spirit, the water, and the blood;' these are the witnesses of God. The Spirit, because it quickeneth; the blood, be-

cause it hath merited; and the water—to wit, the word—because by that we are clean as to life and conversation. 1 Jn. v. 8. Ep. v. 26. Ro. viii. 16. Ps. cxix. 9. (3.) Because, as by the Spirit, so we are sanctified by faith in the blood of Jesus. He. xiii. 12. (4.) Because, when most full of the Spirit, and when that doth work most mightily in us, we are then most in the belief and admiring apprehensions of our deliverance from death by the blood of Jesus. Re. v. 9; xv. (5.) The Holy Ghost breatheth nowhere so as in the ministry of this doctrine, this doctrine is sent with the Holy Ghost from heaven; yea, as I have hinted, one of the great works of the Holy Ghost, under the Old Testament, was to testify 'of the sufferings of Christ, and the glory that should follow.' 1 Pe. i. 11, 12.

Put all these things together, and see if Jesus Christ, by what he hath done, hath not paid full price to God for sinners, if he 'hath not obtained eternal redemption for them?'

THE FOURTH DEMONSTRATION.

[FOURTH.] That Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them, is evident, *if you consider how the preaching thereof hath been, from that time to this, a mighty conqueror over all kinds of sinners.* What nation, what people, what kind of sinners have not been subdued by the preaching of a crucified Christ? He upon the white horse with his bow and his crown hath conquered, doth conquer, and goeth forth yet 'conquering and to conquer.' Re. vi. 2. 'And I,' saith he, 'if I be lifted up from the earth, will draw all *men* unto me.' Jn. xii. 32. But what was it to be lifted up from the earth? Why, it may be expounded by that saying, 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life.' Jn. iii. 14, 15.

He was *then* lifted up when he was hanged upon a tree between the heavens and the earth, as the accursed of God for us. The revelation of this, it conquers all nations, tongues, and people. 'And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.' Re. v. 9. Hence the apostle Paul chose above all doctrines to preach up a crucified Christ, and resolved so to do; 'for I determined,' saith he, 'not to know anything among you, save Jesus Christ and him crucified.' 1 Co. ii. 2.

First. The doctrine of forgiveness of sin conquered his very murderers; they could not withstand the grace; those bloody ones that would kill him, whatever it cost them, could stand no longer, but received his doctrine, fell into his bosom, and obtained the salvation which is in Christ Jesus—'They shall look upon me whom they have pierced, and they shall mourn for him as one mourneth *for his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first-born.' Zec. xii. 10. Now was this scripture eminently fulfilled, when the kindness of a crucified Christ broke to pieces the hearts of them that had before been his betrayers and murderers. Now was there a great mourning in Jerusalem; now was there wailing and lamentation, mixed with joy and rejoicing.

Second. Though Paul was mad, exceeding mad against Jesus Christ of Nazareth; yea, though he was his avowed enemy, seeking to put out his name from under heaven, yet the voice from heaven, 'I am Jesus,' &c., 'I am the Saviour,' how did it conquer him, make him throw down his arms, fall down at his feet, and accept of the forgiveness of sins freely by grace, through redemption by faith in his blood!

Third. They at Samaria (though before Philip preached to them) worshipped and admired the devil in Magus, yet when they believed Philip's preaching of Christ unto them, and forgiveness of sins through faith in his name, great joy was amongst them, and they were baptized, both men and women. Ac. viii. 'He preached,' saith the text, 'the things concerning the kingdom of God, and the name of Jesus Christ'—that is, all the blessings of life, through the name of Jesus Christ; for he is the Mediator, and without his blood come no spiritual blessings to men.

Fourth. How was the sturdy jailer overcome by a promise of forgiveness of sins by faith in Jesus Christ! It stopped his hand of self-murder, it eased him of the gnawings of a guilty conscience and fears of hell-fire, and filled his soul with rejoicing in God. Ac. xvi. 30–34.

Fifth. How were those that used curious arts, that were next to, if not witches indeed; I say, how were they prevailed upon and overcome by the word of God, which is the gospel of good tidings, through faith in the blood of Christ! Ac. xix. 17, 18.

Sixth. How were the Ephesians, who were sometimes far from God; how, I say, were they made nigh by the blood of Christ! Ep. ii. 13.

Seventh. The Colossians, though sometimes dead in their sins, yet how were they quickened by God, through the forgiveness of all their trespasses; and they had that through his blood! Col. i. 14; ii. 13.

What shall I say? No man could as yet stand before and not fall under the revelation of the forgiveness of sins through a crucified Christ, as hanged, as dying, as accursed for sinners; he draws all men unto him, men of all sorts, of all degrees.

Shall I add, how have men broken through the

pricks to Jesus when he hath been discovered to them! Neither lions, nor fires, nor sword, nor famine, nor nakedness, nor peril, 'neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' Ro. viii. 35–39.

THE FIFTH DEMONSTRATION.

[FIFTH.] That Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them, is evident, *by the peace and holiness that by that doctrine possesseth men's souls;* the souls of men awakened, and that continue so. By awakened men I mean such as, through the revelation of their sin and misery, groan under the want of Jesus to save them, and that continue sensible that they needs must perish if his benefits be not bestowed upon them; for otherwise the gospel ministereth neither peace nor holiness to any of the souls of the sons of men; that is to say, not saving peace and holiness. ☞ The gospel of grace and salvation is above all doctrines the most dangerous, if in word only it be received by graceless men; if it be not attended with a revelation of men's need of a Saviour; if it be not accompanied in the soul by the power of the Holy Ghost. For such men as have only the notions of it are of all men liable to the greatest sins, because there wanteth in their notions the power of love, which alone can constrain them to love Jesus Christ. And this is the reason of these scriptures—They turn the grace of God into wantonness. 'They turn the grace of our God into lasciviousness.' Jude iv.

For some, when they hear of the riches of grace through Christ, that hearing not being attended with the faith and love which is in Christ Jesus, those men receive the notions of this good doctrine only to cloak their wickedness, and to harden themselves in their villainies.

Others, when they hear, being leavened before with the leaven of some other doctrine, some doctrine of the righteousness of the world, or doctrine of devils, forthwith make head against and speak evil of the blessed doctrine; and because some that profess it are not cleansed from their filthiness of flesh and spirit, and do not perfect holiness in the fear of God, therefore others conclude that all that profess it are such, and that the doctrine itself tendeth to encourage, or at least to tolerate, licentiousness, as they imagined and affirmed of Paul that he should say, 'Let us do evil, that good may come.' Ro. iii. 8.

The ground of that wicked conclusion of theirs was, because he by the allowance of God affirmed that, as sin had reigned unto death, so grace reigned unto life in a way of righteousness by Jesus Christ our Lord. Nay, then, says the adversary, we may be as unholy as we will, and that by the doctrine you preach; for if where sin abounds grace abounds more, the consequence of a wicked life is but the heightening, advancing, and magnifying of grace. But what saith the apostle? My conclusions are true that grace doth reign above sin, but to say, 'Let us therefore sin,' that man's damnation is just; because such an one abuseth and maketh the most devilish use of the blessedest doctrine that ever was heard of in the world amongst men. Besides, it is evident that such know not the power thereof, nor have felt or savoured its blessedness; for where this gospel cometh in truth, it naturally produceth *peace* and *holiness*.

First. Peace. He is our peace, he is the Prince of peace, he giveth peace in his high places. This word 'peace' hath in it a double respect.

1. It respecteth God—He hath 'made peace by the blood of his cross;' that is, he hath made peace for us with God, having appeased the rigour of his law, and satisfied justice for us. Hence it is said, 'The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.' Col. i. 20. Phil. iv. 7. 'The peace of God'—that is, the doctrine of reconciliation by Christ's being made to be sin for us, THAT shall keep the heart—that is, from despair or fainting, under apprehensions of weakness and justice. But yet this peace of God cannot be apprehended, nor be of any comfort to the heart, but as the man looks for it through Christ Jesus; therefore that clause is added, 'through Christ Jesus;' for he is peace-maker, it is he that reconcileth us to God 'in the body of his flesh through death;' for by his doing and suffering he presented God with everlasting righteousness, with everlasting righteousness for sinners. Upon this we have peace with God. Hence Christ is called King of righteousness first; 'first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace.' He. vii. 1, 2. For he could not make peace with God betwixt us and him but by being first the Lord of righteousness, the Lord our righteousness; but having first completed righteousness, he then came and preached peace, and commanded his ambassadors to make proclamation of it to the world, for it was want of righteousness that caused want of peace. 2 Co. v. 19–21. Now, then, righteousness being brought in, it followeth that he hath made peace. 'For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us;* having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so*

making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father.' Ep. ii. 14–18.

2. This word 'peace' respecteth our inward quietness of heart which we obtain by beholding this reconciliation made by Christ with God for us —'Being justified by faith, we have peace with God, through our Lord Jesus Christ.' Ro. v. 1. 'The God of peace fill you with all joy and peace in believing.' Ro. xv. 13.

This peace is expressed diversely—(1.) Sometimes it is called 'quietness,' for it calms the soul from those troublous fears of damning because of sin—'And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever.' Is. xxxii. 17. (2.) Sometimes it is called 'boldness;' for by the blood of Christ a man hath encouragement to approach unto God—'Having, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.' He. x. 19, 20. (3.) It is sometimes called 'confidence;' because by Jesus Christ we have not only encouragement to come to God, but confidence, that if we ask anything according to his will, he not only heareth, but granteth the request which we put up to him. 1 Jn. v. 14, 15. 'In whom we have boldness and access with confidence, by the faith of Jesus.' Ep. iii. 12. (4.) Sometimes this peace is expressed by 'rest;' because a man having found a sufficient fulness to answer all his wants, he sitteth down, and looks no further for satisfaction—'Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.' Mat. xi. 28. (5.) It is also expressed by 'singing;' because the peace of God when it is received into the soul by faith putteth the conscience into a heavenly and melodious frame. 'And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.' Is. xxxv. 10. (6.) Sometimes it is expressed or discovered by a heavenly glorying and boasting in Jesus Christ; because this peace causeth the soul to set its face upon its enemies with faith of a victory over them for ever by its Lord Jesus—'Let him that glorieth, glory in the Lord.' Je. ix. 23, 24. And, 'My soul shall make her boast in the Lord; the humble shall hear *thereof*, and be glad.' Ps. xxxiv. 2. (7.) Sometimes it is expressed or discovered by joy, 'joy unspeakable:' because the soul, having seen itself reconciled to God, hath not only quietness, but such apprehensions do now possess it of the unspeakable benefits it receiveth by Christ with respect to the world to come, that it is swallowed up with them—'Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable, and full of glory.' 1 Pe. i. 8. (8.) Lastly, it is expressed or discovered by the triumph that ariseth sometimes in the hearts of the believers, for they at times are able to see death, sin, the devil, and hell, and all adversity, conquered by, and tied as captives at the chariot-wheels of Jesus Christ; taken captive, I say, and overthrown for ever. 'Thanks *be* unto God which always causeth us to triumph in Christ.' 2 Co. ii. 14. 'O clap your hands, all ye people; shout unto God with the voice of triumph.' Ps. xlvii. 1.

[*The Authors of this peace.*]—Now that all this should be a cheat is impossible—that is, it is impossible that believers should thus have peace with God through the blood of his cross, he having not paid full price to God for them; especially if you consider that the authors of this peace are all the three in the Godhead, and that upon a double account.

1. In that they have given us a gospel of peace. Ro. x. 15. Or a new testament which propoundeth peace with God through the redemption that is in Christ. Now as this is called the gospel of peace, so it is called the gospel of God. 1 Th. ii. 9. The gospel of Christ. Ro. xv. 19. 2 Th. i. 8. A gospel indited by the Holy Ghost. 1 Th. iv. 8. I say, therefore, that redemption and salvation being that through Christ, and the truth thereof proclaimed by the Father, the Word, and the Holy Ghost, in the word of the truth of the gospel, it must needs be that we who believe shall be saved, 'if we hold fast the confidence and the rejoicing of the hope firm unto the end.'

2. As the three in the Godhead are the authors of this peace by inditing for us the gospel of peace, or the good tidings of salvation by Jesus Christ, so they are the authors of our peace by working with that word of the gospel in our hearts. And hence, (1.) The Father is called the God of peace, 'Now the God of peace *be* with you all.' Ro. xv. 33. 'And the very God of peace sanctify you.' 1 Th. v. 23. And because he is the God of peace, therefore he filleth those that believe in his Christ with joy and peace through believing. Ro. xv. 13. (2.) Again, Christ is called the Prince of peace; therefore the prayer is, 'Grace unto you, and peace, from God our Father, and the Lord Jesus Christ.' 2 Th. i. 2. (3.) The Holy Ghost also is the author of this peace, this inward peace, even 'righteousness and peace, and joy in the Holy Ghost.' Ro. xiv. 17.

And I say, as I also already have said, the procuring or meritorious cause of this peace is the doings and sufferings of Christ; therefore by his doings and sufferings he paid full price to God for

sinners, and obtained eternal redemption for them; else God would never have indited a proclamation of peace for them, and the tenor of that proclamation to be the worthiness of the Lord Jesus; yea, he would never have wrought with that word in the heart of them that believe, to create within them peace, peace.

Second. [*Holiness.*] As peace with God is an evidence—the blood of Christ being the cause thereof—that Christ hath by it paid full price to God for sinners, so holiness in their hearts, taking its beginning from this doctrine, makes its fifth demonstration of double strength.

1. That holiness, true gospel holiness, possesseth our hearts by this doctrine it is evident, because the ground of holiness, which is the Spirit of God in us, is ministered to us by this doctrine. When the apostle had insinuated that the Galatians were bewitched because they had turned from the doctrine of Christ crucified, he demands of them whether 'they received the Spirit by the works of the law, or by the hearing of faith?' Ga. iii. 1–4. That is, whether the Spirit took possession of their souls by their obedience to the ten commandments, or by their giving credit to the doctrine of the forgiveness of their sins by faith in this crucified Christ, strongly concluding, not by the law, but by the hearing or preaching of faith—that is, of the Lord Jesus as crucified, who is the object of faith.

2. As this doctrine conveyeth the ground or groundwork, which is the Spirit, so also it worketh in the heart those three graces, faith, hope, love, all which as naturally purify the heart from wickedness as soap and nitre cleanseth the cloth. He purified 'their hearts by faith,' by faith in Christ's blood. 'And every man that hath this hope in him, purifieth himself, even as he is pure.' And also love, you shall see what that doth if you look into the text. Ac. xv. 9. 1 Jn. iii. 3, 4. 1 Co. xiii. Now, I say, this faith groundeth itself in the blood of Christ; hope waiteth for the full enjoyments of the purchase of it in another world; and love is begot, and worketh by the love that Christ hath expressed by his death, and by the kindness he presented us with in his heart's blood. Ro. iii. 24. 1 Co. xv. 19. 2 Co. v. 14.

Besides, what arguments so prevailing as such as are purely gospel? To instance a few—(1.) What stronger than a free forgiveness of sins? 'A certain man had two debtors, the one owed five hundred pence, and the other fifty; and when they had nothing to pay, he frankly forgave them both; tell me therefore which of them will love him most?' Lu. vii. 41, 42, 47. (2.) What stronger argument to holiness than to see that though forgiveness comes free to us, yet it cost Christ Jesus heart-blood to obtain it for us. 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' And this love of God in giving his Christ, and of Christ in dying for us, there is no argument stronger to prevail with a sensible and awakened sinner to judge 'he should live to him that died for him, and rose again.' 2 Co. v. 15. (3.) What stronger argument to holiness than this: 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous?' 1 Jn. ii. 1. Unsanctified and graceless wretches know not how to use these words of God; the hypocrites also fly in our faces because we thus urge them; but a heart that is possessed with gospel ingenuity, or, to speak more properly, that is possessed with gospel grace, and with divine considerations, cries, If it be thus, O let me never sin against God, 'for the love of Christ constraineth me.' 2 Co. v. 14. (4.) What greater argument to holiness than to see the holy Scriptures so furnished with promises of grace and salvation by Christ, that a man can hardly cast his eye into the Bible but he espieth one or other of them? Who would not live in such a house, or be servant to such a prince, who, besides his exceeding in good conditions, hath gold and silver as common in his palace as stones are by the highway side? 'Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' 2 Co. vii. 1. (5.) What greater argument to holiness than to have our performances, though weak and infirm from us, yet accepted of God in Jesus Christ. 1 Pe. ii. 4–6. (6.) What greater argument to holiness than to have our soul, our body, our life, hid and secured with Christ in God? 'Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.' Col. iii. 1–5. (7.) What greater argument to holiness than to be made the members of the body, of the flesh, and of the bones of Jesus Christ? 'Shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.' Ep. v. 30. 1 Co. vi. 15.

Now all these, and five times as many more, having their foundation in the love, blood, and righteousness of Christ, and operating in the soul by faith, are the great arguments unto that holiness to which is annexed eternal life. It is worth our observing, that in Acts xxvi. 18, the inheritance belongs 'to them which are sanctified by faith in Jesus Christ;' for all other pretences to holiness, they are but a stolen semblance of that which is true and acceptable, though it is common for even that which is counterfeit to be called by the deluded the true, and to be reckoned to be in them that are utter strangers to faith, and the holiness that comes by faith. 'But whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from

his people.' Ex. xxx. 23. God knoweth which is holiness that comes by faith in forgiveness of sins, and acceptance with God through Christ; and God knows which is only such feignedly; and accordingly will he deal with sinners in that great day of God Almighty.

THE SIXTH DEMONSTRATION.

[SIXTH.] That Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them, is evident, *because prayers are accepted of God only upon the account and for the sake of the name of Jesus Christ* —'Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give *it* you.' Jn. xvi. 23. In my name, in the name of Jesus Christ of Nazareth, in the name of him that came into the world to save sinners, by dying for them a grievous, bloody death; in his name that hath by himself put away sin, and brought unto God acceptable righteousness for sinners; in his name. Why in his name, if he be not accepted of God? why in his name if his undertakings for us are not well-pleasing to God? But by these words, 'in my name,' are insinuated that his person and performances, as our undertaker, are accepted by the Father of spirits. We may not go in our own names, because *we* are sinners; not in the name of one another, because *all* are sinners. But why not in the name of an angel? Because they are not those that did undertake for us; or had they, they could not have done our work for us. 'He putteth no trust in his saints, yea, the heavens are not clean in his sight.' Job iv. 18; xv. 15. It may further be objected—

Since Jesus Christ is God, equal with the Father, and so hath naturally the same power to give us the Father, why should the Father rather than the Son be the great giver to the sinners of the world? and why may we not go to Christ in the name of the Father, as well as to the Father in the name of Christ? I say, how can these things be solved, but by considering that sin and justice put a necessity upon it that thus must our salvation be obtained. Sin and justice could not reconcile, nor could a means be found out to bring the sinner and a holy God together, but by the intercepting of the Son, who must take upon him to answer justice, and that by taking our sins from before the face of God by bloody sacrifice, not by blood of others, as the high-priests under the law—'For every high-priest is ordained to offer gifts and sacrifices; wherefore *it is* of necessity that this man have somewhat also to offer.' He. viii. 3. Which offering and sacrifice of his being able to perfect for ever them that are sanctified and set apart for eternal life, therefore the name of the person that offered —even Jesus, made of God a high-priest—is acceptable with God; yea, therefore is he made for ever, by his doing for us, the appeaser of the justice of God, and the reconciler of sinners to him. Hence it is that HIS name is that which it behoveth us to mention when we come before God, for what God hath determined in his counsels of grace to bestow upon sinners, because for his name's sake he forgiveth them. 'I write unto you, little children, because your sins are forgiven you for his name's sake.' 1 Jn. ii. 12. 'To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins.' Ac. x. 43.

They therefore that would obtain the forgiveness of sins must ask it of God, through the name of Jesus; and he that shall sensibly and unfeignedly do it, he shall receive the forgiveness of them—'Whatsoever ye shall ask the Father in my name. he will give it you.' Hence it is evident that he hath not only paid full price to God for them, but also obtained eternal redemption for them.

And it is observable, the Lord Jesus would have his disciples make a proof of this, and promiseth that if they do, they shall experimentally find it so—'Hitherto,' saith he, 'have ye asked nothing in my name: ask, and ye shall receive, that you, joy may be full.' Jn. xvi. 24. As who should say, O my disciples, you have heard what I have promised to you, even that my Father shall do for you whatsoever ye shall ask him in my name. Ask now, therefore, and prove me, if I shall not make my words good: ask, I say, what you need, and see if you do not receive it to the joying of your hearts. 'At that day ye shall ask in my name, and I say not unto you that I will pray the Father for you.' I do not bid you ask in my name as if the Father was yet hard to be reconciled, or unwilling to accept you to mercy; my coming into the world was the design of my Father, and the effect of his love to sinners; but there is sin in you and justice in God; therefore that you to him might be reconciled, I am made of my Father mediator; wherefore ask in my name, for 'there is none other name under heaven given among men whereby we must be saved.' Ac. iv. 12. Ask in my name; love is let out to you through me; it is let out to you by me in a way of justice, which is the only secure way for you. Ask in my name, and my Father will love you—'The Father himself loveth you, because ye have loved me, and have believed that I came out from God.' Jn. xvi. 27. My Father's love is set first upon me, for my name is chief in his heart, and all that love me are beloved of my Father, and shall have what they need, if they ask in my name.

But, I say, what cause would there be to ask

in *his* name more than in the name of some other, since justice was provoked by our sin, if he had not undertook to make up the difference that by sin was made betwixt justice and us? For though there be in this Jesus infinite worth, infinite righteousness, infinite merit, yet if he make not with these interest for us, we get no more benefit thereby than if there were no mediator. But this worth and merit is in him for us, for he undertook to reconcile us to God; it is therefore that his name is with God so prevailing for us poor sinners, and therefore that we ought to go to God in his name. Hence, therefore, it is evident that Jesus Christ hath paid full price to God for sinners, and obtained eternal redemption for them.

THE SEVENTH DEMONSTRATION.

[SEVENTH.] That Jesus Christ, by what he hath done, hath paid full price to God for sinners, &c., is evident, *because we are commanded also to give God thanks in his name*—'By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name.' HE. iii. 15.

'By him therefore.' Wherefore? Because he also, that he might 'sanctify us with his own blood, suffered without the gate.' ver. 12.

He sanctified us with his blood; but why should the Father have thanks for this? Even because the Father gave him for us, that he might die to sanctify us with his blood—'Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son; in whom we have redemption through his blood, *even* the forgiveness of sins.' COL. i. 12–14. The Father is to be thanked, for the contrivance was also his; but the blood, the righteousness, or that worthiness, for the sake of which we are accepted of God, is the worthiness of his own dear Son. As it is meet, therefore, that God should have thanks, so it is necessary that he have it in his name for whose sake we indeed are accepted of him.

Let us therefore by him offer praise first for the gift of his Son, and for that we stand quit through him in his sight, and that in despite of all inward weakness, and that in despite of all outward enemies.

When the apostle had taken such a view of himself as to put himself into a maze, with an outcry also, 'Who shall deliver me?' he quiets himself with this sweet conclusion, 'I thank God through Jesus Christ.' RO. vii. 24, 25. He found more in the blood of Christ to save him than he found in his own corruptions to damn him; but that could not be, had he not paid full price for him, had he not obtained eternal redemption for him. And can a holy and just God require that we give thanks to him in his name, if it was not effectually done for us by him?

Further, when the apostle looks upon death and the grave, and strengtheneth them by adding to them sin and the law, saying, 'The sting of death *is* sin, and the strength of sin *is* the law,' he presently addeth, 'But thanks *be* to God, which giveth us the victory, through Jesus Christ,' 1 CO. xv.—the victory over sin, death, and the law, the victory over these through our Lord Jesus Christ: but God hath given us the victory; but it is through our Lord Jesus Christ, through his fulfilling the law, through his destroying death, and through his bringing in everlasting righteousness. Elisha said to the king of Israel, that had it not been that he regarded the presence of Jehoshaphat, he would not look to him nor regard him, 2 KI. iii. 14; nor would God at all have looked to or regarded thee, but that he respected the person of Jesus Christ.

'Let the peace of God [therefore] rule in your hearts, to the which also ye are called in one body; and be ye thankful.' COL. iii. 15. The peace of God, of that we have spoken before. But how should this rule in our hearts? He by the next words directs you—'Let the word of Christ dwell in you richly'—that is, the word that makes revelation of the death and blood of Christ, and of the peace that is made with God for you thereby.

'Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.' EP. v. 20. For all things; for all things come to us through this name Jesus—redemption, translation, the kingdom, salvation, with all the good things wherewith we are blessed.

These are the works of God; he gave his Son, and he brings us to him, and puts us into his kingdom—that is, his true body, which Jeremiah calleth a putting among the children, and a 'giving us a goodly heritage of the hosts of nations.' JE. iii. 19. JN. vi.

'Now thanks *be* unto God, which always causeth us to triumph in Christ.' 2 CO. ii. 14.

See here our cause of triumph is through Christ Jesus; and God causeth us through him to triumph, first and chiefly, because Christ Jesus hath done our work for us, hath pleased God for our sins, hath spoiled the powers of darkness. God gave Jesus Christ to undertake our redemption; Christ did undertake it, did engage our enemies, and spoiled them—He 'spoiled principalities and powers, and made a show of them openly, triumphing over them' upon the cross. COL. ii. 14, 15. Therefore it is evident that he paid full price to God for sinners with his blood, because God commands us to give thanks to him in his name, through his name—'And what-

soever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.' Col. iii. 17.

Take this conclusion from the whole: no thanks are accepted of God that come not to him in the name of his Son; his Son must have the glory of conveying our thanks to God, because he was he that by his blood conveyeth his grace to us.

THE EIGHTH DEMONSTRATION.

[Eighth.] In the next place, that Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them, is evident, *because we are exhorted to wait for, and to expect, the full and glorious enjoyment of that eternal redemption, at the second coming of the Lord from heaven*—'Let your loins be girded about, and *your* lights burning; and ye yourselves like unto men that wait for their Lord, - that when he cometh and knocketh, they may open unto him immediately.' Lu. xii. 35, 36.

Jesus Christ hath obtained by his blood eternal redemption for us, and hath taken it up now in the heavens, is, as I have showed, preparing for us there everlasting mansions of rest; and then he will come again for us. This coming is intended in this text, and this coming we are exhorted to wait for; and that I may more fully show the truth of this demonstration, observe these following texts—

First. It is said, he shall choose our inheritance for us—'He shall choose our inheritance for us; the excellency of Jacob whom he loved. Selah. God is gone up with a shout,' &c. Ps. xlvii. 4, 5. These latter words intend the ascension of Jesus Christ; his ascension, when he had upon the cross made reconciliation for iniquity; his ascension into the heavens to prepare our mansions of glory for us; for our inheritance is in the heavens; our house, our hope, our mansion-house, and our incorruptible and undefiled inheritance is in heaven. 2 Co. v. 1. 2. Col. i. 5, 6. Jn. xiv. 1, 2. 1 Pe. i. 3–5.

This is called the eternal inheritance, of which we that are called have received the promise already. He. ix. 14, 15.

This inheritance, I say, he is gone to choose for us in the heavens, because by his blood he obtained it for us. He. ix. 12. And this we are commanded to wait for; but how ridiculous, yea, how great a cheat would this be, had he not by his blood obtained it for us.

Second. 'We wait for his Son from heaven, whom he raised from the dead, *even* Jesus [Christ], which delivered us from the wrath to come.' 1 Th. i. 10. He delivered us by his blood, and obtained the kingdom of heaven for us, and hath promised that he would go and prepare our places, and come again and fetch us thither—'And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, *there* ye may be also.' Jn. xiv. 3. This, then, is the cause that we wait for him, we look for the reward of the inheritance at his coming who have served the Lord Christ in this world.

Third. 'For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ.' Phi. iii. 20. We look for him to come yet as a Saviour—a Saviour he was at his first coming, and a Saviour he will be at his second coming. At his first coming, he bought and paid for us; at his second coming, he will fetch us to himself. At his first coming, he gave us promise of the kingdom; at his second coming, he will give us possession of the kingdom. At his first coming, he also showed us how we should be, by his own transfiguration; at his second coming, 'he will change our vile body, that it may be fashioned like unto his glorious body.' Phi. iii. 21.

Fourth. Hence therefore it is that his coming is called our blessed hope—'Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.' Tit. ii. 13. A blessed hope indeed, if he hath bought our persons with his blood, and an eternal inheritance for us in the heavens; a blessed hope indeed, if also at his coming we be certainly carried thither. No marvel, then, if saints be bid to wait for it, and if saints themselves long for it. But what a disappointment would these waiting believers have, should all their expectations be rewarded with a fable! and the result of their blessed hope can amount to no more, if our Saviour the Lord Jesus Christ either denieth to come, or coming, bringeth not with him the hope, the blessed hope that is laid up for us in heaven, whereof we have certainly been informed by 'the word of the truth of the gospel.' Col. i. 5.

Fifth. 'For Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.' He. ix. 28. Here we have it promised that he shall come, that he shall appear the second time, but not with sin, as he did before—to wit, with and in the sin of his people, when he bare them in his own body; but now without sin, for he before did put them away by the sacrifice of himself. Now, then, let the saints look for him, not to die for the purchasing of their persons by blood, but to bring to them, and to bring them also to that salvation that before when he died he obtained of God for them by his death.

These things are to be expected therefore by them that believe in and love Jesus Christ, and that from faith and love serve him in this world; they are to be expected by them, being obtained for them by Jesus Christ. And he shall give the

crown, saith Paul, 'not to me only, but to all them also that love his appearing.' 2 Ti. iv. 8, 9.

Now forasmuch as this inheritance in the heavens is the price, purchase, and reward of his blood, how evidently doth it appear that he hath paid full price to God for sinners! Would God else have given him the heaven to dispose of to us that believe, and would he else have told us so? Yea, and what comfort could we have to look for his coming, and kingdom, and glory as the fruits of his death, if his death had not for that purpose been sufficiently efficacious? O 'the sufferings of Christ, and the glory that shall follow!' 1 Pe. i. 11.

THE NINTH DEMONSTRATION.

[NINTH.] That Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for sinners, is evident, *because of the threatenings wherewith God hath threatened, and the punishments wherewith he punisheth those that shall refuse to be saved by Christ, or seek to make insignificant the doctrine of righteousness by faith in him.*

This demonstration consisteth of three parts—*First.* It suggesteth that some refuse to be justified or saved by Christ, and also seek to make insignificant the doctrine of righteousness by faith in him. *Second.* That God doth threaten these. *Third.* That God will punish these.

[*First.*] That some *refuse to be saved by Christ* is evident from many texts. He is the stone which the builders have rejected; he is also disallowed of men; the Jews stumble at him, and to the Greeks he is foolishness; both saying, This man shall not rule over us, or, How can this man save us? Ps. cxviii. 22. Mat. xxi. 44. Lu. xix. 14. 1 Co. i. 23. 1 Pe. ii. 4.

The causes of men's refusing Christ are many—1. Their love to sin. 2. Their ignorance of his excellency. 3. Their unbelief. 4. Their deferring to come to him in the acceptable time. 5. Their leaning to their own righteousness. 6. Their entertaining damnable doctrines. 7. Their loving the praise of men. 8. The meanness of his ways, his people, &c. 9. The just judgment of God upon them. 10. The kingdom is given to others.

Now these, as they all refuse him, so they seek, more or less, some practically, others in practice and judgment also, to make insignificant the doctrine of righteousness by faith in him. One does it by preferring his sins before him. Another does it by preferring his righteousness before him. Another does it by preferring his delusions before him. Another does it by preferring the world before him.

Now these God threateneth, these God punisheth.

Second. God threateneth them.

1. Whosoever shall 'not hear that prophet shall be destroyed from amongst the people.' Ac. iii. 22. The prophet is Jesus Christ; the doctrine that he preached was, that he would lay down his life for us, that he would give us his flesh to eat, and his blood to drink by faith; and promised, that if we did eat his flesh, and drink his blood, we should have eternal life. He therefore that seeth not, or that is afraid to venture his soul for salvation on the flesh and blood of Christ by faith, he refuseth this prophet, he heareth not this prophet, and him God hath purposed to cut off. But would God thus have threatened, if Christ by his blood, and the merits of the same, had not paid full price to God for sinners, and obtained eternal redemption for them?

2. 'Sit thou at my right hand, until I make thine enemies thy footstool.' Ps. cx. 1. Mat. xxii. 44. He. i. 13. The honour of sitting at God's right hand was given him because he died, and offered his body once for all. 'This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool.' He. x. 12, 13. Expecting, since God accepted his offering, that those that refused him should be trodden under foot; that is, sunk by him into and under endless and insupportable vengeance. But would God have given the world such an account of his sufferings, that by one offering he did perfect for ever them that are sanctified? yea, and would he have threatened to make those foes his footstool that shall refuse to venture themselves upon his offering—for they are indeed his foes—had not his eternal Majesty been well pleased with the price he paid to God for sinners; had he not obtained eternal redemption for them?

3. He shall come 'from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.' 2 Th. i. 7, 8.

Here he expressly telleth us wherefore they shall be punished; because 'they know not God, and obey not the gospel of our Lord Jesus Christ;' where also is notably intimated that he that obeyeth not the gospel of Christ knoweth not God, neither in his justice nor mercy. But what is the gospel of our Lord Jesus Christ but good tidings of good things—to wit, forgiveness of sins by faith in his blood, an inheritance in heaven by faith in his blood, as the whole of all the foregoing discourse hath manifested? Now, I say, can it be imagined that God would threaten to come upon the world with this flaming, fiery vengeance to punish them for their non-subjection to his Son's gospel, if there had not been by himself paid to God full price for the souls of sinners, if he had not obtained eternal redemption by his blood for sinners?

4. 'And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord

cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.' Jude 14, 15.

The Lord that is here said to come with ten thousands of his saints is Jesus Christ himself; and they that come with him are called his saints, because given to him by the Father, for the sake of the shedding of his blood. Now in that he is said to come to execute judgment upon all, and especially those that speak hard speeches against him, it is evident that the Father tendereth his name, which is Jesus, a Saviour, and his undertaking for our redemption; and as evident that the hard speeches intended by the text are such as vilify him as Saviour, counting the blood of the covenant unholy, and trampling him that is Prince of the covenant under the feet of their reproachful language; this is counted a putting of him to open shame, and a despising the riches of his goodness. Ha. vi. 10. Ro. ii. Time would fail to give you a view of the revilings, despiteful sayings, and of the ungodly speeches which these abominable children of hell let fall in their pamphlets, doctrines, and discourses against this Lord the King. But the threatening is, he shall 'execute judgment upon them for all their ungodly deeds, and for all the hard *speeches* which ungodly sinners have spoken against him.'

5. 'Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.' Ac. xiii. 40, 41.

This work is the same we have been all this while treating of—to wit, redemption by the blood of Christ for sinners, or that Christ hath paid full price to God for sinners, and obtained eternal redemption for them. This is manifest from ver. 23 to 29 of this chapter.

Now, observe, there are and will be despisers of this doctrine, and they are threatened with the wrath of God—'Behold, ye despisers, and wonder, and perish.' But would God so carefully have cautioned sinners to take heed of despising this blessed doctrine, and have backed his caution with a threatening that they shall perish, if they persist, had not he himself received by the blood of Christ full price for the souls of sinners?

Third. As God threateneth, *so he punisheth those that refuse his Son*, or that seek to vilify or make insignificant the doctrine of righteousness by faith in him.

1. He punisheth them with the abidings of his wrath—'He that believeth not the Son shall not see life, but the wrath of God abideth on him.' Ja. iii. 36.

The wrath of God for men; for sin stands already condemned by the law; and the judgment is, that they who refuse the Lord Jesus Christ shall have this wrath of God for ever lie and abide upon them; for they want a sacrifice to pacify wrath for the sin they have committed, having resisted and refused the sacrifice of the body of Christ. Therefore it cannot be that they should get from under their present condition who have refused to accept of the undertaking of Christ for them.

Besides, God, to show that he taketh it ill at the hands of sinners that they should refuse the sacrifice of Christ, hath resolved that there shall be no more sacrifice for sin. Therefore 'if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.' Ha. x. 26. God doth neither appoint another, neither will he accept another, whoever brings it. And here those sayings are of their own natural force: 'How shall we escape if we neglect so great salvation?' And again, 'See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth (Moses), much more *shall not* we *escape*, if we turn away from him (Christ) that *speaketh* from heaven.' Ha. ii. 3; xii. 25.

This therefore is a mighty demonstration that Christ by what he hath done hath paid full price to God for the souls of sinners, because God so severely threateneth, and also punisheth them that refuse to be justified by his blood: he threateneth, as you have heard, and punisheth, by leaving such men in their sins, under his heavy and insupportable vengeance here.

2. 'He that believeth not shall be damned,' damned in hell-fire. Mar. xvi. 16. 'He that believeth not.' But what should he believe? Why,

(1.) That Jesus is the Saviour. 'If,' saith he, 'ye believe not that I am *he*, ye shall die in your sins.'

(2.) He that believeth not that he [Jesus] hath undertaken and completely perfected righteousness for us, shall die in his sins, shall be damned, and perish in hell-fire; for such have no cloak for their sin, but must stand naked to the show of their shame before the judgment of God, that fearful judgment. Therefore, after he had said, 'there remaineth' for such 'no more sacrifice for sin,' he adds, 'but a certain fearful looking for of judgment;' there is for them left nothing but the judgment of God, and his fiery indignation, which shall devour the adversaries. 'He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden

under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace.' He. x. 28, 29.

See here, if fury comes not up now into the face of God; now is mention made of his fearful judgment and fiery indignation. Now, I say, is mention made thereof, when it is suggested that some have light thoughts of him, count his blood unholy, and trample his sacrificed body under the feet of their reproaches; now is he a consuming fire, and will burn to the lowest hell. 'For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.' He. x. 30. These words are urged by the Holy Ghost on purpose to beget in the hearts of the rebellious reverend thoughts, and a high esteem of the sacrifice which our Lord Jesus offered once for all upon Mount Calvary unto God the Father for our sins; for that is the very argument of the whole epistle.

It is said to this purpose, in one of Paul's epistles to the Thessalonians, that because men receive not the love of the truth, that they might be saved; 'for this cause God shall send them strong delusion, that they should believe a lie; that they might be damned.' 2 Th. ii. 11, 12.

'The truth' mentioned in this place is Jesus Christ. 'I am the truth,' saith he. Jn. xiv. 6. The love of the truth is none else but the love and compassion of Jesus Christ in shedding his blood for man's redemption. 'Greater love hath no man than this, that a man lay down his life for his friends.' Jn. xv. 13. This, then, is the love of the Truth (of Jesus), that he hath laid down his life for us. Now, that the rejecters of this love should by this their rejecting procure such wrath of God against them, that rather than they shall miss of damnation, himself will choose their delusions for them, and also give them up to the effectual working of these delusions, what doth this manifest but that God is displeased with them that accept not of Jesus Christ for righteousness, and will certainly order that their end shall be everlasting damnation? therefore Jesus Christ hath paid full price to God for sinners, and obtained eternal redemption for them.

THE USE OF THE DOCTRINE.

I come now to make some use of and to apply this blessed doctrine of the undertaking of Jesus Christ, and of his paying full price to God for sinners, and of his obtaining eternal redemption for them.

THE FIRST USE.

[FIRST.] By this doctrine we come to understand many things which otherwise abide obscure and utterly unknown, because this doctrine is accompanied with the Holy Ghost, that revealer of secrets, and searcher of the deep things of God. 1 Pe. i. 2. Ep. i. 17. 1 Co. ii. The Holy Ghost comes down with this doctrine as that in which it alone delighteth; therefore is it called 'the Spirit of wisdom and revelation in the knowledge' of Jesus Christ. He giveth also 'the light of the knowledge of the glory of God in the face of Jesus Christ.' 2 Co. iv. 6. Little of God is known in the world where the gospel is rejected; the religious Jew and the wise Gentile may see more of God in a crucified Christ than in heaven and earth besides; for in him 'are hid all the treasures of wisdom and knowledge,' not only in his person as God, but also in his undertakings as Mediator. Col. ii. 3. Hence Paul telleth us, that he 'determined not to know anything among' the Corinthians but 'Jesus Christ and him crucified.' 1 Co. ii. 2. I say, more of God is revealed to us in this doctrine than we can see of him in heaven and earth without it.

First. Here is more of his WISDOM seen than in his making and upholding all the creatures. His wisdom, I say, in devising means to reconcile sinners to a holy and infinite Majesty; to be a just God, and YET a Saviour; to be just to his law, just to his threatening, just to himself, and yet save sinners, can no way be understood till thou understandest why Jesus Christ did hang on the tree; for here only is the riddle unfolded, 'Christ died for our sins,' and therefore can God in justice save us. Is. xlv. 21. And hence is Christ called the Wisdom of God, not only because he is so essentially, but because by him is the greatest revelation of his wisdom towards man. In redemption, therefore, by the blood of Christ, God is said to abound towards us in all wisdom. Ep. i. 7, 8. Here we see the highest contradictions reconciled, here justice kisseth the sinner, here a man stands just in the sight of God while confounded at his own pollutions, and here he that hath done no good hath yet a sufficient righteousness, even the righteousness of God, which is by faith of Jesus Christ.

Second. The JUSTICE of God is here more seen than in punishing all the damned. 'He spared not his own Son,' is a sentence which more revealeth the nature of the justice of God than if it had said, He spared not all the world. True, he cast angels from heaven, and drowned the old world; he turned Sodom and Gomorrah into ashes, with many more of like nature; but what were all these to the cursing of his Son? Yea, what were ten thousand such manifestations of his ireful indignation against sin, to that of striking, afflicting, chastising, and making the darling of his bosom the object of his wrath and judgment? Here it is seen he respecteth not persons, but judgeth sin, and condemneth him on whom it is found; yea,

although on Jesus Christ his well-beloved. Ro. viii. 32. Ga. iii. 13.

Third. The mystery of God's WILL is here more seen than in hanging the earth upon nothing, while he condemneth Christ, though righteous, and justifieth us, though sinners, while he maketh him to be sin for us, and us the righteousness of God in him. 1 Pe. iii. 18. 2 Co. v. 20.

Fourth. The POWER of God is here more seen than in making of heaven and earth; for one to bear, and get the victory over sin, when charged by the justice of an infinite majesty, in so doing he showeth the height of the highest power; for where sin by the law is charged, and that by God immediately, there an infinite majesty opposeth, and that with the whole of his justice, holiness, and power; so then, he that is thus charged and engaged for the sin of the world, must not only be equal with God, but show it by overcoming that curse and judgment that by infinite justice is charged upon him for sin.

When angels and men had sinned, how did they fall and crumble before the anger of God! they had not power to withstand the terror, nor could there be worth found in their persons or doings to appease displeased justice. But behold here stands the Son of God before him in the sin of the world; his Father, finding him there, curseth and condemns him to death; but he, by the power of his Godhead, and the worthiness of his person and doings, vanquisheth sin, satisfieth God's justice, and so becomes the Saviour of the world. Here, then, is power seen: sin is a mighty thing, it crusheth all in pieces save him whose Spirit is eternal. He. ix. 14. Set Christ and his sufferings aside, and you neither see the evil of sin nor the displeasure of God against it; you see them not in their utmost. Hadst thou a view of all the legions that are now in the pains of hell, yea, couldst thou hear their shrieks and groans together at once, and feel the whole of all their burden, much of the evil of sin and of the justice of God against it would be yet unknown by thee, for thou wouldest want power to feel and bear the utmost. A giant shows not his power by killing of a little child, nor yet is his might seen by the resistance that such a little one makes, but then he showeth his power when he dealeth with one like himself; yea, and the power also of the other is then made manifest in saving himself from being swallowed up with his wrath. Jesus Christ also made manifest his eternal power and Godhead, more by bearing and overcoming our sins, than in making or upholding the whole world; hence Christ crucified is called 'the power of God.' 1 Co. i. 23, 24.

Fifth. The LOVE and MERCY of God are more seen in and by this doctrine than any other way. Mercy and love are seen, in that God gives us rain and fruitful seasons, and in that he filleth our hearts with food and gladness; from that bounty which he bestoweth upon us as men, as his creatures. O! but herein is love made manifest, in that 'Christ laid down his life for us.' 'And God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.' 1 Jn. iii. 16. Ro. v. 8.

Never love like this, nor did God ever give such discovery of his love from the beginning to this day. 'Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.' 1 Jn. iv. 10.

Here is love, that God sent his Son, his darling, his Son that never offended, his Son that was always his delight! Herein is love, that he sent him to save sinners, to save them by bearing their sins, by bearing their curse, by dying their death, and by carrying their sorrows! Here is love, in that while we were yet enemies, Christ died for us; yea, here is love, in that while 'we were yet without strength, Christ died for the ungodly.' Ro. v. 6.

THE SECOND USE.

SECOND. But as this doctrine giveth us the best discovery of God, so also it giveth us the best discovery of ourselves and our own things.

First. It giveth us the best discovery of ourselves. Wouldst thou know, sinner, what thou art? look up to the cross, and behold a weeping, bleeding, dying Jesus: nothing could do but that, nothing could save thee but his blood; angels could not, saints could not, God could not, because he could not lie, because he could not deny himself. What a thing is sin, that it should sink all that bear its burden! yea, it sunk the Son of God himself into death and the grave, and had also sunk him into hell-fire for ever had he not been the Son of God, had he not been able to take it on his back, and bear it away! O this Lamb of God! Sinners were going to hell, Christ was the delight of his Father, and had a whole heaven to himself; but that did not content him, heaven could not hold him; he must come into the world to save sinners. 1 Ti. i. 15. Aye, and had he not come, thy sins had sunk thee, thy sins had provoked the wrath of God against thee, to thy perdition and destruction for ever. There is no man but is a sinner, there is no sin but would damn an angel, should God lay it to his charge. Sinner, the doctrine of Christ crucified crieth therefore aloud unto thee, that sin hath made thy condition dreadful. See yourselves, your sin, and consequently the condition that your souls are in, by the death and blood of Christ; Christ's death giveth us the most clear discovery of the dreadful nature of our sins. I say again, if sin be so dreadful a thing as to break the heart of the Son of God, for so he said it did, how shall a

poor, wretched, impenitent, damned sinner wrestle with the wrath of God? Awake, sinners; you are lost, you are undone, you are damned, hell-fire is your portion for ever, if you abide in your sins, and be found without a Saviour in the dreadful day of judgment.

Second. For your good deeds cannot help you; the blood of Christ tells you so. For by this doctrine, 'Christ died for our sins,' God damneth to death and hell the righteousness of the world. Christ must die, or man be damned. Where is now any room for the righteousness of men? room, I say, for man's righteousness, as to his acceptance and justification? Bring, then, thy righteousness to the cross of Jesus Christ, and in his blood behold the demands of justice; behold them, I say, in the cries and tears, in the blood and death of Jesus Christ. Look again, and behold the person dying; such an one as never sinned nor offended at any time, yet he dies. Could a holy life, an innocent, harmless conversation, have saved one from death, Jesus had not died. But he must die; sin was charged, therefore Christ must die.

Men, therefore, need to go no further to prove the worth of their own righteousness than to the death of Christ; they need not be waiting to seek in that matter till they stand before the judgment-seat.

Quest. But how should I prove [or try] the goodness of mine own righteousness by the death and blood of Christ?

Answ. Thus: if Christ must die for sin, then all thy righteousness cannot save thee. 'If righteousness *come* by the law, then Christ is dead in vain.' Ga. ii. 21. By this text it is manifest that either Christ died in vain, or thy righteousness is vain. If thy righteousness can save thee, then Christ died in vain; if nothing below or besides the death of Christ could save thee, then thy righteousness is in vain; one of the two must be cast away, either Christ's or thine. Christ crucified to save the world, discovereth two great evils in man's own righteousness; I mean, when brought for justification and life. 1. It opposeth the righteousness of Christ. 2. It condemneth God of foolishness.

1. It opposeth the righteousness of Christ, in that it seeketh itself to stand where should the righteousness of Christ—to wit, in God's affection for the justification of thy person; and this is one of the highest affronts to Christ that poor man is capable to give him: right worthily, therefore, doth the doctrine of the gospel damn the righteousness of men, and promiseth the kingdom of God to publicans and harlots rather.

2. It condemneth God of foolishness; for if works of righteousness which we can do can justify from the curse of the law in the sight of God, then are not all the treasures of wisdom found in the heart of God and Christ; for this dolt-headed sinner hath now found out a way of his own, unawares to God, to secure his soul from wrath and vengeance; I say, unawares to God, for he never imagined that such a thing could be; for had he, he would never have purposed before the world began to send his Son to die for sinners. Christ is the wisdom of God, as you have heard, and that as he is our justifying righteousness. God was manifest in the flesh to save us, is the great mystery of godliness. But wherein lieth the depth of this wisdom of God in our salvation, if man's righteousness can save him? Job xl. 10–14.

Yea, wherefore hath God also given it out that there is none other name given to men under heaven whereby we must be saved? I say again, why is it affirmed 'without shedding of blood is no remission,' if man's good deeds can save him?

This doctrine, therefore, of the righteousness of Christ being rightly preached, and truly believed, arraigneth and condemneth man's righteousness to hell; it casteth it out as Abraham cast out Ishmael. Blood, blood, the sound of blood, abaseth all the glory of it! When men have said all, and showed us what they can, they have no blood to present God's justice with; yet it is blood that maketh an atonement for the soul, and nothing but blood can wash away from us our sins. La. xvii. 11. Ro. i. 5. He. ix.

Justice calls for blood, sins call for blood, the righteous law calls for blood, yea, the devil himself must be overcome by blood. Sinner, where is now thy righteousness? Bring it before a consuming fire, for our God is a consuming fire; bring it before the justice of the law; yea, try if aught but the blood of Christ can save thee from thy sins, and devils; try it, I say, by this doctrine; go not one step further before thou hast tried it.

Third. By this doctrine we are made to see the worth of souls. It cannot be but that the soul is of wonderful price, when the Son of God will not stick to spill his blood for it. O sinners, you that will venture your souls for a little pleasure, surely you know not the worth of your souls. Now, if you would know what your souls are worth, and the price which God sets them at, read that price by the blood of Christ. The blood of Christ was spilt to save souls. 'For ye are bought with a price,' and that price none other than the blood of Christ; 'therefore glorify God in your body and in your spirit, which are God's.' 1 Co. vi. 20. Sinners, you have souls, can you behold a crucified Christ, and not bleed, and not mourn, and not fall in love with him?

THE THIRD USE.

[THIRD.] By this doctrine sinners, as sinners, are encouraged to come to God for mercy, for the curse

due to sin is taken out of the way. I speak now to sinners that are awake, and see themselves sinners.

There are two things in special when men begin to be awakened, that kill their thoughts of being saved. 1. A sense of sin. 2. The wages due thereto. These kill the heart; for who can bear up under the guilt of sin? 'If our sins *be* upon us, and we pine away in them, how should we then live?' Ezk. xxxiii. 10. How indeed! it is impossible. So neither can man grapple with the justice of God. 'Can thine heart endure, or can thine hands be strong?' They cannot. Ezk. xxii. 14. 'A wounded spirit who can bear?' Pr. xviii. 14. Men cannot, angels cannot. Wherefore, if now Christ be hid, and the blessing of faith in his blood denied, woe be to them; such go after Saul and Judas, one to the sword, and the other to the halter, and so miserably end their days; for come to God they dare not; the thoughts of that eternal Majesty strike them through.

But now, present such poor dejected sinners with a crucified Christ, and persuade them that the sins under which they shake and tremble were long ago laid upon the back of Christ, and the noise and sense and fear of damning begins to cease, depart, and fly away; dolors and terrors fade and vanish, and that soul conceiveth hopes of life; for thus the soul argueth, Is this indeed the truth of God, that Christ was made to be sin for me? was made the curse of God for me? Hath he indeed borne all my sins, and spilt his blood for my redemption! O blessed tidings! O welcome grace! 'Bless the Lord, O my soul, and all that is within me, bless his holy name.' Now is peace come; now the face of heaven is altered; 'Behold, all things are become new.' Now the sinner can abide God's presence, yea, sees unutterable glory and beauty in him; for here he sees justice smite. While Jacob was afraid of Esau, how heavily did he drive even towards the promised land? but when killing thoughts were turned into kissing, and the fears of the sword's point turned into brother embraces, what says he?—'I have seen thy face as though it had been the face of God, and thou wast pleased with me.' Ge. xxxiii. 10.

So and far better is it with a poor distressed sinner at the revelation of the grace of God through Jesus Christ. 'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.' O what work will such a word make upon a wounded conscience, especially when the next words follow—'For he hath made him *to be* sin for us, who knew no sin, that we might be made the righteousness of God in him!'

Now, the soul sees qualifications able to set him quit in the sight of God; qualifications prepared already. Prepared, I say, already; and that by God through Christ; even such as can perfectly answer the law. What doth the law require? If obedience, here it is; if bloody sacrifice, here it is; if infinite righteousness, here it is! Now, then, the law condemns him that believes before God no more; for all its demands are answered, all its curses are swallowed up in the death and curse Christ underwent.

Object. But reason saith, since personal sin brought the death, surely personal obedience must bring us life and glory.

Answ. True reason saith so, and so doth the law itself, Ro. x. 5; but God, we know, is above them both, and he in the covenant of grace saith otherwise; to wit, that 'if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.' Ro. x. 9.

Let reason, then, hold its tongue, yea, let the law with all its wisdom subject itself to him that made it; let it look for sin where God hath laid it; let it approve the righteousness which God approveth; yea, though it be not that of the law, but that by faith of Jesus Christ.

God hath made him our righteousness, God hath made him our sin, God hath made him our curse, God hath made him our blessing; methinks this word, 'God hath made it so, should silence all the world.

THE FOURTH USE.

FOURTH. By this doctrine, sufficiency of argument is ministered to the tempted to withstand hereby the assaults of the devil.

When souls begin to seek after the Lord Jesus, then Satan begins to afflict and distress, as the Canaanites did the Gibeonites, for making peace with Joshua. Josh. x. 1, 6.

There are three things that do usually afflict the soul that is earnestly looking after Jesus Christ. *First.* Dreadful accusations from Satan. *Second.* Grievous defiling and infectious thoughts. *Third.* A strange readiness in our nature to fall in with both.

[*First.*] By the first of these, the heart is made continually to tremble. Hence his temptations are compared to the roaring of a lion, for as the lion by roaring killeth the heart of his prey, so doth Satan kill the spirit of these that hearken to him, 1 Pe. v. 8; for when he tempteth, especially by way of accusation, he doth to us as Rabshakeh did to the Jews; he speaks to us in our own language; he speaks our sin at every word, our guilty conscience knows it; he speaks our death at every word, our doubting conscience feels it.

Second. Besides this, there doth now arise, even in the heart, such defiling and foul infectious thoughts that putteth the tempted to their wits' end; for now it seems to the soul that the very

flood-gates of the flesh are opened, and that to sin there is no stop at all; now the air seems to be covered with darkness, and the man is as if he was changed into the nature of a devil; now if ignorance and unbelief prevail, he concludeth that he is a reprobate, made to be taken and destroyed.

Third. Now also he feeleth in him a readiness to fall in with every temptation; a readiness, I say, continually present. Ro. vii. 21. This throws all down. Now despair begins to swallow him up; now he can neither pray, nor read, nor hear, nor meditate on God, but fire and smoke continually bursteth forth of the heart against him. Now sin and great confusion puts forth itself in all; yea, the more the sinner desireth to do a duty sincerely, the further off it always finds itself; for by how much the soul struggleth under these distresses, by so much the more doth Satan put forth himself to resist, still infusing more poison, that if possible it might never struggle more, for strugglings are also as poison to Satan. The fly in the spider's web is an emblem of the soul in such a condition—the fly is entangled in the web; at this the spider shows himself; if the fly stir again, down comes the spider to her, and claps a foot upon her; if yet the fly makes a noise, then with poisoned mouth the spider lays hold upon her; if the fly struggle still, then he poisons her more and more. What shall the fly do now? Why, she dies, if somebody does not quickly release her. This is the case of the tempted; they are entangled in the web, their feet and wings are entangled; now Satan shows himself; if the soul now struggleth, Satan laboureth to hold it down; if it now shall make a noise, then he bites with blasphemous mouth, more poisonous than the gall of a serpent; if it struggle again, then he poisoneth more and more, insomuch that it needs, at last, must die in the net, if the man, the Lord Jesus, help not out.*

The afflicted conscience understands my words.

Further, though the fly in the web is altogether incapable of looking for relief, yet this awakened, tempted Christian is not. What must he do therefore? How should he contain hopes of life? If he look to his heart, there is blasphemy; if he look to his duties, there is sin; if he strive to mourn and lament, perhaps he cannot; unbelief and hardness hinder. Shall this man lie down and despair? No. Shall he trust to his duties? No. Shall he stay from Christ till his heart is better? No. What then? Let him NOW look to Jesus Christ crucified, then shall he see his sins answered for, then shall he see death a-dying, then shall he see guilt borne by another, and there shall he see the devil overcome. This sight destroys the power of the first temptation, purifies the heart, and inclines the mind to all good things.

And to encourage thee, tempted creature, to this most gospel duty, consider that when Jesus Christ read his commission upon the entering into his ministry, he proclaimed, 'The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' Lu. iv. 18, 19.

These things therefore should the tempted believe; but believing is now sweating work; for Satan will hold as long as possible, and only steadfast faith can make him fly. But O, the toil of a truly gracious heart in this combat! If faith be weak, he can scarce get higher than his knees; Lord, help! Lord, save! and then down again, till an arm from heaven takes him up, until Jesus Christ be evidently set forth crucified for him, and cursed for his sin; for then, and not till then, the temptation rightly ceaseth, at leastwise for a season. Now the soul can tend to look about it, and thus consider with itself: if Christ hath borne my sin and curse, then it is taken away from me; and seeing thus to take away sin was the contrivance of the God of heaven, I will bless his name, hope in his mercy, and look upon death and hell with comfort. 'Thine heart shall meditate terror,' thou shalt see the land that is very far off. Is. xxxiii. 16–18.

THE FIFTH USE.

FIFTH. This doctrine makes Christ precious to the believers—'Unto you therefore which believe, he is precious.' 1 Pe. ii. 7.

This head might be greatly enlarged upon, and branched out into a thousand particulars, and each one full of weight and glory. 1. By considering what sin is. 2. By considering what hell is. 3. By considering what wrath is. 4. By considering what eternity is. 5. By considering what the loss of a soul is. 6. What the loss of God is. 7. What the loss of heaven is. 8. And what it is to be in utter darkness with devils and damned souls for ever and ever. And after all to conclude, from all these miseries the Lord Jesus delivered me.

Further, this makes Christ precious, if I consider, in the next place,

1. How he did deliver me; it was with his life, his blood; it cost him tears, groans, agony, separation from God; to do it he endured his Father's

* 'I hide myself when I for flies do wait,
So doth the devil when he lays his bait;
If I do fear the losing of my prey,
I stir me, and more snares upon her lay,
This way and that her wings and legs I tie,
That sure as she is caught, so she must die.'
—Bunyan's *Divine Emblems*, No. XVIII. 'Dialogue between a spider and a sinner.'

wrath, bore his Father's curse, and died thousands of deaths at once.

2. He did this while I was his enemy, without my desires, without my knowledge, without my deserts; he did it unawares to me.

3. He did it freely, cheerfully, yea, he longed to die for me; yea, heaven would not hold him for the love he had to my salvation, which also he hath effectually accomplished for me at Jerusalem. Honourable Jesus! precious Jesus! loving Jesus! Jonathan's kindness captivated David, and made him precious in his eyes for ever. 'I am distressed for thee, my brother Jonathan,' said he; 'very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women.' 2 Sa. i. 26. Why, what had Jonathan done? O, he had delivered David from the wrath of Saul. But how much more should he be precious to me who hath saved me from death and hell! who hath delivered me from the wrath of God! 'The love of Christ constraineth us.' Nothing will so edge the spirit of a Christian as, 'Thou wast slain, and hast redeemed us to God by thy blood.' This makes the heavens themselves ring with joy and shouting. Mark the words, 'Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.' What follows now? 'And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.' Re. v. 9–14.

Thus also is the song, that new song that is said to be sung by the hundred forty and four thousand which stand with the Lamb upon Mount Sion, with his Father's name written in their foreheads. These are also called harpers, harping with their harps: 'And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.' Re. xiv. 1–3.

But why could they not learn that song? Because they were not redeemed: none can sing of this song but the redeemed; they can give glory to the Lamb, the Lamb that was slain, and that redeemed them to God by his blood. It is faith in his blood on earth that will make us sing this song in heaven. These shoutings and heavenly songs must needs come from love put into a flame by the sufferings of Christ.

THE LAST USE.

If all these things be true, what follows but a demonstration of the accursed condition of those among the religious in these nations whose notions put them far off from Jesus, and from venturing their souls upon his bloody death? I have observed such a spirit as this in the world that careth not for knowing of Jesus; the possessed therewith do think that it is not material to salvation to venture upon a crucified Christ, neither do they trouble their heads or hearts with inquiring whether Christ Jesus be risen and ascended into heaven, or whether they see him again or no, but rather are for concluding that there will be no such thing: these men speak not by the Holy Ghost, for in the sum they call Jesus accursed; but I doubt not to say that many of them are anathematized of God, and shall stand so, till the coming of the Lord Jesus, to whom be glory for ever and ever. Amen.*

* Here is faithful dealing! This is a most solemn and awful appeal to the consciences of those who, forsaking the fountain of salvation, venture to build their hopes of pardon upon some other foundation than Jesus Christ, the Rock of Ages. They seek refuge in lies, which, at the great and trying day, will be fearfully and swiftly swept away, leaving them, with all their guilt upon their heads, to suffer under the curse. Reader, do not indulge in vain imaginations as to whether any sect is here alluded to; Bunyan's appeal is to *persons*—to *you* and *me*. If WE, either by secret or open sins, or by carelessness of eternal realities, or by departing from a simple and entire reliance by faith in the work and merits of Christ—we trample under foot the blood of the covenant, there is nothing left us but a fearful looking for of judgment, and fiery indignation to devour us. May we appeal to our God, Lord, is it I? Lord, thou knowest that I love thee. O lead me in the way everlasting.—ED.

A TREATISE ON THE FEAR OF GOD;

SHOWING

WHAT IT IS, AND HOW DISTINGUISHED FROM THAT WHICH IS NOT SO.

ALSO, WHENCE IT COMES; WHO HAS IT; WHAT ARE THE EFFECTS; AND WHAT THE PRIVILEGES OF THOSE THAT HAVE IT IN THEIR HEARTS.

London: Printed for N. Ponder, at the Peacock in the Poultry, over against the Stocks market: 1679.

ADVERTISEMENT BY THE EDITOR.

'THE fear of the Lord is the beginning of wisdom,' and 'a fountain of life'—the foundation on which all wisdom rests, as well as the source from whence it emanates. Upon a principle so vastly important, all the subtle malignity of Satan has been directed, if possible to mislead the very elect; while the ungodly and impenitent fall under his devices. To the mind enlightened by Divine truth, the difference between a filial fear of offending God and the dread of punishment is very plain. Still, by the devil's sophistry, some of the most pious Christians have been puzzled and bewildered. Bunyan was not ignorant of Satan's devices, and he has roused the energies of his powerful mind, guided by Divine truth, to render this important doctrine so clear and easy to be understood, that the believer may not err.

This rare volume, first published in 1679, soon became so scarce that Chandler, Wilson, Whitefield, and others, omitted it from their editions of Bunyan's works. At length it appeared in the more complete collection by Ryland and Mason, about 1780. Since then, it has been reprinted, somewhat modernized, by the Tract Society, from an original copy, discovered by that ardent lover of Bunyan, the Rev. Joseph Belcher. Of this edition, four thousand copies have been printed.

The great line of distinction that Bunyan draws is between that terror and dread of God, as the infinitely Holy One, before whom all sin must incur the intensity of punishment; and the love of God, as the Father of mercies, and fountain of blessedness, in the gift of his Son, and a sense of adoption into his family; by the influences of which the soul fears to offend him. This fear is purely evangelical; for if the slightest dependence is placed upon any supposed good works of our own, the filial fear of God is swallowed up in dread and terror—for salvation depends upon the perfection of holiness, without which none can enter heaven, and which can only be found in Christ.

Mr. Mason, on reading this treatise, thus expressed his feelings:—'When the fear of the Lord is a permanent principle, inwrought in the soul by the Divine Spirit, it is an undoubted token of election to life eternal; for the most precious promises are made to God's fearers, even the blessings of the everlasting covenant. Such are sure to be protected from every enemy; to be guided by unerring counsel; and what will crown all, to be beloved of God the Father, Son, and Holy Ghost; till, by almighty and effectual grace, he will be translated to those mansions of glory and blessedness prepared for him, where he will sing the praises of his covenant-God while eternity endures.'

May this be the blessed experience of all those who prayerfully read this important treatise.

GEO. OFFOR.

A TREATISE ON THE FEAR OF GOD.

'BLESSED IS EVERY ONE THAT FEARETH THE LORD.'
—PSALM CXXVIII. 1.

'FEAR GOD.'—REV. XIV. 7.

THIS exhortation is not only found here in the text, but is in several other places of the Scripture pressed, and that with much vehemency, upon the children of men, as in Ec. xii. 13; 1 Pe. i. 17, &c. I shall not trouble you with a long preamble, or forespeech to the matter, nor shall I here so much as meddle with the context, but shall immediately fall upon the words themselves, and briefly treat of the fear of God. The text, you see, presenteth us with matter of greatest moment, to wit, with God, and with the fear of him.

First they present us with God, the true and living God, maker of the worlds, and upholder of all things by the word of his power: that incom-

prehensible majesty, in comparison of whom all nations are less than the drop of a bucket, and than the small dust of the balance. This is he that fills heaven and earth, and is everywhere present with the children of men, beholding the evil and the good; for he hath set his eyes upon all their ways.

So that, considering that by the text we have presented to our souls the Lord God and Maker of us all, who also will be either our Saviour or Judge, we are in reason and duty bound to give the more earnest heed to the things that shall be spoken, and be the more careful to receive them, and put them in practice; for, as I said, as they present us with the mighty God, so they exhort us to the highest duty towards him; to wit, to fear him. I call it the highest duty, because it is, as I may call it, not only a duty in itself, but, as it were, the salt that seasoneth every duty. For there is no duty performed by us that can by any means be accepted of God, if it be not seasoned with godly fear. Wherefore the apostle saith, 'Let us have grace, whereby we may serve God acceptably, with reverence and godly fear.' Of this fear, I say, I would discourse at this time; but because this word *fear* is variously taken in the Scripture, and because it may be profitable to us to see it in its variety, I shall therefore choose this method for the managing of my discourse, even to show you the nature of the word in its several, especially of the chiefest, acceptations. First. Then by this word *fear* we are to understand even God himself, who is the object of our fear. Second. By this word *fear* we are to understand the Word of God, the rule and director of our fear. Now to speak to this word *fear*, as it is thus taken.

[This word FEAR as taken for God himself.]

First. *Of this word 'fear,'* as it respecteth God himself, *who is the object of our fear.*

By this word *fear*, as I said, we are to understand God himself, who is the object of our fear: For the Divine majesty goeth often under this very name himself. This name Jacob called him by, when he and Laban chid together on Mount Gilead, after that Jacob had made his escape to his father's house; 'Except,' said he, 'the God of my father, the God of Abraham, and the fear of Isaac had been with me, surely thou hadst sent me away now empty.' So again, a little after, when Jacob and Laban agree to make a covenant of peace each with other, though Laban, after the jumbling way of the heathen by his oath, puts the true God and the false together, yet 'Jacob sware by the fear of his father Isaac.'* Ge. xxxi. 42, 53. By the fear, that is, by the God of his father Isaac. And, indeed, God may well be called the fear of his people, not only because they have by his grace made him the object of their fear, but because of the dread and terrible majesty that is in him. 'He is a mighty God, a great and terrible, and with God *is* terrible majesty.' Da. vii. 28; x. 17. Na. i. 5; iv. 14; ix. 32. Job xxxvii. 22. Who knows the power of his anger? 'The mountains quake at him, the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.' Na. i. 5, 6. His people know him, and have his dread upon them, by virtue whereof there is begot and maintained in them that godly awe and reverence of his majesty which is agreeable to their profession of him. '*Let* him *be* your fear, and *let* him *be* your dread.' Set his majesty before the eyes of your souls, and let his excellency make you afraid with godly fear. Is. viii. 13.

There are these things that make God to be the fear of his people.

First. His presence is dreadful, and that not only his presence in common, but his special, yea, his most comfortable and joyous presence. When God comes to bring a soul news of mercy and salvation, even that visit, that presence of God, is fearful. When Jacob went from Beersheba towards Haran, he met with God in the way by a dream, in the which he apprehended a ladder set upon the earth, whose top reached to heaven; now in this dream, from the top of this ladder, he saw the Lord, and heard him speak unto him, not threateningly; not as having his fury come up into his face; but in the most sweet and gracious manner, saluting him with promise of goodness after promise of goodness, to the number of eight or nine; as will appear if you read the place. Yet I say, when he awoke, all the grace that discovered itself in this heavenly vision to him could not keep him from dread and fear of God's majesty. 'And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew *it* not; and he was afraid and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.' Ge. xxviii. 10–17.

At another time, to wit, when Jacob had that memorable visit from God, in which he gave him power as a prince to prevail with him; yea, and

* This is a very remarkable illustration of godly fear. Jacob does not swear by the omnipresence or omniscience of God—nor by his omnipotence—nor by his love or mercy in his covenant—nor by the God of Abraham, but by the 'fear of his father Isaac'—the sole object of his adoration. A most striking and solemn appeal to Jehovah, fixing upon our hearts that Divine proverb, 'The fear of the Lord is the beginning of wisdom'—the source of all happiness, both in time and in eternity.—Ed.

gave him a name, that by his remembering it he might call God's favour the better to his mind; yet even then and there such dread of the majesty of God was upon him, that he went away wondering that his life was preserved. Ge. xxxii. 30. Man crumbles to dust at the presence of God; yea, though he shows himself to us in his robes of salvation. We have read how dreadful and how terrible even the presence of angels have been unto men, and that when they have brought them good tidings from heaven. Ju. xiii. 22. Mat. xxviii. 4. Mar. xvi. 5, 6. Now, if angels, which are but creatures, are, through the glory that God has put upon them, so fearful and terrible in their appearance to men, how much more dreadful and terrible must God himself be to us, who are but dust and ashes! When Daniel had the vision of his salvation sent him from heaven, for so it was, 'O Daniel,' said the messenger, 'a man greatly beloved;' yet behold the dread and terror of the person speaking fell with that weight upon this good man's soul, that he could not stand, nor bear up under it. He stood trembling, and cries out, 'O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me.' Da. x. 10–17. See you here if the presence of God is not a dreadful and a fearful thing; yea, his most gracious and merciful appearances; how much more then when he showeth himself to us as one that disliketh our ways, as one that is offended with us for our sins?

And there are *three things that in an eminent manner make his presence dreadful to us.*

1. The first is God's own greatness and majesty; the discovery of this, or of himself thus, even as no poor mortals are able to conceive of him, is altogether unsupportable. The man dies to whom he thus discovers himself. 'And when I saw him,' says John, 'I fell at his feet as dead.' Re. i. 17. It was this, therefore, that Job would have avoided in the day that he would have approached unto him. 'Let not thy dread,' says he, 'make me afraid. Then call thou, and I will answer; or let me speak, and answer thou me.' Job xiii. 21, 22. But why doth Job after this manner thus speak to God? Why! it was from a sense that he had of the dreadful majesty of God, even the great and dreadful God that keepeth covenant with his people. The presence of a king is dreadful to the subject, yea, though he carries it never so condescendingly; if then there be so much glory and dread in the presence of the king, what fear and dread must there be, think you, in the presence of the eternal God?

2. When God giveth his presence to his people, that his presence causeth them to appear to themselves more what they are, than at other times, by all other light, they can see. 'O my lord,' said Daniel, 'by the vision my sorrows are turned upon me;' and why was that, but because by the glory of that vision, he saw his own vileness more than at other times. So again: 'I was left alone,' says he, 'and saw this great vision;' and what follows? Why, 'and there remained no strength in me; for my comeliness was turned into corruption, and I retained no strength.' Da. x. 8, 16. By the presence of God, when we have it indeed, even our best things, our comeliness, our sanctity and righteousness, all do immediately turn to corruption and polluted rags. The brightness of his glory dims them as the clear light of the shining sun puts out the glory of the fire or candle, and covers them with the shadow of death. See also the truth of this in that vision of the prophet Isaiah. 'Wo *is* me,' said he, 'for I am undone, because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips.' Why, what is the matter? how came the prophet by this sight? Why, says he, 'mine eyes have seen the King, the Lord of hosts.' Is. vi. 5. But do you think that this outcry was caused by unbelief? No; nor yet begotten by slavish fear. This was to him the vision of his Saviour, with whom also he had communion before. ver. 2–5. It was the glory of that God with whom he had now to do, that turned, as was noted before of Daniel, his comeliness in him into corruption, and that gave him yet greater sense of the disproportion that was betwixt his God and him, and so a greater sight of his defiled and polluted nature.

3. Add to this the revelation of God's goodness, and it must needs make his presence dreadful to us; for when a poor defiled creature shall see that this great God hath, notwithstanding his greatness, goodness in his heart, and mercy to bestow upon him: this makes his presence yet the more dreadful. They 'shall fear the Lord and his goodness.' Ho. iii. 5. The goodness as well as the greatness of God doth beget in the heart of his elect an awful reverence of his majesty. 'Fear ye not me? saith the Lord; will ye not tremble at my presence?' And then, to engage us in our soul to the duty, he adds one of his wonderful mercies to the world, for a motive, 'Fear ye not me?' Why, who art thou? He answers, Even I, 'which have' set, or 'placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?' Je. v. 22. Also, when Job had God present with him, making manifest the goodness of his great heart to him, what doth he say? how doth he behave himself in his presence? 'I have heard of thee,' says he, 'by the hearing of the ear, but

now mine eye seeth thee; wherefore I abhor *myself*, and repent in dust and ashes.' Job xlii. 5, 6.

And what mean the tremblings, the tears, those breakings and shakings of heart that attend the people of God, when in an eminent manner they receive the pronunciation of the forgiveness of sins at his mouth, but that the dread of the majesty of God is in their sight mixed therewith? God must appear like himself, speak to the soul like himself; nor can the sinner, when under these glorious discoveries of his Lord and Saviour, keep out the beams of his majesty from the eyes of his understanding. 'I will cleanse them,' saith he, 'from all their iniquity, whereby they have sinned against me, and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me.' And what then? 'And they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it.' Je. xxxiii. 8, 9. Alas! there is a company of poor, light, frothy professors in the world, that carry it under that which they call the presence of God, more like to antics, than sober sensible Christians; yea, more like to a fool of a play, than those that have the presence of God. They would not carry it so in the presence of a king, nor yet of the lord of their land, were they but receivers of mercy at his hand. They carry it even in their most eminent seasons, as if the sense and sight of God, and his blessed grace to their souls in Christ, had a tendency in them to make men wanton: but indeed it is the most humbling and heart-breaking sight in the world; it is fearful.*

Object. But would you not have us rejoice at the sight and sense of the forgiveness of our sins?

Answ. Yes; but yet I would have you, and indeed you shall, when God shall tell you that your sins are pardoned indeed, 'rejoice with trembling,' Ps. ii. 11. For then you have solid and godly joy; a joyful heart, and wet eyes, in this will stand very well together; and it will be so more or less. For if God shall come to you indeed, and visit you with the forgiveness of sins, that visit removeth the guilt, but increaseth the sense of thy filth, and the sense of this that God hath forgiven a filthy sinner, will make thee both rejoice and tremble. O, the blessed confusion that will then cover thy face whilst thou, even thou, so vile a wretch, shalt stand before God to receive at his hand thy pardon, and so the first-fruits of thy eternal salvation—'That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame (thy filth), when I am pacified toward thee for all that thou hast done, saith the Lord God.' Eze. xvi. 63. But,

Second. As the presence, *so the name of God, is dreadful and fearful*: wherefore his name doth rightly go under the same title, 'That thou mayest fear this glorious and fearful name, THE LORD THY GOD.' De. xxviii. 58. The name of God, what is that, but that by which he is distinguished and known from all others? Names are to distinguish by; so man is distinguished from beasts, and angels from men; so heaven from earth, and darkness from light; especially when by the name, the nature of the thing is signified and expressed; and so it was in their original, for then names expressed the nature of the thing so named. And therefore it is that the name of God is the object of our fear, because by his name his nature is expressed: 'Holy and reverend *is* his name.' Ps. cxi. 9. And again, he proclaimed the name of the Lord, 'The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear *the guilty*.' Ex. xxxiv. 6, 7.

Also his name, I am, Jah, Jehovah, with several others, what is by them intended but his nature, as his power, wisdom, eternity, goodness, and omnipotency, &c., might be expressed and declared. The name of God is therefore the object of a Christian's fear. David prayed to God that he would unite his heart to fear his name. Ps. lxxxvi. 11. Indeed, the name of God is a fearful name, and should always be reverenced by his people: yea his 'name is to be feared for ever and ever,' and that not only in his church, and among his saints, but even in the world and among the heathen—'So the heathen shall fear the name of the Lord, and all kings thy glory.' Ps. cii. 15. God tells us that his name is dreadful, and that he is pleased to see men be afraid before his name. Yea, one reason why he executeth so many judgments upon men as he doth, is that others might see and fear his name. 'So shall they fear the name of the Lord from the west, and his glory from the rising of the sun.' Is. lix. 19. Mal. ii. 5.

The name of a king is a name of fear—'And I *am* a great king, saith the Lord of hosts.' Mal. i. 14. The name of master is a name of fear—'And if I *be* a master, where *is* my fear? saith the Lord.' ver. 6. Yea, rightly to fear the Lord is a sign of a gracious heart. And again, 'To you that fear my name,' saith he, 'shall the Sun of righteousness arise with healing in his wings.' Mal. iv. 2. Yea, when Christ comes to judge the world, he will give reward to his servants the prophets, and to his saints, 'and to them that fear his name, small and great.' Re. xi. 18. Now, I say, since the name of God is that

* It is of solemn importance that we feel the vast difference between holy and unholy familiarity with God. Has he adopted us into his family? Can we, by a new birth, say 'Our Father?' Still he is in heaven, we on earth. He is infinite in purity; Holy, Holy, Holy is his name. We are defiled, and can only approach his presence in the righteousness of the Saviour and Mediator. Then, O my soul, if it is thy bliss to draw near to the throne of grace with holy boldness, let it be with reverence and godly fear.—ED.

by which his nature is expressed, and since he naturally is so glorious and incomprehensible, his name must needs be the object of our fear, and we ought always to have a reverent awe of God upon our hearts at what time soever we think of, or hear his name, but most of all, when we ourselves do take his holy and fearful name into our mouths, especially in a religious manner, that is, in preaching, praying, or holy conference. I do not by thus saying intend as if it was lawful to make mention of his name in light and vain discourses; for we ought always to speak of it with reverence and godly fear, but I speak it to put Christians in mind that they should not in religious duties show lightness of mind, or be vain in their words when yet they are making mention of the name of the Lord —'Let every one that nameth the name of Christ depart from iniquity.' 2 Ti. ii. 19.

Make mention then of the name of the Lord at all times with great dread of his majesty upon your hearts, and in great soberness and truth. To do otherwise is to profane the name of the Lord, and to take his name in vain; and 'the Lord will not hold him guiltless that taketh his name in vain.' Yea, God saith that he will cut off the man that doth it; so jealous is he of the honour due unto his name. Ex. xx. 7. Le. xx. 3. This therefore showeth you the dreadful state of those that lightly, vainly, lyingly, and profanely make use of the name, this fearful name of God, either by their blasphemous cursing and oaths, or by their fraudulent dealing with their neighbour; for some men have no way to prevail with their neighbour to bow under a cheat, but by calling falsely upon the name of the Lord to be witness that the wickedness is good and honest; but how these men will escape, when they shall be judged, devouring fire and everlasting burnings, for their profaning and blaspheming of the name of the Lord, becomes them betimes to consider of.* Je. xiv. 14, 15. Ezc. xx. 39. Ex. xx. 7. But,

Third. As the presence and name of God are dreadful and fearful in the church, *so is his worship and service.* I say his worship, or the works of service to which we are by him enjoined while we are in this world, are dreadful and fearful things. This David conceiveth, when he saith, 'But as for me, I will come *into* thy house in the multitude of thy mercy, *and* in thy fear will I worship toward thy holy temple.' Ps. v. 7. And again, saith he, 'Serve the Lord with fear.' To praise God is a part of his worship. But, says Moses, 'Who *is* a God like unto thee, glorious in holiness, fearful *in* praises, doing wonders?' Ex. xv. 11. To rejoice before him is a part of his worship; but David bids us 'rejoice with trembling.' Ps. ii. 11. Yea, the whole of our service to God, and every part thereof, ought to be done by us with reverence and godly fear. And therefore let us, as Paul saith again, 'Cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' 2 Co. vii. 1. He. xii.

1. That which makes the worship of God so fearful a thing, is, for that it is the worship of God: all manner of service carries more or less dread and fear along with it, according as the quality or condition of the person is to whom the worship and service is done. This is seen in the service of subjects to their princes, the service of servants to their lords, and the service of children to their parents. Divine worship, then, being due to God, for it is now of Divine worship we speak, and this God so great and dreadful in himself and name, his worship must therefore be a fearful thing.

2. Besides, this glorious Majesty is himself present to behold his worshippers in their worshipping him. 'When two or three of you are gathered together in my name, I am there.' That is, gathered together to worship him, 'I am there,' says he. And so, again, he is said to walk 'in the midst of the seven golden candlesticks.' Re. i. 13. That is, in the churches, and that with a countenance like the sun, with a head and hair as white as snow, and with eyes like a flame of fire. This puts dread and fear into his service; and therefore his servants should serve him with fear.

3. Above all things, God is jealous of his worship and service. In all the ten words, he telleth us not anything of his being a jealous God, but in the second, which respecteth his worship. Ex. xx. Look to yourselves therefore, both as to the matter and manner of your worship; 'for I the Lord thy God,' says he, '*am* a jealous God, visiting the iniquity of the fathers upon the children.' This therefore doth also put dread and fear into the worship and service of God.

4. The judgments that sometimes God hath executed upon men for their want of godly fear, while they have been in his worship and service, put fear and dread upon his holy appointments. (1.) Nadab and Abihu were burned to death with fire from heaven, because they attempted to offer false fire upon God's altar, and the reason rendered why they were so served, was, because God will be sanctified in them that come nigh him. Le. x. 1–3. To sanctify his name is to let him be thy dread and thy fear, and to do nothing in his worship but what is well-pleasing to him. But because these men had not grace to do this, therefore they died before the Lord. (2.) Eli's sons, for want of this fear, when they ministered in the holy worship of God, were both slain in one day by the sword of the uncircumcised Philistines. See 1 Sa. ii. (3.) Uzzah

* It is an awful thing to appeal to God for the truth of a lie! All appeals to God, not required by law, are worse than useless; they are wicked, and cast a doubt on the veracity of those who make them.—Ed.

was smitten, and died before the Lord, for but an unadvised touching of the ark, when the men forsook it. 1 Ch. xiii. 9, 10. (4.) Ananias and Sapphira his wife, for telling a lie in the church, when they were before God, were both stricken dead upon the place before them all, because they wanted the fear and dread of God's majesty, name, and service, when they came before him. Ac. v.

This therefore should teach us to conclude, that, next to God's nature and name, his service, his instituted worship, is the most dreadful thing under heaven. His name is upon his ordinances, his eye is upon the worshippers, and his wrath and judgment upon those that worship not in his fear. For this cause some of those at Corinth were by God himself cut off, and to others he has given the back, and will again be with them no more.* 1 Co. xi. 27–32. This also rebuketh three sorts of people.

[*Three sorts of people rebuked.*]

1. Such as regard not to worship God at all; be sure they have no reverence of his service, nor fear of his majesty before their eyes. Sinner, thou dost not come before the Lord to worship him; thou dost not bow before the high God; thou neither worshippest him in thy closet nor in the congregation of saints. The fury of the Lord and his indignation must in short time be poured out upon thee, and upon the families that call not upon his name. Ps. lxxix. 6. Je. x. 25.

2. This rebukes such as count it enough to present their body in the place where God is worshipped, not minding with what heart, or with what spirit they come thither. Some come into the worship of God to sleep there; some come thither to meet with their chapmen, and to get into the wicked fellowship of their vain companions. Some come thither to feed their lustful and adulterous eyes with the flattering beauty of their fellow-sinners. O what a sad account will these worshippers give, when they shall count for all this, and be damned for it, because they come not to worship the Lord with that fear of his name that became them to come in, when they presented themselves before him!†

3. This also rebukes those that care not, so they worship, how they worship; how, where, or after what manner they worship God. Those, I mean, whose fear towards God 'is taught by the precept of men.' They are hypocrites; their worship also is vain, and a stink in the nostrils of God. 'Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.'‡ Is. xxix. 13, 14. Mat. xv. 7–9. Mar. vii. 6, 7.

Thus I conclude this first thing, namely, that God is called our dread and fear.

OF THIS WORD FEAR AS IT IS TAKEN FOR THE WORD OF GOD.

I shall now come to the second thing, to wit, to the rule and director of our fear.

SECOND. But again, this word FEAR is *sometimes to be taken for* THE WORD, *the written Word of God*; for that also is, and ought to be, the rule and director of our fear. So David calls it in the nineteenth Psalm: 'the fear of the Lord,' saith he, '*is* clean, enduring for ever.' The fear of the Lord, that is, the Word of the Lord, the written word; for that which he calleth in this place the fear of the Lord, even in the same place he calleth the law, statutes, commandments, and judgments of God. 'The law of the Lord *is* perfect, converting the soul: the testimony of the Lord *is* sure, making wise the simple: the statutes of the Lord *are* right, rejoicing the heart: the commandment of the Lord *is* pure, enlightening the eyes: the fear of the Lord *is* clean, enduring for ever: the judgments of the Lord *are* true *and* righteous altogether.' All these words have respect to the same thing, to wit, to the Word of God, jointly designing the glory of it. Among which phrases, as you see, this is one, 'The fear of the Lord *is* clean, enduring for ever.' This written Word is therefore the object of a Christian's fear. This is that also which David intended when he said, 'Come, ye children, hearken unto me, I will teach you the fear of the Lord.' Ps. xxxiv. 11. I will teach you the fear, that is, I will teach you the commandments, statutes, and judgments of the Lord, even as Moses commanded the children of Israel—'Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.' De. vi. 4–7.

* 'To give the back;' to forsake, to depart, to treat with contempt. See *Imperial Dictionary*, vol. i. p. 143.—ED.

† The genuine disciple 'who thinketh no evil' will say, Can this be so now? Yes, reader, it is. Some go to God's house to worship their ease and forgetfulness in sleep; some for worldly purposes; some to admire the beauty of the frail body; but many to worship God in spirit and in truth. Reader, inquire to which of these classes you belong.—ED.

‡ They worshipped God, not according to his appointment, but their own inventions—the direction of their false prophets, or their idolatrous kings, or the usages of the nations round about them. The tradition of the elders was of more value and validity with them than God's laws by Moses. This our Saviour applies to the Jews in his time, who were formal in their devotions, and wedded to their own inventions; and pronounces concerning them that in vain do they worship God. How many still in worship regard the inventions of man, and traditions of the church, more than the command of God.—ED.

That also in the eleventh of Isaiah intends the same, where the Father saith of the Son, that he shall be of quick understanding in the fear of the Lord; that he may judge and smite the earth with the rod of his mouth. This rod in the text is none other but the fear, the Word of the Lord; for he was to be of a quick understanding, that he might smite, that is, execute it according to the will of his Father, upon and among the children of men. Now this, as I said, is called the fear of the Lord, because it is called the rule and director of our fear. For we know not how to fear the Lord in a saving way without its guidance and direction. As it is said of the priest that was sent back from the captivity to Samaria to teach the people to fear the Lord, so it is said concerning the written Word; it is given to us, and left among us, that we may read therein all the days of our life, and learn to fear the Lord. De. vi. 1–3, 24; x. 12; xvii. 19. And here it is that, trembling at the Word of God, is even by God himself not only taken notice of, but counted as laudable and praiseworthy, as is evident in the case of Josiah. 2 Ch. xxxiv. 26, 27. Such also are the approved of God, let them be condemned by whomsoever: 'Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed.' Is. lxvi. 5.

Further, such shall be looked to, by God himself cared for, and watched over, that no distress, temptation, or affliction may overcome them and destroy them—'To this *man* will I look,' saith God, '*even* to *him that is* poor and of a contrite spirit, and that trembleth at my word.' It is the same in substance with that in the same prophet in chap. lvii.: 'For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.' Yea, the way to escape dangers foretold, is to hearken to, understand, and fear the Word of God—'He that feared the word of the Lord among the servants of Pharaoh, made his servants and his cattle flee into the houses,' and they were secured; but 'he that regarded not the word of the Lord, left his servants and his cattle in the field,' and they were destroyed of the hail. Ex. ix. 20–25.

If at any time the sins of a nation or church are discovered and bewailed, it is by them that know and tremble at the word of God. When Ezra heard of the wickedness of his brethren, and had a desire to humble himself before God for the same, who were they that would assist him in that matter, but they that trembled at the word of God?—'Then,' saith he, 'were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away.' Ezr. ix. 4. They are such also that tremble at the Word that are best able to give counsel in the matters of God, for their judgment best suiteth with his mind and will: 'Now therefore,' said he, 'let us make a covenant with our God to put away all the (strange) wives, - according to the counsel of my Lord, and of those that tremble at the commandment of our God, and let it be done according to the law.' Ezr. x. 3. Now something of the dread and terror of the Word lieth in these things.

First. As I have already hinted, from the author of them, *they are the words of God.* Therefore you have Moses and the prophets, when they came to deliver their errand, their message to the people, still saying, 'Hear the word of the Lord,' 'Thus saith the Lord,' and the like. So when Ezekiel was sent to the house of Israel, in their state of religion, thus was he bid to say unto them, 'Thus saith the Lord God;' 'Thus saith the Lord God.' Ezek. ii. 4; iii. 11. This is the honour and majesty, then, that God hath put upon his written Word, and thus he hath done even of purpose, that we might make them the rule and directory of our fear, and that we might stand in awe of, and tremble at them. When Habakkuk heard the word of the Lord, his belly trembled, and rottenness entered into his bones. 'I trembled in myself,' said he, 'that I might rest in the day of trouble.' Hab. iii. 16. The word of a king is as the roaring of a lion; where the word of a king is, there is power. What is it, then, when God, the great God, shall roar out of Zion, and utter his voice from Jerusalem, whose voice shakes not only the earth, but also heaven? How doth holy David set it forth; 'The voice of the Lord *is* powerful, the voice of the Lord *is* full of majesty,' &c. Ps. xxix.

Second. It is a Word that is fearful, and may well be called the fear of the Lord, *because of the subject matter of it;* to wit, the state of sinners in another world; for that is it unto which the whole Bible bendeth itself, either more immediately or more mediately. All its doctrines, counsels, encouragements, threatenings, and judgments, have a look, one way or other, upon us, with respect to the next world, which will be our last state, because it will be to us a state eternal. This word, this law, these judgments, are they that we shall be disposed of by—'The word that I have spoken,' says Christ, 'it shall judge you (and so consequently dispose of you) in the last day.' Jn. xii. 48. Now, if we consider that our next state must be eternal, either eternal glory or eternal fire, and that this eternal glory or this eternal fire must be our portion, according as the words of God, revealed in the holy Scriptures, shall determine; who will not but conclude that therefore the words of God are they at which we should tremble, and they by which we

should have our fear of God guided and directed, for by them we are taught how to please him in everything?

Third. It is to be called a fearful Word, *because of the truth and faithfulness of it.* The Scriptures cannot be broken. Here they are called the Scriptures of truth, the true sayings of God, and also the fear of the Lord, for that every jot and tittle thereof is for ever settled in heaven, and stand more steadfast than doth the world—'Heaven and earth,' said Christ, 'shall pass away, but my words shall not pass away.' Mat. xxiv. 35. Those, therefore, that are favoured by the Word of God, those are favoured indeed, and that with the favour that no man can turn away; but those that by the word of the Scriptures are condemned, those can no man justify and set quit in the sight of God. Therefore what is bound by the text, is bound, and what is released by the text, is released; also the bond and release is unalterable. Da. x. 21. Re. xix. 9. Matt. xxiv. 35. Ps. cxix. 89. Jn. x. 35. This, therefore, calleth upon God's people to stand more in fear of the Word of God than of all the terrors of the world.*

There wanteth even in the hearts of God's people a greater reverence of the Word of God than to this day appeareth among us, and this let me say, that want of reverence of the Word is the ground of all disorders that are in the heart, life, conversation, and in Christian communion. Besides, the want of reverence of the Word layeth men open to the fearful displeasure of God—'Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded.' Pr. xiii. 13.

All transgression beginneth at wandering from the Word of God; but, on the other side, David saith, 'Concerning the works of men, by the word of thy lips I have kept *me from* the paths of the destroyer.' Ps. xvii. 4. Therefore Solomon saith, 'My son, attend to my words; incline thine ear unto my sayings; let them not depart from thine eyes; keep them in the midst of thine heart; for they *are* life unto those that find them, and health to all their flesh.' Pr. iv. 20–22. Now, if indeed thou wouldest reverence the Word of the Lord, and make it thy rule and director in all things, believe that the Word is the fear of the Lord, the Word that standeth fast for ever; without and against which God will do nothing, either in saving or damning of the souls of sinners. But to conclude this,

1. Know that those that have not due regard to the Word of the Lord, and that make it not their dread and their fear, but the rule of their life is the lust of their flesh, the desire of their eyes, and the pride of life, are sorely rebuked by this doctrine, and are counted the fools of the world; for 'lo, they have rejected the word of the Lord, and what wisdom *is* in them?' Je. viii. 9. That there are such a people is evident, not only by their irregular lives, but by the manifest testimony of the Word. '*As for* the word of the Lord,' said they to Jeremiah, 'that thou hast spoken to us in the name of the Lord, we will not hearken unto thee, but we will certainly do whatsoever thing goeth forth out of our own mouth.' Je. xliv. 16. Was this only the temper of wicked men then? Is not the same spirit of rebellion amongst us in our days? Doubtless there is; for there is no new thing—'The thing that hath been, it *is that* which shall be, and that which is done *is* that which shall be done; and *there is* no new *thing* under the sun.' Ec. i. 9. Therefore, as it was then, so it is with many in this day.

As for the Word of the Lord, it is nothing at all to them; their lusts, and whatsoever proceedeth out of their own mouths, that they will do, that they will follow. Now, such will certainly perish in their own rebellion; for this is as the sin of witchcraft; it was the sin of Korah and his company, and that which brought upon them such heavy judgments; yea, and they are made a sign that thou shouldest not do as they, for they perished (because they rejected the word, the fear of the Lord) from among the congregation of the Lord, 'and they became a sign.' The word which thou despisest still abideth to denounce its woe and judgment upon thee; and unless God will save such with the breath of his word—and it is hard trusting to that—they must never see his face with comfort. 1 Sa. xv. 22, 23. Nu. xxvi. 9, 10.

2. Are the words of God called by the name of the fear of the Lord? Are they so dreadful in their receipt and sentence? Then this rebukes them that esteem the words and things of men more than the words of God, as those do who are drawn from their respect of, and obedience to, the Word of God, by the pleasures or threats of men. Some there be who verily will acknowledge the authority of the Word, yet will not stoop their souls thereto. Such, whatever they think of themselves, are judged by Christ to be ashamed of the Word; wherefore their state is damnable as the other. 'Whosoever,' saith he, 'shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of the Father, with the holy angels.' Mar. viii. 38.

3. And if these things be so, what will become of those that mock at, and professedly contemn,

* The Word is the decree upon which we must depend or perish. In vain, poor sinner, is any reliance upon churches or men; neither Papist nor Protestant have any power 'committed unto them' to forgive sins. If they claim it, believe them not, but pity their pride and delusion. Christ is the Rock, and not poor erring Peter, as some have vainly imagined. Peter is dead, awaiting the resurrection of his body, and the great day of judgment; but Christ ever liveth at all times, and in all places, able to save unto the uttermost. Put no trust in man, but in thy broken spirit seek the blessing of Christ, that he may pardon thy sins.—Ed.

the words of God, making them as a thing ridiculous, and not to be regarded? Shall they prosper that do such things? From the promises it is concluded that their judgment now of a long time slumbereth not, and when it comes, it will devour them without remedy. 2 Ch. xxxvi. 15. If God, I say, hath put that reverence upon his Word as to call it the fear of the Lord, what will become of them that do what they can to overthrow its authority, by denying it to be his Word, and by raising cavils against its authority? Such stumble, indeed, at the Word, being appointed thereunto, but it shall judge them in the last day. 1 Pe. ii. 8. Jn. xii. 48. But thus much for this.

OF SEVERAL SORTS OF FEAR OF GOD IN THE HEART OF THE CHILDREN OF MEN.

Having thus spoken of the object and rule of our fear, I should come now to speak of fear as it is a grace of the Spirit of God in the hearts of his people; but before I do that, I shall show you that there are divers sorts of fear besides. For man being a reasonable creature, and having even by nature a certain knowledge of God, hath also naturally something of some kind of fear of God at times, which, although it be not that which is intended in the text, yet ought to be spoken to, that that which is not right may be distinguished from that that is.

There is, I say, several sorts or kinds of fear in the hearts of the sons of men, I mean besides that fear of God that is intended in the text, and that accompanieth eternal life. I shall here make mention of three of them. FIRST. There is a fear of God that flows even from the light of nature. SECOND. There is a fear of God that flows from some of his dispensations to men, which yet is neither universal nor saving. THIRD. There is a fear of God in the heart of some men that is good and godly, but doth not for ever abide so. To speak a little to all these, before I come to speak of fear, as it is a grace of God in the hearts of his children. And,

FIRST. To the first, to wit, *that there is a fear of God that flows even from the light of nature.* A people may be said to do things in a fear of God, when they act one towards another in things reasonable, and honest betwixt man and man, not doing that to others they would not have done to themselves. This is that fear of God which Abraham thought the Philistines had destroyed in themselves, when he said of his wife to Abimelech, 'She is my sister.' For when Abimelech asked Abraham why he said of his wife, She is my sister; he replied, saying, 'I thought surely the fear of God *is* not in this place, and they will slay me for my wife's sake.' Ge. xx. 11. I thought verily that in this place men had stifled and choked that light of nature that is in them, at least so far forth as not to suffer it to put them in fear, when their lusts were powerful in them to accomplish their ends on the object that was present before them. But this I will pass by, and come to the second thing, namely—

SECOND. To show *that there is a fear of God that flows from some of his dispensations to men, which yet is neither universal nor saving.* This fear, when opposed to that which is saving, may be called an ungodly fear of God. I shall describe it by these several particulars that follow:—

First. There is a fear of God that causeth a continual grudging, discontent, and heart-risings against God under the hand of God; and that is, when the dread of God in his coming upon men, to deal with them for their sins, is apprehended by them, and yet by this dispensation they have no change of heart to submit to God thereunder. The sinners under this dispensation cannot shake God out of their mind, nor yet graciously tremble before him; but through the unsanctified frame that they now are in, they are afraid with ungodly fear, and so in their minds let fly against him. This fear oftentimes took hold of the children of Israel when they were in the wilderness in their journey to the promised land; still they feared that God in this place would destroy them, but not with that fear that made them willing to submit, for their sins, to the judgment which they fear, but with that fear that made them let fly against God. This fear showed itself in them, even at the beginning of their voyage, and was rebuked by Moses at the Red Sea, but it was not there, nor yet at any other place, so subdued, but that it would rise again in them at times to the dishonour of God, and the anew making of them guilty of sin before him. Ex. xiv. 11–13. Nu. xiv. 1–9. This fear is that which God said he would send before them, in the day of Joshua, even a fear that should possess the inhabitants of the land, to wit, a fear that should arise for that faintness of heart that they should be swallowed up of, at their apprehending of Joshua in his approaches towards them to destroy them. 'I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.' Ex. xxiv. 27. 'This day,' says God, 'will I begin to put the dread of thee, and the fear of thee upon the nations *that are* under the whole heaven who shall hear report of thee, and shall tremble, and be in anguish because of thee.' De. ii. 25; xi. 25.

Now this fear is also, as you here see, called anguish, and in another place, an hornet; for it, and the soul that it falls upon, do greet each other, as boys and bees do. The hornet puts men in fear, not so as to bring the heart into a sweet compliance with his terror, but so as to stir up the

spirit into acts of opposition and resistance, yet withal they flee before it. 'I will send hornets before thee, which shall drive out the Hivite,' &c. Ex. xxiii. 28. Now this fear, whether it be wrought by misapprehending of the judgments of God, as in the Israelites, or otherwise as in the Canaanites, yet ungodliness is the effect thereof, and therefore I call it an ungodly fear of God, for it stirreth up murmurings, discontents, and heart-risings against God, while he with his dispensations is dealing with them.

Second. There is a fear of God that driveth a man away from God—I speak not now of the atheist, nor of the pleasurable sinner, nor yet of these, and that fear that I spoke of just now—I speak now of such who through a sense of sin and of God's justice fly from him of a slavish ungodly fear. This ungodly fear was that which possessed Adam's heart in the day that he did eat of the tree concerning which the Lord had said unto him, 'In the day that thou eatest thereof, thou shalt surely die.' For then was he possessed with such a fear of God as made him seek to hide himself from his presence. 'I heard,' said he, 'thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.' Ge. iii. 10. Mind it, he had a fear of God, but it was not godly. It was not that that made him afterwards submit himself unto him; for that would have kept him from not departing from him, or else have brought him to him again, with bowed, broken, and contrite spirit. But this fear, as the rest of his sin, managed his departing from his God, and pursued him to provoke him still so to do; by it he kept himself from God, by it his whole man was carried away from him. I call it ungodly fear, because it begat in him ungodly apprehensions of his Maker; because it confined Adam's conscience to the sense of justice only, and consequently to despair.

The same fear also possessed the children of Israel when they heard the law delivered to them on Mount Sinai; as is evident, for it made them that they could neither abide his presence nor hear his word. It drove them back from the mountain. It made them, saith the apostle to the Hebrews, that 'they could not endure that which was commanded.' He. xii. 20. Wherefore this fear Moses rebukes, and forbids their giving way thereto. 'Fear not,' said he; but had that fear been godly, he would have encouraged it, and not forbid and rebuke it as he did. 'Fear not,' said he, 'for God is come to prove you;' they thought otherwise. 'God,' saith he, 'is come to prove you, and that his fear may be before your faces.' Therefore that fear that already had taken possession of them, was not the fear of God, but a fear that was of Satan, of their own misjudging hearts, and so a fear that was ungodly. Ex. xx. 18–20. Mark you, here is a fear and a fear, a fear forbidden, and a fear commended; a fear forbidden, because it engendered their hearts to bondage, and to ungodly thoughts of God and of his word; it made them that they could not desire to hear God speak to them any more. ver. 19–21.

Many also at this day are possessed with this ungodly fear; and you may know them by this,—they cannot abide conviction for sin, and if at any time the word of the law, by the preaching of the word, comes near them, they will not abide that preacher, nor such kind of sermons any more. They are, as they deem, best at ease, when furthest off of God, and of the power of his word. The word preached brings God nearer to them than they desire he should come, because whenever God comes near, their sins by him are manifest, and so is the judgment too that to them is due. Now these not having faith in the mercy of God through Christ, nor that grace that tendeth to bring them to him, they cannot but think of God amiss, and their so thinking of him makes them say unto him, 'Depart from us, for we desire not the knowledge of thy ways.' Job xxi. 14. Wherefore their wrong thoughts of God beget in them this ungodly fear; and again, this ungodly fear doth maintain in them the continuance of these wrong and unworthy thoughts of God, and therefore, through that devilish service wherewith they strengthen one another, the sinner, without a miracle of grace prevents him, is drowned in destruction and perdition.

It was this ungodly fear of God that carried Cain from the presence of God into the land of Nod, and that put him there upon any carnal worldly business, if perhaps he might by so doing stifle convictions of the majesty and justice of God against his sin, and so live the rest of his vain life in the more sinful security and fleshly ease. This ungodly fear is that also which Samuel perceived at the people's apprehension of their sin, to begin to get hold of their hearts; wherefore he, as Moses before him, quickly forbids their entertaining of it. 'Fear not,' said he, 'ye have done all this wickedness, yet turn not aside from following the Lord.' For to turn them aside from following of him, was the natural tendency of this fear. 'But fear not,' said he, that is, with that fear that tendeth to turn you aside. Now, I say, the matter that this fear worketh upon, as in Adam, and the Israelites mentioned before, was their sin. You have sinned, says he, that is true, yet turn not aside, yet fear not with that fear that would make you so do. 1 Sa. xii. 20. Note by the way, sinner, that when the greatness of thy sins, being apprehended by thee, shall work in thee that fear of God, as shall incline thy heart to fly from him, thou art possessed with a fear of God that is ungodly, yea, so ungodly, that not any of thy sins for heinousness may be

compared therewith, as might be made manifest in many particulars, but Samuel having rebuked this fear, presently sets before the people another, to wit, the true fear of God; 'fear the Lord,' says he, 'serve him - with all your heart.' ver. 24. And he giveth them this encouragement so to do, 'for the Lord will not forsake his people.' This ungodly fear is that which you read of in Is. ii., and in many other places, and God's people should shun it, as they would shun the devil, because its natural tendency is to forward the destruction of the soul in which it has taken possession.*

Third. There is a fear of God, which, although it hath not in it that power as to make men flee from God's presence, yet it is ungodly, because, even while they are in the outward way of God's ordinances, their hearts are by it quite discouraged from attempting to exercise themselves in the power of religion. Of this sort are they which dare not cast off the hearing, reading, and discourse of the word as others; no, nor the assembly of God's children for the exercise of other religious duties, for their conscience is convinced this is the way and worship of God. But yet their heart, as I said, by this ungodly fear, is kept from a powerful gracious falling in with God. This fear takes away their heart from all holy and godly prayer in private, and from all holy and godly zeal for his name in public, and there be many professors whose hearts are possessed with this ungodly fear of God; and they are intended by the slothful one. He was a servant, a servant among the servants of God, and had gifts and abilities given him, therewith to serve Christ, as well as his fellows, yea, and was commanded too, as well as the rest, to occupy till his master came. But what does he? Why, he takes his talent, the gift that he was to lay out for his master's profit, and puts it in a napkin, digs a hole in the earth, and hides his lord's money, and lies in a lazy manner at to-elbow all his days, not out of, but in his lord's vineyard;† for he came among the servants also at last. By which it is manifest that he had not cast off his profession, but was slothful and negligent while he was in it. But what was it that made him thus slothful? What was it that took away his heart, while he was in the way, and that discouraged him from falling in with the power and holy practice of religion according to the talent he received? Why, it was this, he gave way to an ungodly fear of God, and that took away his heart from the power of religious duties. 'Lord,' said he, 'behold, *here is* thy pound, which I have kept, laid up in a napkin, for I feared thee.' Why, man, doth the fear of God make a man idle and slothful? No, no; that is, if it be right and godly. This fear was therefore evil fear; it was that ungodly fear of God which I have here been speaking of. For I feared thee, or as Matthew hath it, 'for I was afraid.' Afraid of what? Of Christ, 'that he was an hard man, reaping where he sowed not, and gathering where he had not strawed.' This his fear, being ungodly, made him apprehend of Christ contrary to the goodness of his nature, and so took away his heart from all endeavours to be doing of that which was pleasing in his sight. Lu. xix. 20. Mat. xxv. 24, 25. And thus do all those that retain the name and show of religion, but are neglecters as to the power and godly practice of it. These will live like dogs and swine in the house; they pray not, they watch not their hearts, they pull not their hands out of their bosoms to work, they do not strive against their lusts, nor will they ever resist unto blood, striving against sin; they cannot take up their cross, or improve what they have to God's glory. Let all men therefore take heed of this ungodly fear, and shun it as they shun the devil, for it will make them afraid where no fear is. It will tell them that there is a lion in the street, the unlikeliest place in the world for such a beast to be in; it will put a vizard upon the face of God, most dreadful and fearful to behold, and then quite discourage the soul as to his service; so it served the slothful servant, and so it will serve thee, poor sinner, if thou entertainest it, and givest way thereto. But,

Fourth. This ungodly fear of God shows itself also in this. It will not suffer the soul that is governed thereby to trust only to Christ for justification of life, but will bend the powers of the soul to trust partly to the works of the law. Many of the Jews were, in the time of Christ and his apostles, possessed with this ungodly fear of God, for they were not as the former, to wit, as the slothful servant, to receive a talent and hide it in the earth in a napkin, but they were an industrious people, they followed after the law of righteousness, they had a zeal of God and of the religion of their fathers; but how then did they come to miscarry? Why, their fear of God was ungodly; it would not suffer them wholly to trust to the righteousness of faith, which is the imputed righteousness of Christ. They followed after the law of righteousness, but attained not to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law. But what was it that made them join their works of the law with Christ, but their unbelief, whose foundation was ignorance and fear? They were afraid to venture all in one bot-

* The fear of the wicked arises from a corrupt, sinful, self-condemning conscience; they fear God as an angry judge, and therefore consider him as their enemy. As they love and will not part with their sins, so they are in continual dread of punishment.—*Mason.*

† 'To-elbow all his days in his lord's vineyard;' to sit or stand idly resting upon his elbows, instead of labouring in the vineyard. 'A sovereign shame so *elbows* him.'—*King Lear*, Act iv. Scene 3.—Ed.

tom, they thought two strings to one bow would be best, and thus betwixt two stools they came to the ground. And hence, to fear and to doubt, are put together as being the cause one of another; yea, they are put ofttimes the one for the other; thus ungodly fear for unbelief: 'Be not afraid, only believe,' and therefore he that is overruled and carried away with this fear, is coupled with the unbeliever that is thrust out from the holy city among the dogs. But the fearful and unbelievers, and murderers are without. Re. xxi. 8. 'The fearful and unbelieving,' you see, are put together; for indeed fear, that is, this ungodly fear, is the ground of unbelief, or, if you will, unbelief is the ground of fear, this fear: but I stand not upon nice distinctions. This ungodly fear hath a great hand in keeping of the soul from trusting only to Christ's righteousness for justification of life.

Fifth. This ungodly fear of God is that which will put men upon adding to the revealed will of God their own inventions, and their own performances of them, as a means to pacify the anger of God. For the truth is, where this ungodly fear reigneth, there is no end of law and duty. When those that you read of in the book of Kings were destroyed by the lions, because they had set up idolatry in the land of Israel, they sent for a priest from Babylon that might teach them the manner of the God of the land; but behold when they knew it, being taught it by the priest, yet their fear would not suffer them to be content with that worship only. 'They feared the Lord,' saith the text, 'and served their own gods.' And again, 'So these nations feared the Lord, and served their graven images.' 2 Ki. xvii. It was this fear also that put the Pharisees upon inventing so many traditions, as the washing of cups, and beds, and tables, and basons, with abundance of such other like gear,* none knows the many dangers that an ungodly fear of God will drive a man into. Mar. vii. How has it racked and tortured the Papists for hundreds of years together! for what else is the cause but this ungodly fear, at least in the most simple and harmless of them, of their penances, as creeping to the cross, going barefoot on pilgrimage, whipping themselves, wearing of sackcloth, saying so many Pater-nosters, so many Ave-marias, making so many confessions to the priest, giving so much money for pardons, and abundance of other the like, but this ungodly fear of God? For could they be brought to believe this doctrine, that Christ was delivered for our offences, and raised again for our justification, and to apply it by faith with godly boldness to their own souls, this fear would vanish, and so consequently all those things with which they so needlessly and unprofitably afflicted themselves, offend God, and grieve his people. Therefore, gentle reader, although my text doth bid that indeed thou shouldest fear God, yet it includeth not, nor accepteth of any fear; no, not of any [or every] fear of God. For there is, as you see, a fear of God that is ungodly, and that is to be shunned as their sin. Wherefore thy wisdom and thy care should be, to see and prove thy fear to be godly, which shall be the next thing that I shall take in hand.

THIRD. The third thing that I am to speak to is, *that there is a fear of God in the heart of some men that is good and godly, but yet doth not for ever abide so.* Or you may take it thus—*There is a fear of God that is godly but for a time.* In my speaking to, and opening of this to you, I shall observe this method. *First.* I shall show you what this fear is. *Second.* I shall show you by whom or what this fear is wrought in the heart. *Third.* I shall show you what this fear doth in the soul. And, *Fourth,* I shall show you when this fear is to have an end.

First. For the first, this fear is an effect of sound awakenings by the word of wrath which begetteth in the soul a sense of its right to eternal damnation; for this fear is not in every sinner; he that is blinded by the devil, and that is not able to see that his state is damnable, he hath not this fear in his heart, but he that is under the powerful workings of the word of wrath, as God's elect are at first conversion, he hath this godly fear in his heart; that is, he fears that that damnation will come upon him, which by the justice of God is due unto him, because he hath broken his holy law. This is the fear that made the three thousand cry out, 'Men *and* brethren, what shall we do?' and that made the jailer cry out, and that with great trembling of soul, 'Sirs, what must I do to be saved?' Ac. ii., xvi. The method of God is to kill and make alive, to smite and then heal; when the commandment came to Paul, sin revived, and he died, and that law which was ordained to life, he found to be unto death; that is, it passed a sentence of death upon him for his sins, and slew his conscience with that sentence. Therefore from that time that he heard that word, 'Why persecutest thou me?' which is all one as if he had said, Why dost thou commit murder? he lay under the sentence of condemnation by the law, and under this fear of that sentence in his conscience. He lay, I say, under it, until that Ananias came to him to comfort him, and to preach unto him the forgiveness of sins. Ac. ix. The fear therefore that now I call godly, it is that fear which is properly called the fear of eternal damnation for sin, and this fear, at first awakening, is good and godly, because it ariseth in the soul from a true sense of its very state. Its state by nature is damnable, because it is sinful, and because he is not one that as yet believeth in

* 'Gear;' apparel, furniture, implements. 'The apostles were not fixed in their residence, but were ready in their *gears* to move whither they were called.'—*Barrow.*—ED.

Christ for remission of sins: 'He that believeth not shall be damned.'—'He that believeth not is condemned already, and the wrath of God abideth on him.' Mar. xvi. 16. Jn. iii. 18, 36. The which when the sinner at first begins to see, he justly fears it; I say, he fears it justly, and therefore godly, because by this fear he subscribes to the sentence that is gone out against him for sin.

Second. By whom or by what is this fear wrought in the heart? To this I shall answer in brief. It is wrought in the heart by the Spirit of God, working there at first as a spirit of bondage, on purpose to put us in fear. This Paul insinuateth, saying, 'Ye have not received the spirit of bondage again to fear.' Ro. viii. 15. He doth not say, Ye have not received the spirit of bondage; for that they had received, and that to put them in fear, which was at their first conversion, as by the instances made mention of before is manifest; all that he says is, that they had not received it again, that is, after the Spirit, as a spirit of adoption, is come; for then, as a spirit of bondage, it cometh no more. It is then the Spirit of God, even the Holy Ghost, that convinceth us of sin, and so of our damnable state because of sin. Jn. xvi. 8, 9. For it cannot be that the Spirit of God should convince us of sin, but it must also show us our state to be damnable because of it, especially if it so convinceth us, before we believe, and that is the intent of our Lord in that place, 'of sin,' and so of their damnable state by sin, because they believe not on me. Therefore the Spirit of God, when he worketh in the heart as a spirit of bondage, he doth it by working in us by the law, 'for by the law *is* the knowledge of sin.' Ro. iii. 20. And he, in this his working, is properly called a spirit of bondage.

1. Because by the law he shows us that indeed we are in bondage to the law, the devil, and death and damnation; for this is our proper state by nature, though we see it not until the Spirit of God shall come to reveal this our state of bondage unto our own senses by revealing to us our sins by the law.

2. He is called, in this his working, 'the spirit of bondage,' because he here also holds us; to wit, in this sight and sense of our bondage-state, so long as is meet we should be so held, which to some of the saints is a longer, and to some a shorter time. Paul was held in it three days and three nights, but the jailer and the three thousand, so far as can be gathered, not above an hour; but some in these later times are so held for days and months, if not years.* But, I say, let the time be longer or shorter, it is the Spirit of God that holdeth him under this yoke; and it is good that a man should be in HIS time held under it, as is that saying of the lamentation, '*It is* good for a man that he bear the yoke in his youth.' La. iii. 27. That is, at his first awakening; so long as seems good to this Holy Spirit to work in this manner by the law. Now, as I said, the sinner at first is by the Spirit of God held in this bondage, that is, hath such a discovery of his sin and of his damnation for sin made to him, and also is held so fast under the sense thereof, that it is not in the power of any man, nor yet of the very angels in heaven, to release him or set him free, until the Holy Spirit changeth his ministration, and comes in the sweet and peaceable tidings of salvation by Christ in the gospel to his poor, dejected, and afflicted conscience.

Third. I now come to show you what this fear doth in the soul. Now, although this godly fear is not to last always with us, as I shall further show you anon, yet it greatly differs from that which is wholly ungodly of itself, both because of the author, and also of the effects of it. Of the author I have told you before; I now shall tell you what it doth.

1. This fear makes a man judge himself for sin, and to fall down before God with a broken mind under this judgment; the which is pleasing to God, because the sinner by so doing justifies God in his saying, and clears him in his judgment. Ps. li. 1–4.

2. As this fear makes a man judge himself, and cast himself down at God's foot, so it makes him condole and bewail his misery before him, which is also well-pleasing in his sight: 'I have surely heard Ephraim bemoaning himself,' saying, 'Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke*,' &c. Je. xxxi. 18, 19.

3. This fear makes a man lie at God's foot, and puts his mouth in the dust, if so be there may be hope. This also is well-pleasing to God, because now is the sinner as nothing, and in his own eyes less than nothing, as to any good or desert: 'He sitteth alone and keepeth silence,' because he hath now this yoke upon him; 'he putteth his mouth in the dust, if so be there may be hope.' La. iii. 28, 29.

4. This fear puts a man upon crying to God for mercy, and that in most humble manner; now he sensibly cries, now he dejectedly cries, now he feels and cries, now he smarts and cries out, 'God be merciful to me a sinner.' Lu. xviii. 13.

5. This fear makes a man that he cannot accept of that for support and succour which others that are destitute thereof will take up, and be contented with. This man must be washed by God himself, and cleansed from his sin by God himself. Ps. li.

* God does not limit himself as to his mode of calling poor sinners. The three thousand he convinced at one hour, and they immediately made a profession, but Bunyan was for years in a state of alarming uncertainty; some are driven by fiery terrors, others by a still small voice. Reader, our anxious inquiry should be, *Have we entered in by Christ the gate?*

Are our fruits meet for repentance? Let no one vaunt of his experience, because he got well *bedaubed* with the dirt of the slough. Every soul that enters the gate is *equally* a miracle of grace.—ED.

6. Therefore this fear goes not away until the Spirit of God doth change his ministration as to this particular, in leaving off to work now by the law, as afore, and coming to the soul with the sweet word of promise of life and salvation by Jesus Christ. Thus far this fear is godly, that is, until Christ by the Spirit in the gospel is revealed and made over unto us, and no longer.

Thus far this fear is godly, and the reason why it is godly is because the groundwork of it is good. I told you before what this fear is; namely, it is the fear of damnation. Now the ground for this fear is good, as is manifest by these particulars. 1. The soul feareth damnation, and that rightly, because it is in its sins. 2. The soul feareth damnation rightly, because it hath not faith in Christ, but is at present under the law. 3. The soul feareth damnation rightly now, because by sin, the law, and for want of faith, the wrath of God abideth on it. But now, although thus far this fear of God is good and godly, yet after Christ by the Spirit in the word of the gospel is revealed to us, and we made to accept of him as so revealed and offered to us by a true and living faith; this fear, to wit, of damnation, is no longer good, but ungodly. Nor doth the Spirit of God ever work it in us again. Now we do not receive the spirit of bondage again to fear, that is to say, to fear damnation, but we have received the spirit of adoption, whereby we cry, Father, Father. But I would not be mistaken, when I say, that this fear is no longer godly. I do not mean with reference to the essence and habit of it, for I believe it is the same in the seed which shall afterwards grow up to a higher degree, and into a more sweet and gospel current and manner of working, but I mean reference to this act of fearing damnation, I say it shall never by the Spirit be managed to that work; it shall never bring forth that fruit more. And my reasons are,

[*Reasons why the Spirit of God cannot work this ungodly fear.*]

1. Because that the soul by closing through the promise, by the Spirit, with Jesus Christ, is removed off of that foundation upon which it stood when it justly feared damnation. It hath received now forgiveness of sin, it is now no more under the law, but in Jesus Christ by faith; there *is* 'therefore now no condemnation to it.' Ac. xxvi. 18. Ro. vi. 14; viii. 1. The groundwork, therefore, being now taken away, the Spirit worketh that fear no more.

2. He cannot, after he hath come to the soul as a spirit of adoption, come again as a spirit of bondage to put the soul into his first fear; to wit, a fear of eternal damnation, because he cannot say and unsay, do and undo. As a spirit of adoption he told me that my sins were forgiven me, that I was included in the covenant of grace, that God was my Father through Christ, that I was under the promise of salvation, and that this calling and gift of God to me is permanent, and without repentance. And do you think, that after he hath told me this, and sealed up the truth of it to my precious soul, that he will come to me, and tell me that I am yet in my sins, under the curse of the law and the eternal wrath of God? No, no, the word of the gospel is not yea, yea; nay, nay. It is only yea, and amen; it is so, '*as* God *is* true.' 2 Co. i. 17–20.

3. The state therefore of the sinner being changed, and that, too, by the Spirit's changing his dispensation, leaving off to be now as a spirit of bondage to put us in fear, and coming to our heart as the spirit of adoption to make us cry, Father, Father, he cannot go back to his first work again; for if so, then he must gratify, yea, and also ratify, that profane and popish doctrine, forgiven to-day, unforgiven to-morrow—a child of God to-day, a child of hell to-morrow; but what saith the Scriptures? 'Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone;* in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.' Ep. ii. 19–22.

Object. But this is contrary to my experience. Why, Christian, what is thy experience? Why, I was at first, as you have said, possessed with a fear of damnation, and so under the power of the spirit of bondage. Well said, and how was it then? Why, after some time of continuance in these fears, I had the spirit of adoption sent to me to seal up to my soul the forgiveness of sins, and so he did; and was also helped by the same Spirit, as you have said, to call God Father, Father. Well said, and what after that? Why, after that I fell into as great fears as ever I was in before.*

Answ. All this may be granted, and yet nevertheless what I have said will abide a truth; for I have not said that after the spirit of adoption is come, a Christian shall not again be in as great fears, for he may have worse than he had at first; but I say, that after the spirit of adoption is come, the spirit of bondage, as such, is sent of God no more, to put us into those fears. For, mark, for we 'have not received the spirit of bondage again to fear.' Let the word be true, whatever thy experience is. Dost thou not understand me?

After the Spirit of God has told me, and also helped me to believe it, that the Lord for Christ's sake hath forgiven mine iniquities: he tells me no

* This is remarkably instanced in Bunyan's *Grace Abounding*.—Ed.

more that they are not forgiven. After the Spirit of God has helped me, by Christ, to call God my Father, he tells me no more that the devil is my father. After he hath told me that I am not under the law, but under grace, he tells me no more that I am not under grace, but under the law, and bound over by it, for my sins, to the wrath and judgment of God; but this is the fear that the Spirit, as a spirit of bondage, worketh in the soul at first.

Quest. Can you give me further reason yet to convict me of the truth of what you say?

Answ. Yes.

1. Because as the Spirit cannot give himself the lie, so he cannot overthrow his own order of working, nor yet contradict that testimony that his servants, by his inspiration, hath given of his order of working with them. But he must do the first, if he saith to us—and that after we have received his own testimony, that we are under grace—that yet we are under sin, the law, and wrath.

And he must do the second, if—after he hath gone through the first work on us as a spirit of bondage, to the second as a spirit of adoption—he should overthrow as a spirit of bondage again what before he had built as a spirit of adoption.

And the third must therefore needs follow, that is, he overthroweth the testimony of his servants; for they have said, that now we receive the spirit of bondage again to fear no more; that is, after that we by the Holy Ghost are enabled to call God Father, Father.

2. This is evident also, because the covenant in which now the soul is interested abideth, and is everlasting, not upon the supposition of my obedience, but upon the unchangeable purpose of God, and the efficacy of the obedience of Christ, whose blood also hath confirmed it. It is 'ordered in all *things*, and sure,' said David; and this, said he, '*is* all my salvation.' 2 Sa. xxiii. 5. The covenant then is everlasting in itself, being established upon so good a foundation, and therefore standeth in itself everlastingly bent for the good of them that are involved in it. Hear the tenor of the covenant, and God's attesting of the truth thereof—'This *is* the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest; for I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more.' He. viii. 10–12. Now if God will do thus unto those that he hath comprised in his everlasting covenant of grace, then he will remember their sins no more, that is, unto condemnation—for so it is that he doth forget them; then cannot the Holy Ghost, who also is one with the Father and the Son, come to us again, even after we are possessed with these glorious fruits of this covenant, as a spirit of bondage, to put us in fear of damnation.

3. The Spirit of God, after it has come to me as a spirit of adoption, can come to me no more as a spirit of bondage, to put me in fear, that is, with my first fears; because, by that faith that he, even he himself, hath wrought in me, to believe and call God 'Father, Father,' I am united to Christ, and stand no more upon mine own legs, in mine own sins, or performances; but in his glorious righteousness before him, and before his Father; but he will not cast away a member of his body, of his flesh, and of his bones; nor will he that the Spirit of God should come as a spirit of bondage to put him into a grounded fear of damnation, that standeth complete before God in the righteousness of Christ; for that is an apparent contradiction. *

Quest. But may it not come again as a spirit of bondage, to put me into my first fears for my good?

Answ. The text saith the contrary; for we 'have not received the spirit of bondage again to fear.' Nor is God put to it for want of wisdom, to say and unsay, do and undo, or else he cannot do good. When we are sons, and have received the adoption of children, he doth not use to send the spirit after that to tell us we are slaves and heirs of damnation, also that we are without Christ, without the promise, without grace, and without God in the world; and yet this he must do if it comes to us after we have received him as a spirit of adoption, and put us, as a spirit of bondage, in fear as before.

[*This ungodly fear wrought by the spirit of the devil.*]

Quest. But by what spirit is it then that I am brought again into fears, even into the fears of damnation, and so into bondage?

Answ. By the spirit of the devil, who always labours to frustrate the faith, and hope, and comfort of the godly.

Quest. How doth that appear?

Answ. 1. By the groundlessness of such fears. 2. By the unseasonableness of them. 3. By the effects of them.

---

* Those who are adopted into the family of heaven are 'justified from all things;' being delivered from sin, the curse, and wrath, 'there is now no condemnation for them;' and trusting to Jesus' precious blood for pardon, to his righteousness for acceptance, and to his grace for sanctification, they are, by the indwelling of the Spirit which adopted them, possessed of that love which casteth out fear, and rejoiceth in hope of the glory of God. And to those who, through their manifold infirmities and departures, are often beset with unbelieving fears, the Lord says, for their encouragement, 'Fear thou not, for I *am* with thee; I will help thee; yea, I will uphold thee with the right hand of my righteousness.' Is. xli. 10.—*Mason.*

1. *By the groundlessness of such fears.* The ground is removed; for a grounded fear of damnation is this—I am yet in my sins, in a state of nature, under the law, without faith, and so under the wrath of God. This, I say, is the ground of the fear of damnation, the true ground to fear it; but now the man that we are talking of, is one that hath the ground of this fear taken away by the testimony and seal of the spirit of adoption. He is called, justified, and has, for the truth of this his condition, received the evidence of the spirit of adoption, and hath been thereby enabled to call God 'Father, Father.' Now he that hath received this, has the ground of the fear of damnation taken from him; therefore his fear, I say, being without ground, is false, and so no work of the Spirit of God.

2. *By the unseasonableness of them.* This spirit always comes too late. It comes after the spirit of adoption is come. Satan is always for being too soon or too late. If he would have men believe they are children, he would have them believe it while they are slaves, slaves to him and their lusts. If he would have them believe they are slaves, it is when they are sons, and have received the spirit of adoption, and the testimony, by that, of their sonship before. And this evil is rooted even in his nature—'He is a liar, and the father of it;' and his lies are not known to saints more than in this, that he labours always to contradict the work and order of the Spirit of truth. Jn. viii.

3. It also appears by *the effects of such fears.* For there is a great deal of difference betwixt the natural effects of these fears which are wrought indeed by the spirit of bondage, and those which are wrought by the spirit of the devil afterwards. The one, to wit, the fears that are wrought by the spirit of bondage, causeth us to confess the truth, to wit, that we are Christless, graceless, faithless, and so at present; that is, while he is so working in a sinful and damnable case; but the other, to wit, the spirit of the devil, when he comes, which is after the spirit of adoption is come, he causeth us to make a lie; that is, to say we are Christless, graceless, and faithless. Now this, I say, is wholly, and in all the parts of it, a lie, and HE is the father of it.

Besides, the direct tendency of the fear that the Spirit of God, as a spirit of bondage, worketh in the soul, is to cause us to come repenting home to God by Jesus Christ, but these latter fears tend directly to make a man, he having first denied the work of God, as he will, if he falleth in with them, to run quite away from God, and from his grace to him in Christ, as will evidently appear if thou givest but a plain and honest answer to these questions following.

[*This fear driveth a man from God.*]

Quest. 1. Do not these fears make thee question whether there was ever a work of grace wrought in thy soul? *Answ.* Yes, verily, that they do. *Quest.* 2. Do not these fears make thee question whether ever thy first fears were wrought by the Holy Spirit of God? *Answ.* Yes, verily, that they do. *Quest.* 3. Do not these fears make thee question whether ever thou hast had, indeed, any true comfort from the Word and Spirit of God? *Answ.* Yes, verily, that they do. *Quest.* 4. Dost thou not find intermixed with these fears plain assertions that thy first comforts were either from thy fancy, or from the devil, and a fruit of his delusions? *Answ.* Yes, verily, that I do. *Quest.* 5. Do not these fears weaken thy heart in prayer? *Answ.* Yes, that they do. *Quest.* 6. Do not these fears keep thee back from laying hold of the promise of salvation by Jesus Christ? *Answ.* Yes; for I think if I were deceived before, if I were comforted by a spirit of delusion before, why may it not be so again? so I am afraid to take hold of the promise. *Quest.* 7. Do not these fears tend to the hardening of thy heart, and to the making of thee desperate? *Answ.* Yes, verily, that they do. *Quest.* 8. Do not these fears hinder thee from profiting in hearing or reading of the Word? *Answ.* Yes, verily, for still whatever I hear or read, I think nothing that is good belongs to me. *Quest.* 9. Do not these fears tend to the stirring up of blasphemies in thy heart against God? *Answ.* Yes, to the almost distracting of me. *Quest.* 10. Do not these fears make thee sometimes think, that it is in vain for thee to wait upon the Lord any longer? *Answ.* Yes, verily; and I have many times almost come to this conclusion, that I will read, pray, hear, company with God's people, or the like, no longer.

Well, poor Christian, I am glad that thou hast so plainly answered me; but, prithee, look back upon thy answer. How much of God dost thou think is in these things? how much of his Spirit, and the grace of his Word? Just none at all; for it cannot be that these things can be the true and natural effects of the workings of the Spirit of God: no, not as a spirit of bondage. These are not his doings. Dost thou not see the very paw of the devil in them; yea, in every one of thy ten confessions? Is there not palpably high wickedness in every one of the effects of this fear? I conclude, then, as I began, that the fear that the spirit of God, as a spirit of bondage, worketh, is good and godly, not only because of the author, but also because of the ground and effects; but yet it can last no longer as such, as producing the aforesaid conclusion, than till the Spirit, as the spirit of adoption, comes; because that then the soul is manifestly taken out of the state and condition into which it had brought itself by nature and sin, and is put into Christ, and so by him into a state of life and blessedness by grace. Therefore, if first fears

come again into thy soul, after that the spirit of adoption hath been with thee, know they come not from the Spirit of God, but apparently from the spirit of the devil, for they are a lie in themselves, and their effects are sinful and devilish.

Object. But I had also such wickedness as those in my heart at my first awakening, and therefore, by your argument, neither should that be but from the devil.

Answ. So far forth as such wickedness was in thy heart, so far did the devil and thine own heart seek to drive thee to despair, and drown thee there; but thou hast forgot the question; the question is not whether then thou wast troubled with such iniquities, but whether thy fears of damnation at that time were not just and good, because grounded upon thy present condition, which was, for that thou wast out of Christ, in thy sins, and under the curse of the law; and whether now, since the spirit of adoption is come unto thee, and hath thee, and hath done that for thee as hath been mentioned; I say, whether thou oughtest for anything whatsoever to give way to the same fear, from the same ground of damnation; it is evident thou oughtest not, because the ground, the cause, is removed.

Object. But since I was sealed to the day of redemption, I have grievously sinned against God, have not I, therefore, cause to fear, as before? may not, therefore, the spirit of bondage be sent again to put me in fear, as at first? Sin was the first cause, and I have sinned now.

Answ. No, by no means; for we have not received the spirit of bondage again to fear; that is, God hath not given it us, 'for God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.' 2 Ti. i. 7. If, therefore, our first fears come upon us again, after that we have received at God's hands the spirit of love, of power, and of a sound mind, it is to be refused, though we have grievously sinned against our God. This is manifest from 1 Sa. xii. 20; 'Fear not; ye have done all this wickedness.' That is, not with that fear which would have made them fly from God, as concluding that they were not now his people. And the reason is, because sin cannot dissolve the covenant into which the sons of God, by his grace, are taken. 'If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.' Ps. lxxix. 30–33. Now, if sin doth not dissolve the covenant; if sin doth not cast me out of this covenant, which is made personally with the Son of God, and into the hands of which by the grace of God I am put, then ought I not, though I have sinned, to fear with my first fears.

Sin, after that the spirit of adoption is come, cannot dissolve the relation of Father and son, of Father and child. And this the church did rightly assert, and that when her heart was under great hardness, and when she had the guilt of erring from his ways, saith she, 'Doubtless thou *art* our Father.' Is. lxiii. 16, 17. Doubtless thou art, though this be our case, and though Israel should not acknowledge us for such.

That sin dissolveth not the relation of Father and son is further evident—'When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, [Abba, or] Father, Father.' Now mark, 'wherefore thou art no more a servant;' that is, no more under the law of death and damnation, 'but a son; and if a son, then an heir of God through Christ.' Ga. iv. 4–7.

Suppose a child doth grievously transgress against and offend his father, is the relation between them therefore dissolved? Again, suppose the father should scourge and chasten the son for such offence, is the relation between them therefore dissolved? Yea, suppose the child should now, through ignorance, cry, and say, This man is now no more my father; is he, therefore, now no more his father? Doth not everybody see the folly of such arguings? Why, of the same nature is that doctrine that saith, that after we have received the spirit of adoption, that the spirit of bondage is sent to us again to put us in fear of eternal damnation.

Know then that thy sin, after thou hast received the spirit of adoption to cry unto God, Father, Father, is counted the transgression of a child, not of a slave, and that all that happeneth to thee for that transgression is but the chastisement of a father—and 'what son is he whom the father chasteneth not?' It is worth your observation, that the Holy Ghost checks those who, under their chastisements for sin, forget to call God their Father—'Ye have,' saith Paul, 'forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.' Yea, observe yet further, that God's chastising of his children for their sin, is a sign of grace and love, and not of his wrath, and thy damnation; therefore now there is no ground for the aforesaid fear—'For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.' He. xii. Now, if God would not have those that have received the Spirit of the Son, however he chastises them, to forget the relation that by the adoption of sons they stand in to God, if he checks them that do forget it, when his rod is upon their backs for sin,

then it is evident that those fears that thou hast under a colour of the coming again of the Spirit, as a spirit of bondage, to put thee in fear of eternal damnation, is nothing else but Satan disguised, the better to play his pranks upon thee.

I will yet give you two or three instances more, wherein it will be manifest that whatever happeneth to thee, I mean as a chastisement for sin, after the spirit of adoption is come, thou oughtest to hold fast by faith the relation of Father and son. The people spoken of by Moses are said to have lightly esteemed the rock of their salvation, which rock is Jesus Christ, and that is a grievous sin indeed, yet, saith he, 'Is not God thy Father *that* hath bought thee?' and then puts them upon considering the days of old. De. xxxii. 6. They in the prophet Jeremiah had played the harlot with many lovers, and done evil things as they could; and, as another scripture hath it, gone a-whoring from under their God, yet God calls to them by the prophet, saying, 'Wilt thou not from this time cry unto me, My Father, thou *art* the guide of my youth?' Je. iii. 4. Remember also that eminent text made mention of in 1 Sa. xii. 20, 'Fear not; ye have done all this wickedness;' and labour to maintain faith in thy soul, of thy being a child, it being true that thou hast received the spirit of adoption before, and so that thou oughtest not to fall under thy first fears, because the ground is taken away, of thy eternal damnation.

Now, let not any, from what hath been said, take courage to live loose lives, under a supposition that once in Christ, and ever in Christ, and the covenant cannot be broken, nor the relation of Father and child dissolved; for they that do so, it is evident, have not known what it is to receive the spirit of adoption. It is the spirit of the devil in his own hue that suggesteth this unto them, and that prevaileth with them to do so. Shall we do evil that good may come? shall we sin that grace may abound? or shall we be base in life because God by grace hath secured us from wrath to come? God forbid; these conclusions betoken one void of the fear of God indeed, and of the spirit of adoption too. For what son is he, that because the father cannot break the relation, nor suffer sin to do it—that is, betwixt the Father and him—that will therefore say, I will live altogether after my own lusts, I will labour to be a continual grief to my Father?

[*Considerations to prevent such temptations.*]

Yet lest the devil (for some are 'not ignorant of his devices'), should get an advantage against some of the sons, to draw them away from the filial fear of their Father, let me here, to prevent such temptations, present such with these following considerations.

First. Though God cannot, will not, dissolve the relation which the spirit of adoption hath made betwixt the Father and the sin, for any sins that such do commit, yet he can, and often doth, take away from them the comfort of their adoption, not suffering children while sinning to have the sweet and comfortable sense thereof on their hearts. He can tell how to let snares be round about them, and sudden fear trouble them. He can tell how to send darkness that they may not see, and to let abundance of waters cover them. Job xxii. 10, 11.

Second. God can tell how to hide his face from them, and so to afflict them with that dispensation, that it shall not be in the power of all the world to comfort them. 'When he hideth *his* face, who then can behold him?' Job xxiii. 8, 9; xxxiv. 29.

Third. God can tell how to make thee again to possess the sins that he long since hath pardoned, and that in such wise that things shall be bitter to thy soul. 'Thou writest bitter things against me,' says Job, 'and makest me to possess the iniquities of my youth.' By this also he once made David groan and pray against it as an insupportable affliction. Job xiii. 26. Ps. xxv. 7.

Fourth. God can lay thee in the dungeon in chains, and roll a stone upon thee, he can make thy feet fast in the stocks, and make thee a gazing-stock to men and angels. La. iii. 7, 53, 55. Job xiii. 27. Na. iii. 6.

Fifth. God can tell how to cause to cease the sweet operations and blessed influences of his grace in thy soul, and to make those gospel showers that formerly thou hast enjoyed to become now to thee nothing but powder and dust. Ps. li. De. xxviii. 24.

Sixth. God can tell how to fight against thee 'with the sword of his mouth,' and to make thee a butt for his arrows; and this is a dispensation most dreadful. Re. ii. 16. Job vi. 4. Ps. xxxviii. 2–5.

Seventh. God can tell how so to bow thee down with guilt and distress that thou shalt in no wise be able to lift up thy head. Ps. xl. 12.

Eighth. God can tell how to break thy bones, and to make thee by reason of that to live in continual anguish of spirit: yea, he can send a fire into thy bones that shall burn, and none shall quench it. Ps. li. 8. La. iii. 4; i. 13. Ps. cii. 3. Job xxx. 30.

Ninth. God can tell how to lay thee aside, and make no use of thee as to any work for him in thy generation. He can throw thee aside 'as a broken vessel.' Ps. xxxi. 12. Eze. xliv. 10–13.

Tenth. God can tell how to kill thee, and to take thee away from the earth for thy sins. 1 Co. xi. 29–32.

Eleventh. God can tell how to plague thee in thy death, with great plagues, and of long continuance. Ps. lxxviii. 45. De. xxviii.

Twelfth. What shall I say? God can tell how to let Satan loose upon thee; when thou liest a

dying he can license him then to assault thee with great temptations, he can tell how to make thee possess the guilt of all thy unkindness towards him, and that when thou, as I said, art going out of the world, he can cause that thy life shall be in continual doubt before thee, and not suffer thee to take any comfort day nor night; yea, he can drive thee even to a madness with his chastisements for thy folly, and yet all shall be done by him to thee, as a father chastiseth his son. De. xxviii. 65–67.

Thirteenth. Further, God can tell how to tumble thee from off thy deathbed in a cloud, he can let thee die in the dark; when thou art dying thou shalt not know whither thou art going, to wit, whether to heaven or to hell. Yea, he can tell how to let thee seem to come short of life, both in thine own eyes, and also in the eyes of them that behold thee. 'Let us therefore fear,' says the apostle,—though not with slavish, yet with filial fear—'lest a promise being left *us* of entering into his rest, any of you should seem to come short of it.' He. iv. 1.

Now all this, and much more, can God do to his as a Father by his rod and fatherly rebukes; ah, who know but those that are under them, what terrors, fears, distresses, and amazements God can bring his people into; he can put them into a furnace, a fire, and no tongue can tell what, so unsearchable and fearful are his fatherly chastisements, and yet never give them the spirit of bondage again to fear. Therefore, if thou art a son, take heed of sin, lest all these things overtake thee, and come upon thee.

Object. But I have sinned, and am under this high and mighty hand of God.

Answ. Then thou knowest what I say is true, but yet take heed of hearkening unto such temptations as would make thee believe thou art out of Christ, under the law, and in a state of damnation; and take heed also, that thou dost not conclude that the author of these fears is the Spirit of God come to thee again as a spirit of bondage, to put thee into such fears, lest unawares to thyself thou dost defy the devil, dishonour thy Father, overthrow good doctrine, and bring thyself into a double temptation.

Object. But if God deals thus with a man, how can he otherwise think but that he is a reprobate, a graceless, Christless, and faithless one?

Answ. Nay, but why dost thou tempt the Lord thy God? Why dost thou sin and provoke the eyes of his glory? Why 'doth a living man complain, a man for the punishment of his sins?' La. iii. 39. He doth not willingly afflict nor grieve the children of men; but if thou sinnest, though God should save thy soul, as he will if thou art an adopted son of God, yet he will make thee know that sin is sin, and his rod that he will chastise thee with, if need be, shall be made of scorpions; read the whole book of the Lamentations; read Job's and David's complaints; yea, read what happened to his Son, his well-beloved, and that when he did but stand in the room of sinners, being in himself altogether innocent, and then consider, O thou sinning child of God, if it is any injustice in God, yea, if it be not necessary, that thou shouldest be chastised for thy sin. But then, I say, when the hand of God is upon thee, how grievous soever it be, take heed, and beware that thou give not way to thy first fears, lest, as I said before, thou addest to thine affliction; and to help thee here, let me give you a few instances of the carriages of some of the saints under some of the most heavy afflictions that they have met with for sin.

[*Carriages of some of the saints under heavy afflictions for sin.*]

First. Job was in great affliction, and that, as he confessed, for sin, insomuch that he said God had set him for his mark to shoot at, and that he ran upon him like a giant, that he took him by the neck and shook him to pieces, and counted him for his enemy; that he hid his face from him, and that he could not tell where to find him; yet he counted not all this as a sign of a damnable state, but as a trial, and chastisement, and said, when he was in the hottest of the battle, 'when he hath tried me I shall come forth as gold.' And again, when he was pressed upon by the tempter to think that God would kill him, he answers with greatest confidence, 'Though he slay me, yet will I trust in him.' Job vii. 20; xiii. 15; xiv. 12; xvi.; xix. 11; xxiii. 8–10.

Second. David complained that God had broken his bones, that he had set his face against his sins, and had taken from him the joy of his salvation: yet even at this time he saith, 'O God, thou God of my salvation.' Ps. li. 8, 9, 12, 14.

Third. Heman complained that his soul was full of troubles, that God had laid him in the lowest pit, that he had put his acquaintance far from him, and was casting off his soul, and had hid his face from him. That he was afflicted from his youth up, and ready to die with trouble: he saith, moreover, that the fierce wrath of God went over him, that his terrors had cut him off; yea, that by reason of them he was distracted; and yet, even before he maketh any of these complaints, he takes fast hold of God as his, saying, 'O Lord God of my salvation.' Ps. lxxxviii.

Fourth. The church in the Lamentations complains that the Lord had afflicted her for her transgressions, and that in the day of his fierce anger; also that he had trodden under foot her mighty men, and that he had called the heathen against her; she says, that he had covered her with a cloud in his anger, that he was an enemy, and that he had

hung a chain upon her; she adds, moreover, that he had shut out her prayer, broken her teeth with gravel stones, and covered her with ashes, and in conclusion, that he had utterly rejected her. But what doth she do under all this trial? doth she give up her faith and hope, and return to that fear that begot the first bondage? No; 'The Lord *is* my portion, saith my soul, therefore will I hope in him;' yea, she adds, 'O Lord, thou hast pleaded the causes of my soul, thou hast redeemed my life.' La. i. 5; ii. 1, 2, 5; iii. 7, 8, 16; v. 22; iii. 24, 31, 58.

These things show, that God's people, even after they have received the spirit of adoption, have fell foully into sin, and have been bitterly chastised for it; and also, that when the rod was most smart upon them, they made great conscience of giving way to their first fears wherewith they were made afraid by the Spirit as it wrought as a spirit of bondage; for indeed there is no such thing as the coming of the spirit of bondage to put us in fear the second time, as such, that is, after he is come as the spirit of adoption to the soul.

I conclude then, that that fear that is wrought by the spirit of bondage is good and godly, because the ground for it is sound; and I also conclude, that he comes to the soul as a spirit of bondage but once, and that once is before he comes as a spirit of adoption: and if therefore the same fear doth again take hold of thy heart, that is, if after thou hast received the spirit of adoption thou fearest again the damnation of thy soul, that thou art out of Christ and under the law, *that* fear is bad and of the devil, and ought by no means to be admitted by thee.

[*How the devil worketh these fears.*]

1. *Quest.* But since it is as you say, how doth the devil, after the spirit of adoption is come, work the child of God into those fears of being out of Christ, not forgiven, and so an heir of damnation again?

Answ. 1. By giving the lie, and by prevailing with us to give it too, to the work of grace wrought in our hearts, and to the testimony of the Holy Spirit of adoption. Or, 2. By abusing of our ignorance of the everlasting love of God to his in Christ, and the duration of the covenant of grace. Or, 3. By abusing some scripture that seems to look that way, but doth not. Or, 4. By abusing our senses and reason. Or, 5. By strengthening of our unbelief. Or, 6. By overshadowing of our judgment with horrid darkness. Or, 7. By giving of us counterfeit representations of God. Or, 8. By stirring up, and setting in a rage, our inward corruptions. Or, 9. By pouring into our hearts abundance of horrid blasphemies. Or, 10. By putting of wrong constructions on the rod, and chastising hand of God. Or, 11. By charging upon us, that our ill behaviours under the rod, and chastising hand of God, is a sign that we indeed have no grace, but are downright damned graceless reprobates. By these things and other like these, Satan, I say, Satan bringeth the child of God, not only to the borders, but even into the bowels of the fears of damnation, after it hath received a blessed testimony of eternal life, and that by the Holy Spirit of adoption.

[*The people of God should fear his rod.*]

Quest. But would you not have the people of God stand in fear of his rod, and be afraid of his judgments?

Answ. Yes, and the more they are rightly afraid of them, the less and the seldomer will they come under them; for it is want of fear that brings us into sin, and it is sin that brings us into these afflictions. But I would not have them fear with the fear of slaves; for that will add no strength against sin; but I would have them fear with the reverential fear of sons, and that is the way to depart from evil.

Quest. How is that?

Answ. Why, having before received the spirit of adoption; still to believe that he is our father, and so to fear with the fear of children, not as slaves fear a tyrant. I would therefore have them to look upon his rod, rebukes, chidings, and chastisements, and also upon the wrath wherewith he doth inflict, to be but the dispensations of their Father. This believed, maintains, or at least helps to maintain, in the heart, a son-like bowing under the rod. It also maintains in the soul a son-like confession of sin, and a justifying of God under all the rebukes that he grieveth us with. It also engageth us to come to him, to claim and lay hold of former mercies, to expect more, and to hope a good end shall be made of all God's present dispensations towards us.* Mi. vii. 9. La. i. 18. Ps. lxxvii. 10–12. La. iii. 31–34. Now God would have us thus fear his rod, because he is resolved to chastise us therewith, if so be we sin against him, as I have already showed; for although God's bowels turn within him, even while he is threatening his people, yet if we sin, he will lay on the rod so hard as to make us cry, 'Woe unto us that we have sinned,' La. v. 16; and therefore, as I said, we should be afraid of his judgments, yet only as afore is provided as of the rod, wrath, and judgment of a Father.

[*Five considerations to move to child-like fear.*]

Quest. But have you yet any other considerations to move us to fear God with child-like fear?

---

* Effectual grace in the soul is accompanied by doubts and fears, owing to the remains of indwelling corruption; hence arises a continual warfare. Believer, how needful is it ever to retain your confidence and assurance of your Lord's love to you! Rely on his faithfulness, persevere steadfastly in the way of duty, looking to Jesus, and living upon his fulness.—*Mason.* How does all this reasoning remind us of Bunyan's own experience, recorded in his *Grace Abounding;* he was not ignorant of Satan's devices.—Ed.

Answ. I will in this place give you five. 1. Consider that God thinks meet to have it so, and he is wiser in heart than thou; he knows best how to secure his people from sin, and to that end hath given them law and commandments to read, that they may learn to fear him as a Father. Job xxxvii. 24. Ec. iii. 14. De. xvii. 18, 19. 2. Consider he is mighty in power; if he touch but with a fatherly touch, man nor angel cannot bear it; yea, Christ makes use of that argument, he 'hath power to cast into hell; Fear him.' Lu. xii. 4, 5. 3. Consider that he is everywhere; thou canst not be out of his sight or presence; nor out of the reach of his hand. 'Fear ye not me? saith the Lord.' 'Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.' Je. v. 22; xxiii. 24. 4. Consider that he is holy, and cannot look with liking upon the sins of his own people. Therefore, says Peter, be 'as obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear.' 5. Consider that he is good, and has been good to thee, good in that he hath singled thee out from others, and saved thee from their death and hell, though thou perhaps wast worse in thy life than those that he left when he laid hold on thee. O this should engage thy heart to fear the Lord all the days of thy life. They 'shall fear the Lord, and his goodness in the latter days.' Ho. iii. 5. And now for the present, I have done with that fear, I mean as to its first workings, to wit, to put me in fear of damnation, and shall come, in the next place, to treat

OF THE GRACE OF FEAR MORE IMMEDIATELY INTENDED IN THE TEXT.

I shall now speak to this fear, which I call a lasting godly fear; first, by way of explication; by which I shall show, First. How by the Scripture it is described. Second. I shall show you what this fear flows from. And then, Third. I shall also show you what doth flow from it.

[*How this Fear is described by the Scripture.*]

First. For the first of these, to wit, *how by the Scripture this fear is described;* and that, *First.* More generally. *Second.* More particularly.

First. More generally.

1. It is called a grace, that is, a sweet and blessed work of the Spirit of grace, as he is given to the elect by God. Hence the apostle says, 'let us have grace, whereby we may serve God acceptably, with reverence and godly fear.' He. xii. 28. For as that fear that brings bondage is wrought in the soul by the Spirit as a spirit of bondage, so this fear, which is a fear that we have while we are in the liberty of sons, is wrought by him as he manifesteth to us our liberty; 'where the Spirit of the Lord *is*, there *is* liberty,' that is, where he is as a spirit of adoption, setting the soul free from that bondage under which it was held by the same Spirit while he wrought as a spirit of bondage. Hence as he is called a spirit working bondage to fear, so he, as the Spirit of the Son and of adoption, is called 'the Spirit of the fear of the Lord.' Is. xi. 2. Because it is that Spirit of grace that is the author, animater, and maintainer of our filial fear, or of that fear that is son-like, and that subjecteth the elect unto God, his word, and ways; unto him, his word, and ways, as a Father.

2. This fear is called also the fear of God, not as that which is ungodly is, nor yet as that may be which is wrought by the Spirit as a spirit of bondage, but by way of eminency; to wit, as a dispensation of the grace of the gospel, and as a fruit of eternal love. 'I will put my fear in their hearts, that they shall not depart from me.' Je. xxxii. 38–41.

3. This fear of God is called God's treasure, for it is one of his choice jewels, it is one of the rarities of heaven, 'The fear of the Lord *is* his treasure.' Is. xxxiii. 6. And it may well go under such a title; for as treasure, so the fear of the Lord is not found in every corner. It is said all men have not faith, because that also is more precious than gold; the same is said about this fear—'There is no fear of God before their eyes;' that is, the greatest part of men are utterly destitute of this goodly jewel, this treasure, the fear of the Lord. Poor vagrants, when they come straggling to a lord's house, may perhaps obtain some scraps and fragments, they may also obtain old shoes, and some sorry cast-off rags, but they get not any of his jewels, they may not touch his choicest treasure; that is kept for the children, and those that shall be his heirs. We may say the same also of this blessed grace of fear, which is called here God's treasure. It is only bestowed upon the elect, the heirs and children of the promise; all others are destitute of it, and so continue to death and judgment.

4. This grace of fear is that which maketh men excel and go beyond all men, in the account of God; it is that which beautifies a man, and prefers him above all other; 'Hast thou,' says God to Satan, 'considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?' Job i. 8; ii. 3. Mind it, 'There is none like him, none like him in the earth.' I suppose he means either [that Job was the only most perfect and upright man] in those parts, or else he was the man that

abounded in the fear of the Lord; none like him to fear the Lord, he only excelled others with respect to his reverencing of God, bowing before him, and sincerely complying with his will; and therefore is counted the excellent man. It is not the knowledge of the will of God, but our sincere complying therewith, that proveth we fear the Lord; and it is our so doing that putteth upon us the note of excelling; hereby appears our perfection, herein is manifest our uprightness. A perfect and an upright man is one that feareth God, and that because he escheweth evil. Therefore this grace of fear is that without which no part or piece of service which we do to God, can be accepted of him. It is, as I may call it, the salt of the covenant, which seasoneth the heart, and therefore must not be lacking there; it is also that which salteth, or seasoneth all our doings, and therefore must not be lacking in any of them. Le. ii. 13.

5. I take this grace of fear to be that which softeneth and mollifieth the heart, and that makes it stand in awe both of the mercies and judgments of God. This is that that retaineth in the heart that due dread, and reverence of the heavenly majesty, that is meet should be both in, and kept in the heart of poor sinners. Wherefore when David described this fear, in the exercise of it, he calls it an awe of God. 'Stand in awe,' saith he, 'and sin not;' and again, 'my heart standeth in awe of thy word;' and again, 'Let all the earth fear the Lord;' what is that? or how is that? why? 'Let all the inhabitants of the world stand in awe of him.' Ps. iv. 4; cxix. 161; xxxiii. 8. This is that therefore that is, as I said before, so excellent a thing in the eyes of God, to wit, a grace of the Spirit, the fear of God, his treasure, the salt of the covenant, that which makes men excel all others; for it is that which maketh the sinner to stand in awe of God, which posture is the most comely thing in us, throughout all ages. But,

Second. And *more particularly.*

1. This grace is called 'the beginning of knowledge,' because by the first gracious discovery of God to the soul, this grace is begot: and again, because the first time that the soul doth apprehend God in Christ to be good unto it, this grace is animated, by which the soul is put into an holy awe of God, which causeth it with reverence and due attention to hearken to him, and tremble before him. Pr. i. 7. It is also by virtue of this fear that the soul doth inquire yet more after the blessed knowledge of God. This is the more evident, because, where this fear of God is wanting, or where the discovery of God is not attended with it, the heart still abides rebellious, obstinate, and unwilling to know more, that it might comply therewith; nay, for want of it, such sinners say rather, As for God, let him 'depart from us,' and for the Almighty, 'we desire not the knowledge of his ways.'

2. This fear is called 'the beginning of wisdom,' because then, and not till then, a man begins to be truly spiritually wise; what wisdom is there where the fear of God is not? Job xxviii. 28. Ps. cxi. 10. Therefore the fools are described thus, 'For that they hated knowledge and did not choose the fear of the Lord.' Pr. i. 29. The Word of God is the fountain of knowledge, into which a man will not with godly reverence look, until he is endued with the fear of the Lord. Therefore it is rightly called 'the beginning of knowledge; *but* fools despise wisdom and instruction.' Pr. i. 7. It is therefore this fear of the Lord that makes a man wise for his soul, for life, and for another world. It is this that teacheth him how he should do to escape those spiritual and eternal ruins that the fool is overtaken with, and swallowed up of for ever. A man void of this fear of God, wherever he is wise, or in whatever he excels, yet about the matters of his soul, there is none more foolish than himself; for through the want of the fear of the Lord, he leaves the best things at sixes and sevens, and only pursueth with all his heart those that will leave him in the snare when he dies.

3. This fear of the Lord is to hate evil. To hate sin and vanity. Sin and vanity, they are the sweet morsels of the fool, and such which the carnal appetite of the flesh runs after; and it is only the virtue that is in the fear of the Lord that maketh the sinner have an antipathy against it. Job xx. 12. 'By the fear of the Lord *men* depart from evil.' Pr. xvi. 6. That is, men shun, separate themselves from, and eschew it in its appearances. Wherefore it is plain that those that love evil, are not possessed with the fear of God.

There is a generation that will pursue evil, that will take it in, nourish it, lay it up in their hearts, hide it, and plead for it, and rejoice to do it. These cannot have in them the fear of the Lord, for that is to hate it, and to make men depart from it: where the fear of God and sin is, it will be with the soul, as it was with Israel when Omri and Tibni strove to reign among them both at once, one of them must be put to death, they cannot live together:* sin must down, for the fear of the Lord begetteth in the soul a hatred against it, an abhorrence of it, therefore sin must die, that is, as to the affections and lusts of it; for as Solomon says in another case, 'where no wood is, the fire goeth out.' So we may say, where there is a hatred of sin, and where men depart from it, there it loseth much of its power, waxeth feeble, and decayeth. Therefore Solomon saith again, 'Fear the Lord, and depart from evil.' Pr. iii. 7. As who should

* See 1 Ki. xvi.

say, Fear the Lord, and it will follow that you shall depart from evil: departing from evil is a natural consequence, a proper effect of the fear of the Lord where it is. By the fear of the Lord men depart from evil, that is, in their judgment, will, mind, and affections. Not that by the fear of the Lord sin is annihilated, or has lost its being in the soul; there still will those Canaanites be, but they are hated, loathed, abominated, fought against, prayed against, watched against, striven against, and mortified by the soul. Ro. vii.

4. This fear is called a fountain of life—'The fear of the Lord *is* a fountain of life, to depart from the snares of death.' Pr. xiv. 27. It is a fountain, or spring, which so continually supplieth the soul with variety of considerations of sin, of God, of death, and life eternal, as to keep the soul in continual exercise of virtue and in holy contemplation. It is a fountain of life; every operation thereof, every act and exercise thereof, hath a true and natural tendency to spiritual and eternal felicity. Wherefore the wise man saith in another place, 'The fear of the Lord *tendeth* to life, and *he that hath it* shall abide satisfied; he shall not be visited with evil.' Pr. xix. 23. It tendeth to life; even as of nature, everything hath a tendency to that which is most natural to itself; the fire to burn, the water to wet, the stone to fall, the sun to shine, sin to defile, &c. Thus I say, the fear of the Lord tendeth to life; the nature of it is to put the soul upon fearing of God, of closing with Christ, and of walking humbly before him. 'It *is* a fountain of life, to depart from the snares of death.' What are the snares of death, but sin, the wiles of the devil, &c. From which the fear of God hath a natural tendency to deliver thee, and to keep thee in the way that tendeth to life.

5. This fear of the Lord, it is called 'the instruction of wisdom.' Pr. xv. 33. You heard before that it is the beginning of wisdom, but here you find it called the instruction of wisdom; for indeed it is not only that which makes a man begin to be wise, but to improve, and make advantage of all those helps and means to life, which God hath afforded to that end; that is, both to his own, and his neighbour's salvation also. It is the instruction of wisdom; it will make a man capable to use all his natural parts, all his natural wisdom to God's glory, and his own good. There lieth, even in many natural things, that, into which if we were instructed, would yield us a great deal of help to the understanding of spiritual matters; 'For in wisdom has God made all the world;' nor is there anything that God has made, whether in heaven above, or on earth beneath, but there is couched some spiritual mystery in it. The which men matter no more than they do the ground they tread on, or than the stones that are under their feet, and all because they have not this fear of the Lord; for had they that, that would teach them to think, even from that knowledge of God, that hath by the fear of him put into their hearts, that he being so great and so good, there must needs be abundance of wisdom in the things he hath made: that fear would also endeavour to find out what that wisdom is; yea, and give to the soul the instruction of it. In that it is called the instruction of wisdom, it intimates to us that its tendency is to keep all even, and in good order in the soul. When Job perceived that his friends did not deal with him in an even spirit and orderly manner, he said that they forsook 'the fear of the Almighty.' Job vi. 14. For this fear keeps a man even in his words and judgment of things. It may be compared to the ballast of the ship, and to the poise of the balance of the scales; it keeps all even, and also makes us steer our course right with respect to the things that pertain to God and man.

What this fear of God flows from.

Second. I come now to the second thing, to wit, *to show you what this fear of God flows from.*

First. This fear, this grace of fear, this son-like fear of God, it flows from the distinguishing love of God to his elect. 'I will be their God,' saith he, 'and I will put my fear in their hearts.' None other obtain it but those that are enclosed and bound up in that bundle. Therefore they, in the same place, are said to be those that are wrapt up in the eternal or everlasting covenant of God, and so designed to be the people that should be blessed with this fear. 'I will make an everlasting covenant with them,' saith God, 'that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me.' Je. xxxii. 38–40. This covenant declares unto men that God hath, in his heart, distinguishing love for some of the children of men; for he saith he will be their God, that he will not leave them, nor yet suffer them to depart, to wit, finally, from him. Into these men's hearts he doth put his fear, this blessed grace, and this rare and effectual sign of his love, and of their eternal salvation.

Second. This fear flows from a new heart. This fear is not in men by nature; the fear of devils they may have, as also an ungodly fear of God; but this fear is not in any but where there dwelleth a new heart, another fruit and effect of this everlasting covenant, and of this distinguishing love of God. 'A new heart also will I give them;' a new heart, what a one is that? why, the same prophet saith in another place, 'A heart to fear me,' a circumcised one, a sanctified one. Je. xxxii. 39. Eze. xi. 19; xxxvi. 26. So then, until a man receive a heart from God, a heart from heaven, a new heart, he has not this fear of God in him. New wine

must not be put into old bottles, lest the one, to wit, the bottles, mar the wine, or the wine the bottles; but new wine must have new bottles, and then both shall be preserved. Mat. ix. 17. This fear of God must not be, cannot be found in old hearts; old hearts are not bottles out of which this fear of God proceeds, but it is from an honest and good heart, from a new one, from such an one that is also an effect of the everlasting covenant, and love of God to men.

'I will give them one heart' to fear me; there must in all actions be heart, and without heart no action is good, nor can there be faith, love, or fear, from every kind of heart. These must flow from such an one, whose nature is to produce, and bring forth such fruit. Do men gather grapes of thorns, or figs of thistles? so from a corrupt heart there cannot proceed such fruit as the fear of God, as to believe in God, and love God. Lu. vi. 43–45. The heart naturally is deceitful above all things, and desperately wicked; how then should there flow from such an one the fear of God? It cannot be. He, therefore, that hath not received at the hands of God a new heart, cannot fear the Lord.

Third. This fear of God flows from an impression, a sound impression, that the Word of God maketh on our souls; for without an impress of the Word, there is no fear of God. Hence it is said that God gave to Israel good laws, statutes, and judgments, that they might learn them, and in learning them, learn to fear the Lord their God. Therefore, saith God, in another place, 'Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn and fear the Lord your God.' De. vi. 1, 2; xxxi. 12. For as a man drinketh good doctrine into his soul, so he feareth God. If he drinks it in much, he feareth him greatly; if he drinketh it in but little, he feareth him but little; if he drinketh it not in at all, he feareth him not at all. This, therefore, teacheth us how to judge who feareth the Lord; they are those that learn, and that stand in awe of the Word. Those that have by the holy Word of God the very form of itself engraven upon the face of their souls, they fear God.* Ro. vi. 17. But, on the contrary, those that do not love good doctrine, that give not place to the wholesome truths of the God of heaven, revealed in his Testament, to take place in their souls, but rather despise it, and the true possessors of it, they fear not God. For, as I said before, this fear of God, it flows from a sound impression that the Word of God maketh upon the soul; and therefore,

Fourth. This godly fear floweth from faith; for where the Word maketh a sound impression on the soul, by that impression is faith begotten, whence also this fear doth flow. Therefore right hearing of the Word is called 'the hearing of faith.' Ga. iii. 2. Hence it is said again, 'By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith.' He. xi. 7. The Word, the warning that he had from God of things not seen as yet, wrought, through faith therein, that fear of God in his heart that made him prepare against unseen dangers, and that he might be an inheritor of unseen happiness. Where, therefore, there is not faith in the Word of God, there can be none of this fear; and where the Word doth not make sound impression on the soul, there can be none of this faith. So that as vices hang together, and have the links of a chain, dependence one upon another, even so the graces of the Spirit also are the fruits of one another, and have such dependence on each other, that the one cannot be without the other. No faith, no fear of God; devil's faith, devil's fear; saint's faith, saint's fear.

Fifth. This godly fear also floweth from sound repentance for and from sin; godly sorrow worketh repentance, and godly repentance produceth this fear—'For behold,' says Paul, 'this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you! yea, *what* clearing of yourselves! yea, *what* indignation! yea, *what* fear!' 2 Co. vii. 10, 11. Repentance is the effect of sorrow, and sorrow is the effect of smart, and smart the effect of faith. Now, therefore, fear must needs be an effect of, and flow from repentance. Sinner, do not deceive thyself; if thou art a stranger to sound repentance, which standeth in sorrow and shame before God for sin, as also in turning from it, thou hast no fear of God; I mean none of this godly fear; for that is the fruit of, and floweth from, sound repentance.

Sixth. This godly fear also flows from a sense of the love and kindness of God to the soul. Where there is no sense of hope of the kindness and mercy of God by Jesus Christ, there can be none of this fear, but rather wrath and despair, which produceth that fear that is either devilish, or else that which is only wrought in us by the Spirit, as a spirit of bondage; but these we do not discourse of now; wherefore the godly fear that now I treat of, it floweth from some sense or hope of mercy from God by Jesus Christ—'If thou, Lord,' says David, 'shouldest mark iniquities, O Lord, who shall stand? But *there is* forgiveness with thee that thou mayest be feared.' Ps. cxxx. 3, 4. 'There is mercy with thee;' this the soul hath sense of, and hope in, and therefore feareth God. Indeed no-

* Alas! how few attain to this most blessed state. To delight so in the Word—to make it so much our daily study, and the object of our meditations at night, as to have 'its very form engraven upon the face of our souls.' Happy is the man that is in such a case. O *my* soul, why is it not thy case?—Ed.

thing can lay a stronger obligation upon the heart to fear God, than sense of, or hope in mercy. Je. xxxiii. 8, 9. This begetteth true tenderness of heart, true godly softness of spirit; this truly endeareth the affections to God; and in this true tenderness, softness, and endearedness of affection to God, lieth the very essence of this fear of the Lord, as is manifest by the fruit of this fear when we shall come to speak of it.

Seventh. This fear of God flows from a due consideration of the judgments of God that are to be executed in the world; yea, upon professors too. Yea further, God's people themselves, I mean as to themselves, have such a consideration of his judgments towards them, as to produce this godly fear. When God's judgments are in the earth, they effect the fear of his name, in the hearts of his own people —'My flesh trembleth for fear of thee, and I am,' said David, 'afraid of thy judgments.' Ps cxix. 120. When God smote Uzzah, David was afraid of God that day. 1 Ch. xiii. 12. Indeed, many regard not the works of the Lord, nor take notice of the operation of his hands, and such cannot fear the Lord. But others observe and regard, and wisely consider of his doings, and of the judgments that he executeth, and that makes them fear the Lord. This God himself suggesteth as a means to make us fear him. Hence he commands the false prophet to be stoned, 'that all Israel might hear and fear.' Hence also he commanded that the rebellious son should be stoned, 'that all Israel might hear and fear.' False witness was also to have the same judgment of God executed upon him, 'that all Israel might hear and fear.' The man also that did ought presumptuously was to die, 'that all Israel might hear and fear.' De. xiii. 11; xxi. 21; xvii. 13; xix. 20. There is a natural tendency in judgments, as judgments, to beget a fear of God in the heart of man, as man; but when the observation of the judgment of God is made by him that hath a principle of true grace in his soul, that observation being made, I say, by a gracious heart, produceth a fear of God in the soul of its own nature, to wit, a gracious or godly fear of God.

Eighth. This godly fear also flows from a godly remembrance of our former distresses, when we were distressed with our first fears; for though our first fears were begotten in us by the Spirit's working as a spirit of bondage, and so are not always to be entertained as such, yet even that fear leaveth in us, and upon our spirits, that sense and relish of our first awakenings and dread, as also occasioneth and produceth this godly fear. 'Take heed,' says God, 'and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life, but teach them thy sons, and thy sons' sons.' But what were the things that their eyes had seen, that would so damnify them should they be forgotten? The answer is, the things which they saw at Horeb; to wit, the fire, the smoke, the darkness, the earthquake, their first awakenings by the law, by which they were brought into a bondage fear; yea, they were to remember this especially—'*Specially*,' saith he, 'the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth.' De. iv. 9–11. The remembrance of what we saw, felt, feared, and trembled under the sense of, when our first fears were upon us, is that which will produce in our hearts this godly filial fear.

Ninth. This godly fear flows from our receiving of an answer of prayer, when we supplicated for mercy at the hand of God. See the proof for this—'If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpillar; if their enemy besiege them in the land of their cities, whatsoever plague, whatsoever sickness *there be:* what prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest (for thou, *even* thou only, knowest the hearts of all the children of men). That they may fear thee all the days of their life, 'that they live in the land which thou gavest unto our fathers.' 1 Ki. viii. 37–40.

Tenth. This grace of fear also flows from a blessed conviction of the all-seeing eye of God; that is, from a belief that he certainly knoweth the heart, and seeth every one of the turnings and returnings thereof; this is intimated in the text last mentioned—'Whose heart thou knowest, that they may fear thee,' to wit, so many of them as be, or shall be convinced of this. Indeed, without this conviction, this godly fear cannot be in us; the want of this conviction made the Pharisees such hypocrites—'Ye are they,' said Christ, 'which justify yourselves before men, but God knoweth your hearts.' Lu. xvi. 15. The Pharisees, I say, were not aware of this; therefore they so much preferred themselves before those that by far were better than themselves, and it is for want of this conviction that men go on in such secret sins as they do, so much without fear either of God or his judgments.*

* The filial fear of God is most prevalent when the heart is impressed with a lively sense of the love of God manifested in Christ. As a dutiful and obedient child fears to offend an affectionate parent, or as a person of grateful heart would be extremely careful not to grieve a kind and bountiful friend, who is continually loading him with favours and promoting his true happiness; so, and much more, will the gracious soul be afraid of displeasing the Lord, his bountiful and unwearied

Eleventh. This grace of fear also flows from a sense of the impartial judgment of God upon men according to their works. This also is manifest from the text mentioned above. And give unto every man according to his works or ways, 'that they may fear thee,' &c. This is also manifest by that of Peter—'And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear.' 1 Pe. i. 17. He that hath godly conviction of this fear of God, will fear before him; by which fear their hearts are poised, and works directed with trembling, according to the will of God. Thus you see what a weighty and great grace this grace of the holy fear of God is, and how all the graces of the Holy Ghost yield mutually their help and strength to the nourishment and life of it; and also how it flows from them all, and hath a dependence upon every one of them for its due working in the heart of him that hath it. And thus much to show you from whence it flows. And now I shall come to the third thing, to wit, to show you

What flows from this godly fear.

THIRD. Having showed you what godly fear flows from, I come now, I say, *to show you what proceedeth or flows from this godly fear of God*, where it is seated in the heart of man. And,

First. There flows from this godly fear a godly reverence of God. 'He is great,' said David, 'and greatly to be feared in the assembly of his saints.' God, as I have already showed you, is the proper object of godly fear; it is his person and majesty that this fear always causeth the eye of the soul to be upon. 'Behold,' saith David, 'as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the Lord our God, until that he have mercy upon us.' Ps. cxxiii. 2. Nothing aweth the soul that feareth God so much as doth the glorious majesty of God. His person is above all things feared by them; 'I fear God,' said Joseph. Ge. xlii. 18. That is, more than any other; I stand in awe of him, he is my dread, he is my fear, I do all mine actions as in his presence, as in his sight; I reverence his holy and glorious majesty, doing all things as with fear and trembling before him. This fear makes them have also a very great reverence of his Word; for that also, I told you, was the rule of their fear. 'Princes,' said David, 'persecuted me without a cause, but my heart standeth in awe,' in fear, 'of thy word.' This grace of fear, therefore, from it flows reverence of the words of God; of all laws, that man feareth the word; and no law that is not agreeing therewith. Ps. cxix. 116. There flows from this godly fear tenderness of God's glory. This fear, I say, will cause a man to afflict his soul, when he seeth that by professors dishonour is brought to the name of God and to his Word. Who would not fear thee, said Jeremiah, O king of nations, for to thee doth it appertain? He speaks it as being affected with that dishonour, that by the body of the Jews was continually brought to his name, his Word, and ways; he also speaks it of a hearty wish that they once would be otherwise minded. The same saying in effect hath also John in the Revelations—'Who shall not fear thee, O Lord,' said he, 'and glorify thy name?' Re. xv. 4; clearly concluding that godly fear produceth a godly tenderness of God's glory in the world, for that appertaineth unto him; that is, it is due unto him, it is a debt which we owe unto him. 'Give unto the Lord,' said David, 'the glory due unto his name.' Now if there be begotten in the heart of the godly, by this grace of fear, a godly tenderness of the glory of God, then it follows of consequence, that where they that have this fear of God do see his glory diminished by the wickedness of the children of men, there they are grieved and deeply distressed. 'Rivers of waters,' said David, 'run down mine eyes, because they keep not thy law.' Ps. cxix. 136. Let me give you for this these following instances—

How was David provoked when Goliath defied the God of Israel. 1 Sa. xvii. 23–29, 45, 46. Also, when others reproached God, he tells us that that reproach was even as 'a sword in his bones.' Ps. xlii. 10. How was Hezekiah afflicted when Rabshakeh railed upon his God. Is. xxxvii. David also, for the love that he had to the glory of God's word, ran the hazard and reproach 'of all the mighty people.' Ps. cxix. 161; lxxxix. 50. How tender of the glory of God was Eli, Daniel, and the three children in their day. Eli died with fear and trembling of heart when he heard that 'the ark of God was taken.' 1 Sa. iv. 14–18. Daniel ran the danger of the lions' mouths, for the tender love that he had to the word and worship of God. Da. vi. 10–16. The three children ran the hazard of a burning fiery furnace, rather than they would dare to dishonour the way of their God. Da. iii. 13, 16, 20. This therefore is one of the fruits of this godly fear, to wit, a reverence of his name and tenderness of his glory.

Second. There flows from this godly fear, watchfulness. As it is said of Solomon's servants, they 'watched about his bed, because of fear in the night,' so it may be said of them that have this godly fear—it makes them a watchful people. It makes them watch their hearts, and take heed to keep them with all diligence, lest they should, by one or another of its flights, lead them to do that

benefactor, who is crowning him with loving kindness and tender mercies.—*Mason.*

which in itself is wicked. Pr. iv. 23. He. xii. 15. It makes them watch, lest some temptation from hell should enter into their heart to the destroying of them. 1 Pe. v. 8. It makes them watch their mouths, and keep them also, at sometimes, as with a bit and bridle, that they offend not with their tongue, knowing that the tongue is apt, being an evil member, soon to catch the fire of hell, to the defiling of the whole body. Ja. iii. 2–7. It makes them watch over their ways, look well to their goings, and to make straight steps for their feet. Ps. xxxix. 1. He. xii. 13. Thus this godly fear puts the soul upon its watch, lest from the heart within, or from the devil without, or from the world, or some other temptation, something should surprise and overtake the child of God to defile him, or to cause him to defile the ways of God, and so offend the saints, open the mouths of men, and cause the enemy to speak reproachfully of religion.

Third. There flows from this fear a holy provocation to a reverential converse with saints in their religious and godly assemblies, for their further progress in the faith and way of holiness. 'Then they that feared the Lord spake often one to another.' Spake, that is, of God, and his holy and glorious name, kingdom, and works, for their mutual edification; 'a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.' Mal. iii. 16. The fear of the Lord in the heart provoketh to this in all its acts, not only of necessity, but of nature: it is the natural effect of this godly fear, to exercise the church in the contemplation of God, together and apart. All fear, good and bad, hath a natural propenseness in it to incline the heart to contemplate upon the object of fear, and though a man should labour to take off his thoughts from the object of his fear, whether that object was men, hell, devils, &c., yet do what he could the next time his fear had any act in it, it would return again to its object. And so it is with godly fear; that will make a man speak of, and think upon, the name of God reverentially, Ps. lxxxix. 7; yea, and exercise himself in the holy thoughts of him in such sort that his soul shall be sanctified, and seasoned with such meditations. Indeed, holy thoughts of God, such as you see this fear doth exercise the heart withal, prepare the heart to, and for God. This fear therefore it is that David prayed for, for the people, when he said, 'O Lord God of Abraham, Isaac, and of Israel our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.' 1 Ch. xxix. 18.

Fourth. There flows from this fear of God great reverence of his majesty, in and under the use and enjoyment of God's holy ordinances. His ordinances are his courts and palaces, his walks and places, where he giveth his presence to those that wait upon him in them, in the fear of his name. And this is the meaning of that of the apostle: 'Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.' Ac. ix. 31. 'And walking'—that word intendeth their use of the ordinances of God. They walked in all the commandments and ordinances of the Lord blameless. This, in Old Testament language, is called, treading God's courts, and walking in his paths. This, saith the text, they did here, in the fear of God. That is, in a great reverence of that God whose ordinances they were. 'Ye shall keep my Sabbaths, and reverence my sanctuary; I *am* the Lord.' Le. xix. 30; xxvi. 2.

It is one thing to be conversant in God's ordinances, and another to be conversant in them with a due reverence of the majesty and name of that God whose ordinances they are: it is common for men to do the first, but none can do the last without this fear. 'In thy fear,' said David, 'will I worship.' Ps. v. 7. It is this fear of God, therefore, from whence doth flow that great reverence that his saints have in them, of his majesty, in and under the use and enjoyment of God's holy ordinances; and, consequently, that makes our service in the performance of them acceptable to God through Christ. He. xii. For God expects that we serve him with fear and trembling, and it is odious among men, for a man in the presence, or about the service of his prince, to behave himself lightly, and without due reverence of that majesty in whose presence and about whose business he is. And if so, how can their service to God have anything like acceptation from the hand of God, that is done, not in, but without the fear of God? This service must needs be an abomination to him, and these servers must come off with rebuke.

Fifth. There flows from this godly fear of God, self-denial. That is, a holy abstaining from those things that are either unlawful or inexpedient; according to that of Nehemiah, 'The former governors that *had been* before me, were chargeable unto the people, that had taken of them bread and wine, beside forty shekels of silver, yea, even their servants bare rule over the people: but so did not I, because of the fear of God.'* Ne. v. 15. Here now was self-denial; he would not do as they did that went before him, neither himself, nor should his servants; but what was it that put him upon these acts of self-denial? The answer is, the fear of God: 'but so did not I, because of the fear of God.'

* It is no new thing for those who are in public places, to seek themselves more than the public welfare; nay, and to serve themselves by the public loss.—*Henry.*

Now, whether by the fear of God in this place be meant his Word, or the grace of fear in his heart, may perhaps be a scruple to some, but in my judgment the text must have respect to the latter, to wit, to the grace of fear, for without that be indeed in the heart, the word will not produce that good self-denial in us, that here you find this good man to live in the daily exercise of. The fear of God, therefore, that was the cause of his self-denial, was this grace of fear in his heart. This made him to be, as was said before, tender of the honour of God, and of the salvation of his brother: yea, so tender, that rather than he would give an occasion to the weak to stumble, or be offended, he would even deny himself of that which others never sticked to do. Paul also, through the sanctifying operations of this fear of God in his heart, did deny himself even of lawful things, for the profit and commodity of his brother—'I will eat no flesh while the world standeth, lest I make my brother to offend;' that is, if his eating of it would make his brother to offend. 1 Co. viii. 13.

Men that have not this fear of God in them, will not, cannot deny themselves—of love to God, and the good of the weak, who are subject to stumble at indifferent things—but where this grace of fear is, there follows self-denial; there men are tender of offending; and count that it far better becomes their profession to be of a self-denying, condescending conversation and temper, than to stand sturdily to their own liberty in things inexpedient, whoever is offended thereat. This grace of fear, therefore, is a very excellent thing, because it yieldeth such excellent fruit as this. For this self-denial, of how little esteem soever it be with some, yet the want of it, if the words of Christ be true, as they are, takes quite away from even a professor the very name of a disciple. Mat. x. 37, 38. Lu. xiv. 26, 27, 33. They, says Nehemiah, lorded it over the brethren, but so did not I. They took bread and wine, and forty shekels of silver of them, but so did not I; yea, even their servants bare rule over the people, 'but so did not I, because of the fear of God.'

Sixth. There flows from this godly fear of God 'singleness of heart.' Col. iii. 22. Singleness of heart both to God and man; singleness of heart, that is it which in another place is called sincerity and godly simplicity, and it is this, when a man doth a thing simply for the sake of him or of the law that commands it, without respect to this by-end,* or that desire of praise or of vain-glory from others; I say, when our obedience to God is done by us simply or alone for God's sake, for his Word's sake, without any regard to this or that by-end or reserve, 'not with eye-service, as men-pleasers, but in singleness of heart, fearing God.' A man is more subject to nothing than to swerve from singleness of heart in his service to God, and obedience to his will. How doth the Lord charge the children of Israel, and all their obedience, and that for seventy years together, with the want of singleness of heart towards him—'When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me? And when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves?*' Ze. vii. 5, 6.

They wanted this singleness of heart in their fasting, and in their eating, in their mourning, and in their drinking; they had double hearts in what they did. They did not as the apostle bids; 'whether ye eat or drink, or whatsoever ye do, do all to the glory of God.' And the reason of their want of this thing was, they wanted this fear of God; for that, as the apostle here saith, effecteth singleness of heart to God, and makes a man, as John said of Gaius, 'do faithfully whatsoever he doth.' 3 Jn. 5. And the reason is, as hath been already urged, for that grace of fear of God retaineth and keepeth upon the heart a reverent and awful sense of the dread majesty and all-seeing eye of God, also a due consideration of the day of account before him; it likewise maketh his service sweet and pleasing, and fortifies the soul against all discouragements; by this means, I say, the soul, in its service to God or man, is not so soon captivated as where there is not this fear, but through and by it its service is accepted, being single, sincere, simple, and faithful; when others, with what they do, are cast into hell for their hypocrisy, for they mix not what they do with godly fear. Singleness of heart in the service of God is of such absolute necessity, that without it, as I have hinted, nothing can be accepted; because where that is wanting, there wanteth love to God, and to that which is true holiness indeed. It was this singleness of heart that made Nathanael so honourable in the eyes of Jesus Christ. 'Behold,' said he, 'an Israelite indeed, in whom there is no guile.' Jn. i. 47. And it was the want of it that made him so much abhor the Pharisees. They wanted sincerity, simplicity, and godly sincerity in their souls, and so became an abhorrence in his esteem. Now, I say, this golden grace, singleness of heart, it flows from this godly fear of God.

Seventh. There flows from this godly fear of God, compassion and bowels to those of the saints that are in necessity and distress. This is manifest in good Obadiah; it is said of him, 'That he took an hundred' of the Lord's 'prophets, and hid them by fifty in a cave, and fed them with bread and water,' in the days when Jezebel, that tyrant, sought their lives to destroy them. 1 Ki. xviii. 3, 4.

* How does this remind us of the character of By-ends in the 'Pilgrim's Progress!'—Ed.

But what was it that moved so upon his heart, as to cause him to do this thing? Why, it was this blessed grace of the fear of God. 'Now Obadiah,' saith the text, 'feared the Lord greatly, for it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.' This was charity to the distressed, even to the distressed for the Lord's sake.

Had not Obadiah served the Lord, yea, had he not greatly feared him, he would not have been able to do this thing, especially as the case then stood with him, and also with the church at that time, for then Jezebel sought to slay all that indeed feared the Lord; yea, and the persecution prevailed so much at that time, that even Elijah himself thought that she had killed all but him. But now, even now, the fear of God in this good man's heart put forth itself into acts of mercy though attended with so imminent danger. See here, therefore, that the fear of God will put forth itself in the heart where God hath put it, even to show kindness, and to have compassion upon the distressed servants of God, even under Jezebel's nose; for Obadiah dwelt in Ahab's house, and Jezebel was Ahab's wife, and a horrible persecutor, as was said before: yet Obadiah will show mercy to the poor because he feared God, yea, he will venture her displeasure, his place, and neck, and all, but he will be merciful to his brethren in distress. Cornelius, also, being a man possessed with this fear of God, became a very free-hearted and open-handed man to the poor—'He feared God, and gave much alms to the people.' Indeed this fear, this godly fear of God, it is a universal grace; it will stir up the soul unto all good duties. It is a fruitful grace; from it, where it is, floweth abundance of excellent virtues; nor without it can there be anything good, or done well, that is done. But,

Eighth. There flows from this fear of God hearty, fervent, and constant prayer. This also is seen in Cornelius, that devout man. He feared God; and what then? why, he gave much alms to the people, 'and prayed to God alway.' Ac. x. 1, 2.

Did I say that hearty, fervent, and constant prayer flowed from this fear of God? I will add, that if the whole duty, and the continuation of it, be not managed with this fear of God, it profiteth nothing at all. It is said of our Lord Jesus Christ himself, 'He was heard in that he feared.' He prayed, then, because he feared, because he feared God, and therefore was his prayer accepted of him, even because he feared—'He was heard in that he feared.' He. v. 7. This godly fear is so essential to right prayer, and right prayer is such an inseparable effect and fruit of this fear, that thou must have both or none; he that prayeth not feareth not God, yea, he that prayeth not fervently and frequently feareth him not; and so he that feareth him not cannot pray; for if prayer be the effect of this fear of God, then without this fear, prayer, fervent prayer, ceaseth. How can they pray or make conscience of the duty that fear not God? O prayerless man, thou fearest not God! Thou wouldest not live so like a swine or a dog in the world as thou dost, if thou fearest the Lord.

Ninth. There floweth from this fear of God a readiness or willingness, at God's call, to give up our best enjoyments to his disposal. This is evident in Abraham, who at God's call, without delay, rose early in the morning to offer up his only and well-beloved Isaac a burnt-offering in the place where God should appoint him. It was a rare thing that Abraham did; and had he not had this rare grace, this fear of God, he would not, he could not have done to God's liking so wonderful a thing. It is true the Holy Ghost also makes this service of Abraham to be the fruit of his faith—'By faith Abraham offered up Isaac, and he that had received the promises offered up his only-begotten *son*.' He. xi. Ja. ii. Aye, and without doubt love unto God, in Abraham, was not wanting in this his service, nor was this grace of fear; nay, in the story where it is recorded. There it is chiefly accounted for the fruit of his godly fear, and that by an angel from heaven—'And the angel called out of heaven, and said, Abraham, Abraham. And he said, Here *am* I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son*, from me.' Ge. xxii. 11, 12. Now I know it; now, now thou hast offered up thine only Isaac, thine all, at the bidding of thy God. Now I know it. The fear of God is not presently discerned in the heart and life of a man. Abraham had long before this done many a holy duty, and showed much willingness of heart to observe and do the will of God; yet you find not, as I remember, that he had this testimony from heaven that he feared God till now; but now he has it, now he has it from heaven. 'Now I know that thou fearest God.' Many duties may be done—though I do not say that Abraham did them—without the fear of God; but when a man shall not stick at, or withhold, his darling from God, when called upon by God to offer it up unto him, that declareth, yea, and gives conviction to angels, that now he feareth God.

Tenth. There floweth from this godly fear humility of mind. This is evident, because, when the apostle cautions the Romans against the venom of spiritual pride, he directs them to the exercise of this blessed grace of fear as its antidote. 'Be not high-minded,' saith he, 'but fear.' Ro. xi. 20. Pride, spiritual pride, which is here set forth by

the word 'high-minded,' is a sin of a very high and damnable nature; it was the sin of the fallen angels, and is that which causeth men to fall into the same condemnation—'Lest being lifted up with pride, he fall into the condemnation of the devil.' Pride, I say, it damns a professor with the damnation of devils, with the damnation of hell, and therefore it is a deadly, deadly sin. Now against this deadly sin is set the grace of humility; that comely garment, for so the apostle calls it, saying, 'be clothed with humility.' But the question is now, how we should attain to, and live in, the exercise of this blessed and comely grace? to which the apostle answers, Fear; be afraid with godly fear, and thence will flow humility—'Be not high-minded, but fear.' That is, Fear, or be continually afraid and jealous of yourselves, and of your own naughty hearts, also fear lest at some time or other the devil, your adversary, should have advantage of you. Fear, lest by forgetting what you are by nature, you also forget the need that you have of continual pardon, support, and supplies from the Spirit of grace, and so grow proud of your own abilities, or of what you have received of God, and fall into the condemnation of the devil. Fear, and that will make you little in your own eyes, keep you humble, put you upon crying to God for protection, and upon lying at his foot for mercy; that will also make you have low thoughts of your own parts, your own doings, and cause you to prefer your brother before yourself, and so you will walk in humiliation, and be continually under the teachings of God, and under his conduct in your way. The humble, God will teach—'The meek will he guide in judgment, the meek will he teach his way.' From this grace of fear then flows this excellent and comely thing, humility; yea, it also is maintained by this fear. Fear takes off a man from trusting to himself, it puts a man upon trying of all things, it puts a man upon desiring counsel and help from heaven, it makes a man ready and willing to hear instruction, and makes a man walk lowly, softly, and so securely in the way.

Eleventh. There flows from this grace of fear, hope in the mercy of God—'The Lord taketh pleasure in them that fear him, in them that hope in his mercy.' Ps. cxlvii. 11. The latter part of the text is an explanation of the former: as if the psalmist had said, They be the men that fear the Lord, even they that hope in his mercy; for true fear produceth hope in God's mercy. And it is further manifest thus. Fear, true fear of God inclineth the heart to a serious inquiry after that way of salvation which God himself hath prescribed; now the way that God hath appointed, by the which the sinner is to obtain the salvation of his soul, is his mercy as so and so set forth in the Word, and godly fear hath special regard to the Word. To this way, therefore, the sinner with this godly fear submits his soul, rolls himself upon it, and so is delivered from that death into which others, for want of this fear of God, do headlong fall.

It is, as I also hinted before, the nature of godly fear to be very much putting the soul upon the inquiry which is, and which is not, the thing approved of God, and accordingly to embrace it or shun it. Now I say, this fear having put the soul upon a strict and serious inquiry after the way of salvation, at last it finds it to be by the mercy of God in Christ; therefore this fear putteth the soul upon hoping also in him for eternal life and blessedness; by which hope he doth not only secure his soul, but becomes a portion of God's delight—'The Lord takes pleasure in them that fear him, in them that hope in his mercy.'

Besides, this godly fear carrieth in it self-evidence that the state of the sinner is happy, because possessed with this happy grace. Therefore, as John saith, 'We know we have passed from death unto life, because we love the brethren.' 1 Jn. iii. 14. So here, 'The Lord taketh pleasure in them that fear him, in them that hope in his mercy.' If I fear God, and if my fearing of him is a thing in which he taketh such pleasure, then may I boldly venture to roll myself for eternal life into the bosom of his mercy, which is Christ. This fear also produceth hope; if therefore, poor sinner, thou knowest thyself to be one that is possessed with this fear of God, suffer thyself to be persuaded therefore to hope in the mercy of God for salvation, for the Lord takes pleasure in thee. And it delights him to see thee hope in his mercy.

Twelfth. There floweth from this godly fear of God an honest and conscientious use of all those means which God hath ordained, that we should be conversant in for our attaining salvation. Faith and hope in God's mercy is that which secureth our justification and hope, and as you have heard, they do flow from this fear. But now, besides faith and hope, there is a course of life in those things in which God hath ordained us to have our conversation, without which there is no eternal life. 'Ye have your fruit unto holiness, and the end everlasting life;' and again, 'without holiness no man shall see the Lord.' Not that faith and hope are deficient, if they be right, but they are both of them counterfeit when not attended with a reverent use of all the means: upon the reverent use of which the soul is put by this grace of fear. 'Wherefore, beloved,' said Paul, 'as ye have always obeyed, not as in my presence only, but now much more in mine absence, work out your own salvation with fear and trembling.' Ro. vi. 22. He. xii. 14. Phi. ii. 12.

There is a faith and hope of mercy that may deceive a man (though the faith of God's elect, and the hope that purifies the heart never will), because

they are alone, and not attended with those companions that accompany salvation, Heb. vi. 3–8. But now this godly fear carries in its bowels, not only a moving of the soul to faith and hope in God's mercy, but an earnest provocation to the holy and reverent use of all the means that God has ordained for a man to have his conversation in, in order to his eternal salvation. 'Work out your salvation with fear.' Not that work is meritorious, or such that can purchase eternal life, for eternal life is obtained by hope in God's mercy; but this hope, if it be right, is attended with this godly fear, which fear putteth the soul upon a diligent use of all those means that may tend to the strengthening of hope, and so to the making of us holy in all manner of conversation, that we may be meet to be partakers of the inheritance of the saints in light. For hope purifieth the heart, if fear of God shall be its companion, and so maketh a man a vessel of mercy prepared unto glory. Paul bids Timothy to fly pride, covetousness, doting about questions, and the like, and to 'follow after righteousness, godliness, faith, love, patience; to fight the good fight of faith, and to lay hold on eternal life.' 1 Tim. vi.

So Peter bids that we 'add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity;' adding, 'for if these things be in you and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.' 2 Pet. i. 5–11. The sum of all which is that which was mentioned before; to wit, 'to work out our own salvation with fear and trembling.' For none of these things can be conscientiously done, but by and with the help of this blessed grace of fear.

Thirteenth. There flows from this fear, this godly fear, a great delight in the holy commands of God, that is, a delight to be conformable unto them. 'Blessed is the man *that* feareth the Lord, *that* delighteth greatly in his commandments.' Ps. cxii. 1. This confirmeth that which was said before, to wit, that this fear provoketh to a holy and reverent use of the means; for that cannot be, when there is not an holy, yea, a great delight in the commandments. Wherefore this fear maketh the sinner to abhor that which is sin, because that is contrary to the object of his delight. A man cannot delight himself at the same time in things directly opposite one to another, as sin and the holy commandment is; therefore Christ saith of the servant, he cannot love God and mammon—'Ye cannot serve God and mammon.' If he cleaves to the one, he must hate and despise the other; there cannot at the same time be service to both, because that themselves are at enmity one with the other. So is sin and the commandment. Therefore if a man delighteth himself in the commandment, he hateth that which is opposite, which is sin: how much more when he greatly delighteth in the commandment? Now, this holy fear of God it taketh the heart and affections from sin, and setteth them upon the holy commandment. Therefore such a man is rightly esteemed blessed. For no profession makes a man blessed but that which is accompanied with an alienation of the heart from sin, nor doth anything do that when this holy fear is wanting. It is from this fear then, that love to, and delight in, the holy commandment floweth, and so by that the sinner is kept from those falls and dangers of miscarrying that other professors are so subject to: he greatly delights in the commandment.

[*Fourteenth.*] Lastly, There floweth from this fear of God, enlargement of heart. 'Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged.' Isa. lx. 5. 'Thine heart shall fear, and be enlarged,' enlarged to God-ward, enlarged to his ways, enlarged to his holy people, enlarged in love after the salvation of others. Indeed when this fear of God is wanting, though the profession be never so famous, the heart is shut up and straitened, and nothing is done in that princely free spirit which is called 'the spirit of the fear of the Lord.' Ps. li. 12. Isa. xi. 2. But with grudging, legally, or with desire of vain-glory, this enlargedness of heart is wanting, for that flows from this fear of the Lord.

Thus have I showed you both what this fear of God is, what it flows from, and also what doth flow from it. I come now to show you some of the privileges of those that *thus* do fear the Lord.

OF THE PRIVILEGES OF THEM THAT THUS DO FEAR THE LORD.

Having thus briefly handled in particular thus far this fear of God, I shall now show you certain of the excellent privileges of them that fear the Lord, not that they are not privileges that have been already mentioned; for what greater privileges than to have this fear producing in the soul such excellent things so necessary for us for good, both with reference to this world, and that which is to come? But because those fourteen above named do rather flow from this grace of fear where it is, than from a promise to the person that hath it, therefore I have chosen rather to discourse of them as the fruits and effects of fear, than otherwise. Now, besides all these, there is entailed by promise to the man that hath this fear many other blessed

privileges, the which I shall now in a brief way lay open unto you.

First Privilege, then. That man that feareth the Lord, has a grant and a license 'to trust in the Lord,' with an affirmation that he is their help, and their shield—'Ye that fear the Lord, trust in the Lord; he *is* their help and their shield.' Ps. cxv. 11. Now what a privilege is this! an exhortation in general to sinners, as sinners, to trust in him, is a privilege great and glorious; but for a man to be singled out from his neighbours, for a man to be spoken to from heaven, as it were by name, and to be told that God hath given him a license, a special and peculiar grant to trust in him, this is abundantly more; and yet this is the grant that God hath given that man! He hath, I say, a license to do it—a license indicted by the Holy Ghost, and left upon record for those to be born that shall fear the Lord, to trust in him. And not only so, but as the text affirmeth, 'he is their help and their shield.' Their help under all their weaknesses and infirmities, and a shield to defend them against all the assaults of the devil and this world. So then, the man that feareth the Lord is licensed to make the Lord his stay and God of his salvation, the succour and deliverer of his soul. He will defend him because his fear is in his heart. O ye servants of the Lord, ye that fear him, live in the comfort of this; boldly make use of it when you are in straits, and put your trust under the shadow of his wings, for indeed he would have you do so, because you do fear the Lord.

Second Privilege. God hath also proclaimed concerning the man that feareth the Lord, that he will also be his teacher and guide in the way that he shall choose, and hath moreover promised concerning such, that their soul shall dwell at ease—'What man *is* he that feareth the Lord?' says David, 'him shall he teach in the way *that* he shall choose.' Ps. xxv. 12. Now, to be taught of God, what like it? yea, what like to be taught in the way that thou shalt choose? Thou hast chosen the way to life, God's way; but perhaps thy ignorance about it is so great, and those that tempt thee to turn aside so many and so subtle, that they seem to outwit thee and confound thee with their guile. Well, but the Lord whom thou fearest will not leave thee to thy ignorance, nor yet to thine enemies' power or subtlety, but will take it upon himself to be thy teacher and thy guide, and that in the way that thou hast chosen. Hear, then, and behold thy privilege, O thou that fearest the Lord; and whoever wanders, turns aside, and swerveth from the way of salvation, whoever is benighted, and lost in the midst of darkness, thou shalt find the way to the heaven and the glory that thou hast chosen.

Further, He doth not only say, that he will teach them the way, for that must of necessity be supplied, but he says also that he will teach such in it—'Him shall he teach in the way *that* he shall choose.' This argueth that, as thou shalt know, so the way shall be made, by the communion that thou shalt have with God therein, sweet and pleasant to thee. For this text promiseth unto the man that feareth the Lord, the presence, company, and discovery of the mind of God, while he is going in the way that he hath chosen. It is said of the good scribe, that he is instructed *unto*, as well as *into*, the way of the kingdom of God. Mat. xiii. 52. Instructed unto; that is, he hath the heart and mind of God still discovered to him in the way that he hath chosen, even all the way from this world to that which is to come, even until he shall come to the very gate and door of heaven. What the disciples said was the effect of the presence of Christ, to wit, 'that their hearts did burn within them while he talked to them by the way,' shall be also fulfilled in thee, he will meet with thee in the way, talk with thee in the way; he will teach thee in the way that thou shalt choose. Lu. xxiv. 32.

Third Privilege. Dost thou fear the Lord? he will open his secret unto thee, even that which he hath hid and keeps close from all the world, to wit, the secret of his covenant and of thy concern therein—'The secret of the Lord *is* with them that fear him, and he will shew them his covenant.' Ps. xxv. 14. This, then, further confirmeth what was said but just above; his secret shall be with them, and his covenant shall be showed unto them. His secret, to wit, that which hath been kept hid from ages and generations; that which he manifesteth only to the saints, or holy ones; that is, his Christ, for he it is that is hid in God, and that no man can know but he to whom the Father shall reveal him. Mat. xi. 27.

But O! what is there wrapped up in this Christ, this secret of God? why, all treasures of life, of heaven, and happiness—'In him are hid all the treasures of wisdom and knowledge.' And 'in him dwelleth all the fulness of the Godhead bodily.' Col. ii.

This also is that hidden One, that is so full of grace to save sinners, and so full of truth and faithfulness to keep promise and covenant with them, that their eyes must needs convey, even by every glance they make upon his person, offices, and relation, such affecting ravishments to the heart, that it would please them that see him, even to be killed with that sight. This secret of the Lord shall be, nay is, with them that fear him, for he dwelleth in their heart by faith. 'And he will shew them his covenant.' That is, the covenant that is confirmed of God in Christ, that everlasting and eternal covenant, and show him too that he himself is wrapped up therein, as in a bundle of life with the Lord

his God. These are the thoughts, purposes, and promises of God to them that fear him.

Fourth Privilege. Dost thou fear the Lord? his eye is always over thee for good, to keep thee from all evil—'Behold the eye of the Lord *is* upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine.' Ps. xxxiii. 18, 19. His eye is upon them; that is, to watch over them for good. He that keepeth Israel neither slumbers nor sleeps. His eyes are upon them, and he will keep them as a shepherd doth his sheep; that is, from those wolves that seek to devour them, and to swallow them up in death. His eyes are upon them; for they are the object of his delight, the rarities of the world, in whom, saith he, is all my delight. His eye is upon them, as I said before, to teach and instruct them—'I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye.' Ps. xxxii. 8. 2 Ch. vii. 15, 16. The eye of the Lord, therefore, is upon them, not to take advantage of them, to destroy them for their sins, but to guide, to help, and deliver them from death; from that death that would feed upon their souls—'To deliver their soul from death and to keep them alive in famine.' Take death here for death spiritual, and death eternal; and the famine here, not for that that is for want of bread and water, but for that which comes on many for want of the Word of the Lord, Re. xx. 14. Am. viii. 11, 12; and then the sense is this, the man that feareth the Lord shall neither die spiritually nor eternally; for God will keep him with his eye from all those things that would in such a manner kill him. Again, should there be a famine of the Word; should there want both the Word and them that preach it in the place that thou dost dwell, yet bread shall be given thee, and thy water shall be sure; thou shalt not die of the famine, because thou fearest God. I say, that man shall not, behold he shall not, because he feareth God, and this the next head doth yet more fully manifest.

Fifth Privilege. Dost thou fear God? fear him for this advantage more and more—'O fear the Lord, ye his saints, for *there is* no want to them that fear him. The young lions do lack and suffer hunger, but they that seek the Lord,' that fear him, 'shall not want any good *thing*.' Ps. xxxiv. 9, 10. Not anything that God sees good for them shall those men want that fear the Lord. If health will do them good, if sickness will do them good, if riches will do them good, if poverty will do them good, if life will do them good, if death will do them good, then they shall not want them, neither shall any of these come nigh them, if they will not do them good. The lions, the wicked people* of the world that fear not God, are not made sharers in this great privilege; all things fall out to them contrary, because they fear not God. In the midst of their sufficiency, they are in want of that good that God puts into the worst things that the man that feareth God doth meet with in the world.

Sixth Privilege. Dost thou fear God? he hath given charge to the armies of heaven to look after, take charge of, to camp about, and to deliver thee—'The angel of the Lord encampeth round about them that fear him, and delivereth them.' Ps. xxxiv. 7. This also is a privilege entailed to them that in all generations fear the Lord. The angels, the heavenly creatures, have it in commission to take the charge of them that fear the Lord; one of them is able to slay of men in one night 185,000. These are they that camped about Elisha like horses of fire, and chariots of fire, when the enemy came to destroy him. They also helped Hezekiah against the band of the enemy, because he feared God. 2 Ki. vi. 17. Is. xxxvii. 36. Je. xxvi. 19. 'The angel of the Lord encampeth round about them;' that is, lest the enemy should set upon them on any side; but let him come where he will, behind or before, on this side or that, the angel of the Lord is there to defend them. 'The angel.' It may be spoken in the singular number, perhaps, to show that every one that feareth God hath his angel to attend on him, and serve him. When the church, in the Acts, was told that Peter stood at the door and knocked; at first they counted the messenger mad, but when she did constantly affirm it, they said, It is his angel. Ac. xii. 13–15. So Christ saith of the children that came unto him, 'their angels behold the face of my Father which is in heaven.' Their angels; that is, those of them that feared God, had each of them his angel, who had a charge from God to keep them in their way. We little think of this, yet this is the privilege of them that fear the Lord; yea, if need be, they shall all come down to help them and to deliver them, rather than, contrary to the mind of their God, they should by any be abused—'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' He. i. 14.

[*Quest.*] But how do they deliver them? for so says the text—'The angel of the Lord encampeth round about them that fear him, and delivereth them.' *Answ.* The way that they take to deliver them that fear the Lord, is sometimes by smiting of their enemies with blindness, that they may not

* So *Ainsworth* understands, p. 134, vol. x. He renders it, 'lurking lions, which are lusty, strong-toothed, fierce, roaring, and ravenous. And hereby,' says he, 'may be meant the *rich* and *mighty* of the *world*, whom God often bringeth to misery.' 'They that are ravenous, and prey on all about them, shall want, but the meek shall inherit the earth; they shall not want who, with quiet obedience, work and mind their own business; plain-hearted Jacob has pottage enough, when Esau, the cunning hunter, is ready to perish.' *Henry.*—Ed.

find them; and so they served the enemies of Lot. Ge. xix. 10, 11. Sometimes by smiting of them with deadly fear; and so they served those that laid siege against Samaria. 2 Ki. vii. 6. And sometimes by smiting of them even with death itself; and thus they served Herod, after he had attempted to kill the apostle James, and also sought to vex certain others of the church. Ac. xii. These angels that are servants to them that fear the Lord, are them that will, if God doth bid them, revenge the quarrel of his servants upon the stoutest monarch on earth. This, therefore, is a glorious privilege of the men that fear the Lord. Alas! they are, some of them, so mean that they are counted not worth taking notice of by the high ones of the world; but their betters do respect them. The angels of God count not themselves too good to attend on them, and camp about them to deliver them. This, then, is the man that hath his angel to wait upon him, even he that feareth God.

Seventh Privilege. Dost thou fear the Lord? salvation is nigh unto thee—'Surely his salvation *is* nigh them that fear him, that glory may dwell in our land.' Ps. lxxv. 9. This is another privilege for them that fear the Lord. I told you before, that the angel of the Lord did encamp about them, but now he saith, 'his salvation is also nigh them;' the which although it doth not altogether exclude the conduct of angels,* but include them; yet it looketh further. 'Surely his salvation,' his saving, pardoning grace, '*is* nigh them that fear him;' that is, to save them out of the hand of their spiritual enemies. The devil, and sin, and death, do always wait even to devour them that fear the Lord, but to deliver them from these his salvation doth attend them. So then, if Satan tempts, here is their salvation nigh; if sin, by breaking forth, beguiles them, here is God's salvation nigh them; yea, if death itself shall suddenly seize upon them, why, here is their God's salvation nigh them.

I have seen that great men's little children must go no whither without their nurses be at hand. If they go abroad, their nurses must go with them; if they go to meals, their nurses must go with them; if they go to bed, their nurses must go with them; yea, and if they fall asleep, their nurses must stand by them. O my brethren, those little ones that fear the Lord, they are the children of the highest, therefore they shall not walk alone, be at their spiritual meats alone, go to their sick-beds, or to their graves alone; the salvation of their God is nigh them, to deliver them from the evil. This is then the glory that dwells in the land of them that fear the Lord.

* 'The conduct of angels' means not merely their guiding pilgrims in the way, but also, in a military sense, a guard, or what is now called a convoy.—Ed.

Eighth Privilege. Dost thou fear the Lord? hearken yet again—'The mercy of the Lord *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.' Ps. ciii. 17. This still confirms what was last asserted, that is, that his salvation is nigh unto them. His salvation, that is, pardoning mercy, that is nigh them. But mind it, there he says it is nigh them; but here it is upon them. His mercy is upon them, it covereth them all over, it encompasseth them about as with a shield. Therefore they are said in another place to be clothed with salvation, and covered with the robe of righteousness. The mercy of the Lord is upon them, that is, as I said, to shelter and defend them. The mercy, the pardoning preserving mercy, the mercy of the Lord is upon them, who is he then that can condemn them? Ro. viii.

But there yet is more behind, 'The mercy of the Lord is from everlasting to everlasting upon them.' It was designed for them before the world was, and shall be upon them when the world itself is ended; from everlasting to everlasting it is on them that fear him. This from everlasting to everlasting is that by which, in another place, the eternity of God himself is declared—'From everlasting to everlasting, thou *art* God.' Ps. xc. 2. The meaning, then, may be this; that so long as God hath his being, so long shall the man that feareth him find mercy at his hand. According to that of Moses—'The eternal God *is thy* refuge, and underneath *are* the everlasting arms; and he shall thrust out the enemy from before thee, and shall say, Destroy *them*.' De. xxxiii. 27.

Child of God, thou that fearest God, here is mercy nigh thee, mercy enough, everlasting mercy upon thee. This is long-lived mercy. It will live longer than thy sin, it will live longer than temptation, it will live longer than thy sorrows, it will live longer than thy persecutors. It is mercy from everlasting to contrive thy salvation, and mercy to everlasting to weather it out with all thy adversaries. Now what can hell and death do to him that hath this mercy of God upon him? And this hath the man that feareth the Lord. Take that other blessed word, and O thou man that fearest the Lord, hang it like a chain of gold about thy neck—'As the heaven is high above the earth, *so* great is his mercy toward them that fear him.' Ps. ciii. 11. If mercy as big, as high, and as good as heaven itself will be a privilege, the man that feareth God shall have a privilege.

Ninth Privilege. Dost thou fear God?—'Like as a father pitieth *his* children, *so* the Lord pitieth them that fear him.' Ps. ciii. 13.

'The Lord pitieth them that fear him;' that is, condoleth and is affected, feeleth and sympathizeth with them in all their afflictions. It is a great

matter for a poor man to be in this manner in the affections of the great and mighty, but for a poor sinner to be thus in the heart and affections of God, and they that fear him are so, this is astonishing to consider. 'In his love and in his pity he redeemed them.' In his love and in his pity! 'In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old.' Is. lxiii. 9. I say, in that he is said to pity them, it is as much as to say, he condoleth, feeleth, and sympathizeth with them in all their afflictions and temptations. So that this is the happiness of him that feareth God, he has a God to pity him and to be touched with all his miseries. It is said in Judges, 'His soul was grieved for the misery of Israel.' Ju. x. 16. And in the Hebrews, he is 'touched with the feeling of our infirmities,' and can 'succour them that are tempted.' ch. iv. 15; ii. 17, 18.

But further, let us take notice of the comparison. 'As a father pitieth his children, so the Lord pitieth them that fear him.' Here is not only pity, but the pity of a relation, a father. It is said in another place; 'Can a woman,' a mother, 'forget her sucking child, that she should not have compassion on the son of her womb? yea, they may, yet will not I forget thee.' The pity of neighbours and acquaintance helpeth in times of distress, but the pity of a father and a mother is pity with an over and above. 'The Lord,' says James, 'is very pitiful, and of tender mercy.' Pharaoh called Joseph his tender father,* because he provided for him against the famine, but how tender a father is God! how full of bowels! how full of pity! Ja. v. 11. Ge. xli. 43. It is said, that when Ephraim was afflicted, God's bowels were troubled for him, and turned within him towards him. O that the man that feareth the Lord did but believe the pity and bowels that are in the heart of God and his father towards him. Je. xxxi. 18–20.

Tenth Privilege. Dost thou fear God?—'He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.' Ps. cxlv. 19. Almost all those places that make mention of the men that fear God, do insinuate as if they still were under affliction, or in danger by reason of an enemy. But I say, here is still their privilege, their God is their father and pities them—'He will fulfil the desire of them that fear him.' Where now is the man that feareth the Lord? let him hearken to this. What sayest thou, poor soul? will this content thee, the Lord will fulfil thy desires? It is intimated of Adonijah, that David his father did let him have his head and his will in all things. 'His father,' says the text, 'had not displeased him at any time in (so much as) saying, Why hast thou done so?' 1 Ki. i. 6. But here is more, here is a promise to grant thee the whole desire of thy heart, according to the prayer of holy David, 'The Lord grant thee, according to thine own heart, and fulfil all thy counsel.' And again, 'The Lord fulfil all thy petitions.' Ps. xx.

O thou that fearest the Lord, what is thy desire? All my desire, says David, is all my salvation, 2 Sa. xxiii. 5, so sayest thou, 'All my salvation' is 'all my desire.' Well, the desire of thy soul is granted thee, yea, God himself hath engaged himself even to fulfil this thy desire—'He will fulfil the desire of them that fear him, he also will hear their cry, and will save them.' O this desire when it cometh, what a tree of life will it be to thee! Thou desirest to be rid of thy present trouble; the Lord shall rid thee out of trouble. Thou desirest to be delivered from temptation; the Lord shall deliver thee out of temptation. Thou desirest to be delivered from thy body of death; and the Lord shall change this thy vile body, that it may be like to his glorious body. Thou desirest to be in the presence of God, and among the angels in heaven. This thy desire also shall be fulfilled, and thou shalt be made equal to the angels. Ex. vi. 6. 2 Pe. ii. 9. Phi. iii. 20, 21. Lu. xvi. 22; xx. 35, 36. O but it is long first! Well, learn first to live upon thy portion in the promise of it, and that will make thy expectation of it sweet. God will fulfil thy desires, God will do it, though it tarry long. Wait for it, because it will surely come, it will not tarry.

Eleventh Privilege. Dost thou fear God?—'The Lord taketh pleasure in them that fear him.' Ps. cxlvii. 11. They that fear God are among his chief delights. He delights in his Son, he delights in his works, and takes pleasure in them that fear him. As a man takes pleasure in his wife, in his children, in his gold, in his jewels; so the man that fears the Lord is the object of his delight. He takes pleasure in their prosperity, and therefore sendeth them health from the sanctuary, and makes them drink of the river of his pleasures. Ps. xxxv. 27. 'They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.' Ps. xxxvi. 8. That or those that we take pleasure in, that or those we love to beautify and adorn with many ornaments. We count no cost too much to be bestowed on those in whom we place our delight, and whom we make the object of our pleasure. And even thus it is with God. 'For the Lord taketh pleasure in his people,' and what follows? 'he will beautify the meek with salvation.' Ps. cxlix. 4.

Those in whom we delight, we take pleasure in their actions; yea, we teach them, and give them such rules and laws to walk by, as may yet make them that we love more pleasurable in our eyes.

* See margin, Ge. xli. 43, and xlv. 8.—Ed.

Therefore they that fear God, since they are the object of his pleasure, are taught to know how to please him in everything. 1 Th. iv. 1. And hence it is said, that he is ravished with their looks, that he delighteth in their cry, and that he is pleased with their walking. Ca. iv. 9. Pr. xv. 8; xi. 20.

Those in whom we delight and take pleasure, many things we will bear and put up that they do, though they be not according to our minds. A man will suffer that in, and put up that at, the hand of the child or wife of his pleasure, that he will not pass by nor put up in another. They are my jewels, says God, even them that fear me; and I will spare them, in all their comings-short of my will, 'even as a man spareth his own son that serveth him.' Mal. iii. 16, 17. O how happy is the man that feareth God! His good thoughts, his good attempts to serve him, and his good life pleases him, because he feareth God.

You know how pleasing in our eyes the actions of our children are, when we know that they do what they do even of a reverent fear and awe of us; yea, though that which they do amounts but to little, we take it well at their hands, and are pleased therewith. The woman that cast in her two mites into the treasury, cast in not much, for they both did but make one farthing; yet how doth the Lord Jesus trumpet her up,* he had pleasure in her, and in her action. Mar. xii. 40–44. This, therefore, that the Lord taketh pleasure in them that fear him, is another of their great privileges.

Twelfth Privilege. Dost thou fear God? the least dram of that fear giveth the privilege to be blessed with the biggest saint—'He will bless them that fear the Lord, small and great.' Ps. cxv. 13. This word *small* may be taken three ways—1. For those that are small in esteem, for those that are but little accounted of. Ju. vi. 15. 1 Sa. xviii. 23. Art thou small or little in this sense, yet if thou fearest God, thou art sure to be blessed. 'He will bless them that fear him, small and great,' be thou never so small in the world's eyes, in thine own eyes, in the saints' eyes, as sometimes one saint is little in another saint's eye; yet thou, because thou fearest God, art put among the blessed. 2. By small, sometimes is meant those that are but small of stature, or young in years, little children, that are easily passed by and looked over: as those that sang Hosanna in the temple were, when the Pharisees deridingly said of them to Christ, 'Hearest thou what these say?' Mat. xxi. 16. Well, but Christ would not despise them, of them that feared God, but preferred them by the Scripture testimony far before those that did contemn them. Little children, how small soever, and although of never so small esteem with men, shall also, if they fear the Lord, be blessed with the greatest saints—'He will bless them that fear him, small and great.' 3. By small may sometimes be meant those that are small in grace or gifts; these are said to be the least in the church, that is, under this consideration, and so are by it least esteemed. Mat. xxv. 45. Thus also is that of Christ to be understood, 'Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.' 1 Co. vi. 4.

Art thou in thine own thoughts, or in the thoughts of others, of these last small ones, small in grace, small in gifts, small in esteem upon this account, yet if thou fearest God, if thou fearest God indeed, thou art certainly blessed with the best of saints. The least star stands as fixed, as the biggest of them all, in heaven. 'He will bless them that fear him, small and great.' He will bless them, that is, with the same blessing of eternal life. For the different degrees of grace in saints doth not make the blessing, as to its nature, differ. It is the same heaven, the same life, the same glory, and the same eternity of felicity that they are in the text promised to be blessed with. That is observable which I mentioned before, where Christ at the day of judgment particularly mentioneth and owneth the least—'Inasmuch as ye did *it* not to one of the least.' The least then was there, in his kingdom and in his glory, as well as the biggest of all. 'He will bless them that fear him, small and great.' The small are named first in the text, and are so the first in rank; it may be to show that though they may be slighted and little set by in the world, yet they are much set by in the eyes of the Lord.

Are great saints only to have the kingdom, and the glory everlasting? Are great works only to be rewarded? works that are done by virtue of great grace, and the abundance of the gifts of the Holy Ghost? No: 'Whosoever shall give to drink unto one of these little ones a cup of cold *water* only, in the name of a disciple, verily I say unto you, he shall in no wise lose his (a disciple's) reward.' Mark, here is but a little gift, a cup of cold water, and that given to a little saint, but both taken special notice of by our Lord Jesus Christ. Mat. x. 42. 'He will give reward to his servants the prophets, and to his saints, and to them that fear his name, small and great.' Re. xi. 18. The small, therefore, among them that fear God, are blessed with the great, as the great, with the same salvation, the same glory, and the same eternal life; and they shall have, even as the great ones also shall, as much as they can carry; as much as their hearts, souls, bodies, and capacities can hold.

Thirteenth Privilege. Dost thou fear God? why, the Holy Ghost hath on purpose indited for thee

* To publish by sound of trumpet, to trumpet good tidings. In Bunyan's time it was never used ironically.—Ed.

a whole psalm to sing concerning thyself. So that thou mayest even as thou art in thy calling, bed, journey, or whenever, sing out thine own blessed and happy condition to thine own comfort and the comfort of thy fellows. The psalm is called the 128th Psalm; I will set it before thee, both as it is in the reading * and in the singing Psalms:—

'Blessed *is* every one that feareth the Lord, that walketh in his ways. For thou shalt eat the labour of thine hands: happy *shalt* thou *be*, and *it shall be* well with thee. Thy wife *shall be* as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, *and* peace upon Israel.'

AS IT IS SUNG.

Blessed art thou that fearest God,
And walkest in his way:
For of thy labour thou shalt eat;
Happy art thou, I say!
Like fruitful vines on thy house side,
So doth thy wife spring out;
Thy children stand like olive plants
Thy table round about.

Thus art thou blest that fearest God,
And he shall let thee see
The promised Jerusalem,
And her felicity.
Thou shalt thy children's children see,
To thy great joy's increase;
And likewise grace on Israel,
Prosperity and peace.†

And now I have done with the privileges when I have removed one objection.

Object. But the Scripture says, 'perfect love casteth out fear;' and therefore it seems that saints, after that a spirit of adoption is come, should not fear, but do their duty, as another Scripture saith, without it. 1 Jn. iv. 18. Lu. i. 74, 75.

Answ. Fear, as I have showed you, may be taken several ways. 1. It may be taken for the fear of devils. 2. It may be taken for the fear of reprobates. 3. It may be taken for the fear that is wrought in the godly by the Spirit as a spirit of bondage; or, 4. It may be taken for the fear that I have been but now discoursing of.

Now the fear that perfect love casts out cannot be that son-like, gracious fear of God, that I have in this last place been treating of; because that fear that love casts out hath torment, but so has not the son-like fear. Therefore the fear that love casts out is either that fear that is like the fear of devils and reprobates, or that fear that is begot in the heart by the Spirit of God as a spirit of bondage, or both; for, indeed, all these kinds of fear have torment, and therefore may be cast out; and are so by the spirit of adoption, which is called the spirit of faith and love, when he comes with power into the soul; so that without this fear we should serve him. But to argue from these texts that we ought not to fear God, or to mix fear with our worship of him, is as much as to say that by the spirit of adoption we are made very rogues; for not to fear God is by the Scripture applied to such. Lu. xxiii. 40. But for what I have affirmed the Scripture doth plentifully confirm, saying, 'Happy *is* the man that feareth alway.' And again, 'It shall be well with them that fear God, which fear before him.' Fear, therefore; the spirit of the fear of the Lord is a grace that greatly beautifies a Christian, his words, and all his ways: 'Wherefore now let the fear of the Lord be upon you; take heed, and do *it*, for *there is* no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.' 2 Ch. xix. 7.

I come now to make some use and application of this doctrine.

THE USE OF THIS DOCTRINE.

Having proceeded thus far about this doctrine of the fear of God, I now come to make some use and application of the whole; and my

[USE FIRST, *of Examination.*]

FIRST USE shall be A USE OF EXAMINATION. Is this fear of God such an excellent thing? Is it attended with so many blessed privileges? Then this should put us, every soul of us, upon a diligent examination of ourselves, to wit, whether this grace be in us or not, for if it be, then thou art one of these blessed ones to whom belong these glorious privileges, for thou hast an interest in every of them; but if it shall appear that this grace is not in thee, then thy state is fearfully miserable, as hath partly been manifest already, and will further

* This is from the Bible, and not from the inferior version in the Book of Common Prayer, commonly called the *reading* Psalms.—ED.

† Sternhold and Hopkins's edit. 1635.—The propriety of singing in public worship was strongly debated by some of the Nonconformists. There were very weighty reasons, in persecuting times, for meetings being held as quietly as possible. The Quakers to this day do not admit singing in their assemblies. The introduction of this psalm proves that Bunyan was acquainted with the 'singing' Psalms, and, in all probability, practised singing in public worship. When James I. *improved* this version for church use, called the Psalms of KING David, translated by KING James, his last four lines are—

Thou of Jerusalem shalt see
While as thou liv'st the good,
Thou shalt thy children's children see,
And peace on Israel's brood.

How blessed are we in our day with the poetry of Watts, Wesley, and a host of others, who have supplied the church with beautiful soul-inspiring compositions, without fear to restrain us in using them.—ED.

be seen in what comes after. Now, the better to help thee to consider, and not to miss in finding out what thou art in thy self-examination, I will speak to this—*First.* In general. *Second.* In particular.

First. In general. No man brings this grace into the world with him. Every one by nature is destitute of it; for naturally none fear God, there is no fear of God, none of this grace of fear before their eyes, they do not so much as know what it is; for this fear flows, as was showed before, from a new heart, faith, repentance and the like; of which new heart, faith, and repentance, if thou be void, thou art also void of this godly fear. Men must have a mighty change of heart and life, or else they are strangers to this fear of God. Alas, how ignorant are the most of this! Yea, and some are not afraid to say they are not changed, nor desire so to be. Can these fear God? can these be possessed with this grace of fear? No: 'Because they have no changes, therefore they fear not God.' Ps. lv. 19. Ps. xxxvi. 1. Ro. iii. 18.

Wherefore, sinner, consider whoever thou art that art destitute of this fear of God, thou art void of all other graces; for this fear, as also I have showed, floweth from the whole stock of grace where it is. There is not one of the graces of the Spirit, but this fear is in the bowels of it; yea, as I may say, this fear is the flower and beauty of every grace; neither is there anything, let it look as much like grace as it will, that will be counted so indeed, if the fruit thereof be not this fear of God; wherefore, I say again, consider well of this matter, for as thou shalt be found with reference to this grace, so shall thy judgment be. I have but briefly treated of this grace, yet have endeavoured, with words as fit as I could, to display it in its colours before thy face, first by showing you what this fear of God is, then what it flows from, as also what doth flow from it; to which, as was said before, I have added several privileges that are annexed to this fear, that by all, if it may be, thou mayest see it if thou hast it, and thyself without it if thou hast it not. Wherefore I refer thee thither again for information in this thing; or if thou art loath to give the book a second reading, but wilt go on to the end now thou art gotten hither; then

Second and *particularly*, I conclude with these several propositions concerning those that fear not God.

1. That man that is proud, and of a high and lofty mind, fears not God. This is plain from the exhortation, 'Be not high-minded, but fear.' Ro. xi. 20. Here you see that a high mind and the fear of God are set in direct opposition the one to the other; and there is in them, closely concluded by the apostle, that where indeed the one is, there cannot be the other; where there is a high mind, there is not the fear of God; and where there is the fear of God, the mind is not high but lowly. Can a man at the same time be a proud man, and fear God too? Why, then, is it said God beholdeth every one that is proud, and abases him? and again, He beholds the proud afar off? He therefore that is proud of his person, of his riches, of his office, of his parts, and the like, feareth not God. It is also manifest further, for God resisteth the proud, which he would not do, if he feared him, but in that he sets him at such a distance from him, in that he testifies that he will abase him and resist him, it is evident that he is not the man that hath this grace of fear; for that man, as I have showed you, is the man of God's delight, the object of his pleasure. Ps. cxxxviii. 6. Ja. iv. 6. 1 Pe. v. 5. Mal. iv. 1.

2. The covetous man feareth not God. This also is plain from the Word, because it setteth covetousness and the fear of God in direct opposition. Men that fear God are said to hate covetousness. Ex. xviii. 21. Besides, the covetous man is called an idolater, and is said to have no part in the kingdom of Christ and of God. And again, 'The wicked boasteth of his heart's desire, and blesseth the covetous, *whom* the Lord abhorreth.' Ezek. xxxiii. 31. Ep. v. 5. Ps. x. 3. Hearken to this, you that hunt the world to take it, you that care not how you get, so you get the world. Also you that make even religion your stalking-horse to get the world, you fear not God. And what will you do whose hearts go after your covetousness? you who are led by covetousness up and down, as it were by the nose; sometimes to swear, to lie, to cozen, and cheat and defraud, when you can get the advantage to do it. You are far, very far, from the fear of God. 'Ye adulterers and adulteresses,' for so the covetous are called, 'know ye not that the friendship of the world is enmity with God? whosoever, therefore, will be a friend of the world, is the enemy of God.' Ja. iv. 4.

3. The riotous eaters of flesh have not the fear of God. For this is done 'without fear.' Jude 12. Gluttony is a sin little taken notice of, and as little repented of by those that use it, but yet it is odious in the sight of God, and the practice of it a demonstration of the want of his fear in the heart: yea, so odious is it, that God forbids that his people should so much as company with such. 'Be not,' saith he, 'among wine-bibbers, among riotous eaters of flesh.' Pr. xxiii. 20. And he further tells us, that they that are such, are spots and blemishes to those that keep them company, for indeed they fear not God. 2 Pe. ii. 13. Ro. xiii. 13. 1 Pe. iv. 4. Alas! some men are as if they were for nought else born but to eat and to drink, and pamper their carcasses with the dainties of this world, quite forgetting why God sent them hither; but such, as is said, fear

not God, and so consequently are of the number of them upon whom the day of judgment will come at unawares. Lu. xxi. 34.

4. The liar is one that fears not God. This also is evident from the plain text, 'Thou hast lied,' saith the Lord, 'and hast not remembered me, nor laid *it* to thy heart: have not I held my peace even of old,' saith the Lord, 'and thou fearest me not?' Is. lvii. 11. What lie this was is not material; it was a lie, or a course of lying that is here rebuked, and the person or persons in this practice, as is said, were such as feared not God; a course of lying and the fear of God cannot stand together. This sin of lying is a common sin, and it walketh in the world in several guises. There is the profane scoffing liar, there is the cunning artificial liar, there is the hypocritical religious liar, with liars of other ranks and degrees. But none of them all have the fear of God, nor shall any of them, they not repenting, escape the damnation of hell—'All liars shall have their part in the lake which burneth with fire and brimstone.' Re. xxi. 8. Heaven and the New Jerusalem are not a place for such—'And there shall in no wise enter into it anything that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie.' ver. 27. Therefore another scripture says that all liars are without—'For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.' Re. xxii. 15. But this should not be their sentence, judgment, and condemnation, if they that are liars were such as had in them this blessed fear of God.

5. They fear not God who cry unto him for help in the time of their calamity, and when they are delivered, they return to their former rebellion. This, Moses, in a spirit of prophecy, asserteth at the time of the mighty judgment of the hail. Pharaoh then desired him to pray to God that he would take away that judgment from him. Well, so I will, said Moses, 'But as for thee and thy servants, I know that ye will not yet fear the Lord God.' Ex. ix. 30. As who should say, I know that so soon as this judgment is removed, you will to your old rebellion again. And what greater demonstration can be given that such a man feareth not God, than to cry to God to be delivered from affliction to prosperity, and to spend that prosperity in rebellion against him? This is crying for mercies that they may be spent, or that we may have something to spend upon our lusts, and in the service of Satan. Ja. iv. 1—3. Of these God complains in the sixteenth of Ezekiel, and in the second of Hosea—'Thou hast,' saith God, 'taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images.' &c. Exe. xvi. 17. This was for want of the fear of God. Many of this kind there be now in the world, both of men, and women, and children; art not thou that readest this book of this number? Hast thou not cried for health when sick, for wealth when poor, when lame for strength, when in prison for liberty, and then spent all that thou gottest by thy prayer in the service of Satan, and to gratify thy lusts? Look to it, sinner, these things are signs that with thy heart thou fearest not God.

6. They fear not God that way-lay his people and seek to overthrow them, or to turn them besides the right path, as they are journeying from hence to their eternal rest. This is evident from the plain text, 'Remember,' saith God, 'what Amalek did unto thee by the way when ye were come forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary, and he feared not God.' De. xxv. 17, 18. Many such Amalekites there be now in the world that set themselves against the feeble of the flock, against the feeble of the flock especially, still smiting them, some by power, some with the tongue, some in their lives and estates, some in their names and reputations, by scandals, slanders, and reproach, but the reason of this their ungodly practice is this, they fear not God. For did they fear him, they would be afraid to so much as think, much more of attempting to afflict and destroy, and calumniate the children of God; but such there have been, such there are, and such there will be in the world, for all men fear not God.

7. They fear not God who see his hand upon backsliders for their sins, and yet themselves will be backsliders also. 'I saw,' saith God, 'when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce, yet her treacherous sister Judah feared not, but went and played the harlot also.' Je. iii. 8; ii. 19. Judah saw that her sister was put away, and delivered by God into the hands of Shalmaneser, who carried her away beyond Babylon, and yet, though she saw it, she went and played the harlot also—a sign of great hardness of heart, and of the want of the fear of God indeed. For this fear, had it been in her heart, it would have taught her to have trembled at the judgment that was executed upon her sister, and not to have gone and played the harlot also: and not to have done it while her sister's judgment was in sight and memory. But what is it that a heart that is destitute of the fear of God will not do? No sin comes amiss to such: yea, they will sin, they will do that themselves, for the doing of which they believe some are in hell-fire, and all because they fear not God.

But pray observe, if those that take not warning when they see the hand of God upon backsliders, are said to have none of the fear of God, have they

it, think you, that lay stumbling-blocks in the way of God's people, and use devices to cause them to backslide, yea, rejoice when they can do this mischief to any? and yet many of this sort there are in the world, that even rejoice when they see a professor fall into sin, and go back from his profession, as if they had found some excellent thing.

8. They fear not God who can look upon a land as wallowing in sin, and yet are not humbled at the sight thereof. 'Have ye,' said God by the prophet to the Jews, 'forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, which they have committed in the land of Judah and in the streets of Jerusalem? They are not humbled to this day, neither have they feared, nor walked in my law.' Je. xliv. 9, 10. Here is a land full of wickedness, and none to bewail it, for they wanted the fear of God, and love to walk in his law. But how say you, if they that are not humbled at their own and others' wickedness are said not to fear, or have the fear of God, what shall we think or say of such that receive, that nourish and rejoice in such wickedness? Do they fear God? Yea, what shall we say of such that are the inventors and promoters of wickedness, as of oaths, beastly talk, or the like? Do they, do you think, fear God? Once again, what shall we say of such that cannot be content to be wicked themselves, and to invent and rejoice in other men's wickedness, but must hate, reproach, vilify and abuse those that they cannot persuade to be wicked? Do they fear God?

9. They that take more heed to their own dreams than to the Word of God, fear not God. This also is plain from the Word—'For in the multitude of dreams, *there are* also *divers* vanities, but fear thou God;' that is, take heed unto his Word. Ec. v. 7. Is. viii. 20. Here the fearing of God is opposed to our overmuch heeding dreams: and there is implied, that it is for want of the fear of God that men so much heed those things. What will they say to this that give more heed to a suggestion that ariseth from their foolish hearts, or that is cast in thither by the devil, than they do to the holy Word of God? These are 'filthy dreamers.' Also, what shall we say to those that are more confident of the mercy of God to their soul, because he hath blessed them with outward things, than they are afraid of his wrath and condemnation, though the whole of the Word of God doth fully verify the same? These are '*filthy* dreamers' indeed.

A dream is either real, or so by way of semblance, and so some men dream sleeping, and some waking. Is. xxix. 7. And as those that a man dreams sleeping are caused either by God, Satan, business, flesh, or the like; so are they that a man dreams waking, to pass by those that we have in our sleep. Men, when bodily awake, may have dreams, that is, visions from heaven; such are all they that have a tendency to discover to the sinner his state, or the state of the church according to the Word. But those that are from Satan, business, and the flesh, are such—especially the first and last, to wit, from Satan and the flesh—as tend to embolden men to hope for good in a way disagreeing with the Word of God.* These Jude calls '*filthy* dreamers,' such whose principles were their dreams, and they led them 'to defile the flesh,' that is, by fornication and uncleanness; 'to despise dominion,' that the reins might be laid upon the neck of their lusts; 'to speak evil of dignities,' of those that God had set over them, for their governing in all the law and testament of Christ, these dreamt that to live like brutes, to be greedy of gain, and to take away for it, as Cain and Balaam did by their wiles, the lives of the owners thereof, would go for good coin in the best of trials. These also Peter speaks of. 2 Pe. ii. And he makes their dreams, that Jude calls so, their principle and errors in life and doctrine; you may read of them in that whole chapter, where they are called cursed children, and so by consequence such as fear not God.

10. They fear not God, who are sorcerers, adulterers, false swearers, and that oppress the hireling of his wages. It is a custom with some men to keep back by fraud from the hireling that which by covenant they agreed to pay for their labour; pinching, I say, and paring from them their due that of right belongs to them, to the making of them cry in 'the ears of the Lord of sabaoth.' Ja. v. 4. These fear not God; they are reckoned among the worst of men, and in their day of account God himself will bear witness against them. 'And I,' saith God, 'will come near to you to judgment; and I will be a swift witness against the adulterers, and against the false swearers, and against those that oppress the hireling in *his* wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord.' Mal. iii. 5.

11. They fear not God, who instead of pitying of, rail at God's people in their affliction, temptations, and persecutions, and rather rejoice and skip for joy, than sympathize with them in their sorrow. Thus did David's enemies, thus did Israel's enemies, and thus did the thief, he railed at Christ when he hanged upon the cross, and was for that, even by his fellow, accounted for one that feared not God,

* No one can charge Bunyan with a superstitious notion of dreams, whether asleep or as if asleep. Such a mode of interpretation as he recommends is both rational and scriptural. To dream awake is thus explained—'They dream on in a course of reading without digesting.'—*Locke.*—Ed.

Lu. xxiii. 40. Ps. xxxv. 1, 22—26. Read Ob. 10—15. Je. xlviii. 2—6. This is a common thing among the children of men, even to rejoice at the hurt of them that fear God, and it ariseth even of an inward hatred to godliness. They hate you, saith Christ, because they hated me. Therefore Christ takes what is done to his, in this, as done unto himself, and so to holiness of life. But this falls hard upon such as despise at, and rejoice to see, God's people in their griefs, and that take the advantage, as dogged Shimei did, to augment the griefs and afflictions of God's people. 2 Sa. xvi. 5—8. These fear not God, they do this of enmity, and their sin is such as will hardly be blotted out. 1 Ki. ii. 8, 9.

12. They fear not God, who are strangers to the effects of fear. 'If I *be* a master, where *is* my fear?' That is, show that I am so by your fear of me in the effects of your fear of me. 'You offer polluted bread upon mine altar.' This is not a sign that you fear me, ye offer the blind for sacrifices, where is my fear? ye offer the lame and the sick, these are not the effects of the fear of God. Mal. i. 6—8. Sinner, it is one thing to say, I fear God, and another to fear him indeed. Therefore, as James says, show me thy faith by thy works, so here God calls for a testimony of thy fear by the effects of fear. I have already showed you several effects of fear; if thou art a stranger to them, thou art a stranger to this grace of fear. Therefore, to conclude this, it is not a feigned profession that will do; nothing is good here, but what is salted with this fear of God, and they that fear him are men of truth, men of singleness of heart, perfect, upright, humble, holy men; wherefore, reader, examine, and again, I say examine, and lay the Word and thy heart together, before that thou concludest that thou fearest God.

What! fear God, and in a state of nature? fear God without a change of heart and life? What! fear God and be proud, and covetous, a wine-bibber, and a riotous eater of flesh? How! fear God and a liar, and one that cries for mercies to spend them upon thy lusts? This would be strange. True, thou mayest fear as devils do, but what will that profit? Thou mayest by thy fear be driven away from God, from his worship, people, and ways, but what will that avail? It may be thou mayest so fear at present, as to be a little stopped in thy sinful course; perhaps thou hast got a knock from the Word of God, and are at present a little dazzled and hindered from being in thy former and full career after sin; but what of that? if by the fear that thou hast, thy heart is not united to God, and to the love of his Son, Word, and people, thy fear is nothing worth.*

Many men also are forced to fear God, as underlings are forced to fear those that are by force above them. If thou only thus fearest God, it is but a false fear; it flows not from love to God: this fear brings not willing subjection, which indeed brings the effect of right fear; but being over-mastered like an hypocrite, thou subjected thyself by feigned obedience, being forced, I say, by mere dread to do it. Pr. xviii. 44. Ps. lxvi. 3.

It is said of David, 'that the fame of him went out into all lands, and the Lord brought the fear of him upon all nations.' 1 Ch. xiv. 17. But what, did they now love David? did they now choose him to be their king? no verily; they, many of them, rather hated him, and, when they could, made resistance against him. They did even as thou dost—feared, but did not love; feared, but did not choose his government that ruled over them. It is also said of Jehoshaphat, when God had subdued before him Ammon, Moab, and mount Seir, that 'the fear of God *was* on all the kingdoms of *these* countries, when they had heard that the Lord fought against the enemies of Israel.' 2 Ch. xx. 29. But, I say, was this fear, that is called now the fear of God, anything else, but a dread of the greatness and power of the king? No verily, nor did that dread bring them into a willing subjection to, and liking of his laws and government; it only made them like slaves and underlings, stand in fear of his executing the vengeance of God upon them.

Therefore still, notwithstanding this fear, they were rebels to him in their hearts, and when occasion and advantage offered themselves, they showed it by rising in rebellion against Israel. This fear therefore provoked but feigned and forced obedience, a right emblem of the obedience of such, who being still enemies in their minds to God, are forced by virtue of present conviction to yield a little, even of fear to God, to his Word, and to his ordinances. Reader, whoever thou art, think of this, it is thy concern, therefore do it, and examine, and examine again, and look diligently to thy heart in thine examination, that it beguile thee not about this thy so great concern, as indeed the fear of God is.

One thing more, before I leave thee, let me warn thee of. Take heed of deferring to fear the Lord. Some men, when they have had conviction upon their heart that the fear of God is not in them, have

* Whoever thou art, beseech the Lord to weigh thee in the balances of the sanctuary. No fear of God—no grace in the soul. Of this class is the proud, the covetous, the glutton, the liar, the apostate, the perverter of God's people from the right way; obstinate and incorrigible backsliders; those who neither mourn nor sigh for the wickedness of the land; they that prefer their own fancies, dreams, frames, and feelings, to the Word of God; swearers, adulterers, perjured persons, and oppressors of the poor; they that insult the godly, and rejoice at their sufferings; they that have no love, gratitude, nor sense of duty to God, as the fountain of their unmerited mercies. O reader, give God no rest until, by his Word and Spirit, he imparts to thee this holy fear as the earnest of glory hereafter; without it you are perishing.—*Mason.*—Ed.

through the overpowering of their corruptions yet deferred and put off the fear of God from them, as it is said of them in Jeremiah: 'This people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord.' Je. v. 23, 24. They saw that the judgments of God attended them because they did not yet fear God, but that conviction would not prevail with them to say, 'Let us now fear the Lord.' They were for deferring to fear him still; they were for putting off his fear from them longer. Sinner, hast thou deferred to fear the Lord? is thy heart still so stubborn as not to say yet, 'Let us fear the Lord?' O! the Lord hath taken notice of this thy rebellion, and is preparing some dreadful judgment for thee. 'Shall I not visit for these *things*? saith the Lord; shall not my soul be avenged on such a nation as this?' ver. 29. Sinner, why shouldest thou pull vengeance down upon thee? why shouldest thou pull vengeance down from heaven upon thee? Look up, perhaps thou hast already been pulling this great while, to pull it down upon thee. O! pull no longer; why shouldest thou be thine own executioner? Fall down upon thy knees, man, and up with thy heart and thy hands to the God that dwells in the heavens; cry, yea cry aloud, Lord, unite mine heart to fear thy name, and do not harden mine heart from thy fear. Thus holy men have cried before thee, and by crying have prevented judgment.

[*A few things that may provoke thee to fear the Lord.*]

Before I leave this use, let me give thee a few things, that, if God will, may provoke thee to fear the Lord.

1. The man that feareth not God, carrieth it worse towards him than the beast, the brute beast, doth carry it towards that man. 'The fear of you, and the dread of you, shall be upon every beast of the earth,' yea, 'and upon every fowl of the air,' and 'upon all that moveth *upon* the earth, and upon all the fishes of the sea.' Ge. ix. 2.

Mark, all my creatures shall fear you, and dread you, says God. None of them shall be so hardy as to cast of all reverence of you. But what a shame is this to man, that God should subject all his creatures to him, and he should refuse to stoop his heart to God? The beast, the bird, the fish, and all, have a fear and dread of man, yea, God has put it in their hearts to fear man, and yet man is void of fear and dread, I mean of godly fear of him, that thus lovingly hath put all things under him. Sinner, art thou not ashamed, that a silly cow, a sheep, yea, a swine, should better observe the law of his creation, than thou dost the law of thy God?

2. Consider, he that will not fear God, God will make him fear him whether he will or no. That is, he that doth not, will not now so fear him, as willingly to bow before him, and put his neck into his yoke. God will make him fear him when he comes to take vengeance on him. Then he will surround him with terror, and with fear on every side, fear within, and fear without; fear shall be in the way, even in the way that thou goest when thou art going out of this world; and that will be dreadful fear. Ec. xii. 5. 'I will bring their fears upon them,' saith the Lord. Is. lxvi. 4.

3. He that fears not God now, the Lord shall laugh at his fears then. Sinner, God will be even with all them that choose not to have his fear in their hearts: for as he calls and they hear not now, so they shall cry, yea, howl then, and he will laugh at their fears. 'I will laugh,' saith he, 'at their destruction; I will mock when their fear cometh, when your fear cometh as desolation and your destruction cometh as a whirlwind, when distress and anguish cometh upon you; then shall they call upon me, but I will not answer: they shall seek me early, but they shall not find me, for that they hated knowledge, and did not choose the fear of the Lord.' Pr. i. 27–29.

Sinner! thou thinkest to escape the fear; but what wilt thou do with the pit? Thou thinkest to escape the pit; but what wilt thou do with the snare? The snare, say you, what is that? I answer, it is even the work of thine own hands. 'The wicked is snared in the work of his own hands,' he is 'snared by the transgression of *his* lips.' Ps. ix. 16. Pr. xii. 13.

Sinner! what wilt thou do when thou comest into this snare; that is, into the guilt and terror that thy sins will snaffle* thee with, when they, like a cord, are fastened about thy soul? This snare will bring thee back again to the pit, which is hell, and then how wilt thou do to be rid of thy fear? The fear, pit, and the snare shall come upon thee, because thou fearest not God.

Sinner! art thou one of them that hast cast off fear? poor man, what wilt thou do when these three things beset thee? whither wilt thou fly for help? And where wilt thou leave thy glory? If thou fliest from the fear, there is the pit; if thou fliest from the pit, there is the snare.

[USE SECOND, *an exhortation to fear God.*]

SECOND USE. My next word shall be AN EXHORTATION TO FEAR GOD. I mean an exhortation to saints—'O fear the Lord, ye his saints, for *there is* no want to them that fear him.' Not but that every saint doth fear God, but as the apostle saith

* 'Snaffle;' a loose bridle without a curb. 'To snaffle;' to be easily led.

'The third o' th' world is yours, which, with a *snaffle*,
You may pace easy, but not such a wife.'
Antony and Cleopatra.—ED.

in another case, 'I beseech you, do it more and more.' The fear of the Lord, as I have showed you, is a grace of the new covenant, as other saving graces are, and so is capable of being stronger or weaker, as other graces are. Wherefore I beseech you, fear him more and more.

It is said of Obadiah, that he feared the Lord greatly: every saint fears the Lord, but every saint does not greatly fear him. O there are but few Obadiahs in the world, I mean among the saints on earth: see the whole relation of him. 1 Ki. xviii. As Paul said of Timothy, 'I have none like-minded,' so it may be said of some concerning the fear of the Lord; they have scarce a fellow. So it was with Job, '*There is* none like him in the earth, one that feareth God,' &c. Job i. 8. There was even none in Job's day that feared God like him, no, there was not one like him in all the earth, but doubtless there were more in the world that feared God; but this fearing of him greatly, that is the thing that saints should do, and that was the thing that Job did do, and in that he did outstrip his fellows. It is also said of Hananiah, that 'he *was* a faithful man, and feared God above many.' Ne. vii. 2. He also had got, as to the exercise of, and growth in, this grace, the start of many of his brethren. He 'feared God above many.' Now then, seeing this grace admits of degrees, and is in some stronger, and in some weaker, let us be all awakened as to other graces, so to this grace also. That like as you abound in everything, in faith, in utterance, in knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. I will labour to enforce this exhortation upon you by several motives.

First. Let God's distinguishing love to you be a motive to you to fear him greatly. He hath put his fear in thy heart, and hath not given that blessing to thy neighbour; perhaps not to thy husband, thy wife, thy child, or thy parent. O what an obligation should this consideration lay upon thy heart greatly to fear the Lord! Remember also, as I have showed in the first part of this book, that this fear of the Lord is his treasure, a choice jewel, given only to favourites, and to those that are greatly beloved. Great gifts naturally tend to oblige, and will do so, I trust, with thee, when thou shalt ingeniously consider it. It is a sign of a very bad nature when the contrary shows itself; could God have done more for thee than to have put his fear in thy heart? This is better than to have given thee a place even in heaven without it. Yea, had he given thee all faith, all knowledge, and the tongue of men and angels, and a place in heaven to boot, they had all been short of this gift, of the fear of God in thy heart. Therefore love it, nourish it, exercise it, use all means to cause it to increase and grow in thy heart, that it may appear it is set by at thy hand, poor sinner.

Second. Another motive to stir thee up to grow in this grace of the fear of God may be the privileges that it lays thee under. What or where wilt thou find in the Bible, so many privileges so affectionately entailed to any grace, as to this of the fear of God? God speaks of this grace, and of the privileges that belong unto it, as if, to speak with reverence, he knew not how to have done blessing of the man that hath it. It seems to me as if this grace of fear is the darling grace, the grace that God sets his heart upon at the highest rate. As it were, he embraces and hugs, and lays the man in his bosom, that hath, and grows strong in this grace of the fear of God. See again the many privileges in which the man is interested that hath this grace in his heart: and see also that there are but few of them, wherever mentioned, but have entailed to them the pronunciation of a blessing, or else that man is spoken of by way of admiration.

Third. Another motive may be this: The man that groweth in this grace of the fear of the Lord will escape those evils that others will fall into. Where this grace is, it keepeth the soul from final apostasy, 'I will put my fear in their hearts, that they shall not depart from me.' Je. xxxii. 40. But yet, if there be not an increase in this grace, much evil may attend, and be committed notwithstanding. There is a child that is healthy, and hath its limbs, and can go, but it is careless; now the evil of carelessness doth disadvantage it very much; carelessness is the cause of stumblings, of falls, of knocks, and that it falls into the dirt, yea, that sometimes it is burned, or almost drowned. And thus it is, even with God's people that fear him, because they add not to their fear a care of growing more in the fear of God, therefore they reap damage; whereas, were they more in his fear, it would keep them better, deliver them more, and preserve them from these snares of death.

Fourth. Another motive may be this: To grow in this grace of the fear of God, is the way to be kept always in a conscientious performance of Christian duties. An increase in this grace, I say, keeps every grace in exercise, and the keeping of our graces in their due exercise, produceth a conscientious performance of duties. Thou hast a watch perhaps in thy pocket, but the hand will not as yet be kept in any good order, but does always give the lie as to the hour of the day; well, but what is the way to remedy this, but to look well to the spring, and the wheels within? for if they indeed go right, so will the hand do also. This is thy case in spiritual things; thou art a gracious man, and the fear of God is in thee, but yet for all that, one cannot well tell, by thy life, what time

of day it is.* Thou givest no true and constant sign that thou art indeed a Christian; why, the reason is, thou dost not look well to this grace of the fear of God. Thou dost not grow and increase in that, but sufferest thy heart to grow careless, and hard, and so thy life remiss and worldly: Job's growing great in the fear of God made him eschew evil. Job i.; ii. 3.

Fifth. Another motive is: This is the way to be wise indeed. A wise man feareth and departeth from evil. It doth not say a wise man hath the grace of fear, but a wise man feareth, that is, putteth this grace into exercise. There is no greater sign of wisdom than to grow in this blessed grace. Is it not a sign of wisdom to depart from sins, which are the snares of death and hell? Is it not a sign of wisdom for a man yet more and more to endeavour to interest himself in the love and protection of God? Is it not a high point of wisdom for a man to be always doing of that which lays him under the conduct of angels? Surely this is wisdom. And if it be a blessing to have this fear, is it not wisdom to increase in it? Doubtless it is the highest point of wisdom, as I have showed before, therefore grow therein.

Sixth. Another motive may be this: It is seemly for saints to fear, and increase in this fear of God. He is thy Creator; is it not seemly for creatures to fear and reverence their Creator? He is thy King; is it not seemly for subjects to fear and reverence their King? He is thy Father; is it not seemly for children to reverence and fear their Father? yea, and to do it more and more?

Seventh. Another motive may be: It is honourable to grow in this grace of fear; 'When Ephraim spake trembling, he exalted himself in Israel.' Ho. xiii. 1. Truly, to fear, and to abound in this fear, is a sign of a very princely spirit; and the reason is, when I greatly fear my God, I am above the fear of all others, nor can anything in this world, be it never so terrible and dreadful, move me at all to fear them. And hence it is that Christ counsels us to fear—'And I say unto you, my friends,' saith he, 'be not afraid of them that kill the body, and after that have no more that they can do.' Aye, but this is a high pitch, how should we come by such princely spirits? well, I will forewarn you whom you shall fear, and by fearing of him, arrive to this pitch, 'Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him.' Lu. xii. 4, 5. Indeed this true fear of God sets a man above all the world. And therefore it saith again, 'Neither fear ye their fear,' - but 'sanctify the Lord God' in your hearts, 'and *let* him *be* your fear, and *let* him *be* your dread.' Is. viii. 12, 13.

Your great ranting, swaggering, roysters,† that are ignorant of the nature of the fear of God, count it a poor, sneaking, pitiful, cowardly spirit in men to fear and tremble before the Lord; but whoso looks back to jails and gibbets, to the sword and burning stake, shall see, that there, in them, has been the most mighty and invincible spirit that has been in the world!

Yea, see if God doth not count that the growth of his people in this grace of fear is that which makes them honourable, when he positively excludeth those from a dwelling-place in his house, that do not honour them that fear him. Ps. xv. 4. And he saith moreover, 'A woman *that* feareth the Lord, she shall be praised.' If the world and godless men will not honour these, they shall be honoured some way else. Such, saith he, 'that honour me I will honour,' and they shall be honoured in heaven, in the churches, and among the angels.

Eighth. Another motive to grow in this fear of God may be: This fear, and the increase of it, qualifies a man to be put in trust with heavenly and spiritual things, yea, and with earthly things too.

1. For heavenly and spiritual things. 'My covenant,' saith God, 'was with [Levi] of life and peace, and I gave them to him, *for* the fear wherewith he feared me, and was afraid before my name.' Mal. ii. 5.

Behold what a gift, what a mercy, what a blessing this Levi is intrusted with; to wit, with God's everlasting covenant, and with the life and peace that is wrapped up in this covenant. But why is it given to him? the answer is, '*for* the fear wherewith he feared me, and was afraid before my name.' And the reason is good, for this fear of God teaches a man to put a due estimation upon every gift of God bestowed upon us; also it teaches us to make use of the same with reverence of his name, and respect to his glory in most godly-wise, all which becomes him that is intrusted with any spiritual gift. The gift here was given to Levi to minister to his brethren doctrinally thereof, for he, saith God, shall teach Jacob my statutes and Israel my law. See also Ex. xviii. 21, and Ne. vii. 2, with many other places that might be named, and you will find that men fearing God and hating covetousness; that men that fear God above others, are intrusted by God, yea, and by his church too, with the trust and ministration of spiritual things before any other in the world.

* How familiar but striking an illustration. Reader, look well to the mainspring, and see also that the wheels are not clogged. We ought to be living epistles, known and read of all men.—Ed.

† 'A royster;' a violent, riotous, blustering, turbulent fellow—a species of men now much out of date, as are jails and gibbets, sword and burning stake. How great and true that courage which could look at, and expect, such trials, without shrinking, when they were threatened as a reward for love to Christ and holy obedience to his gospel!—Ed.

(2.) For earthly things. This fear of God qualifies a man to be put in trust with them rather than with another. Therefore God made Joseph lord of all Egypt; Obadiah, steward of Ahab's house; Daniel, Mordecai, and the three children, were set over the province of Babylon; and this by the wonderful working hand of God, because he had to dispose of earthly things now, not only in a common way, but for the good of his people in special. True, when there is no special matter or thing to be done by God in a nation for his people, then who will (that is, whether they have grace or no) may have the disposal of those things; but if God has anything in special to bestow upon his people of this world's goods, then he will intrust it in the hands of men fearing God. Joseph must now be made lord of Egypt, because Israel must be kept from starving; Obadiah must now be made steward of Ahab's house, because the Lord's prophets must be hid from and fed in despite of the rage and bloody mind of Jezebel; Daniel, with his companions, and Mordecai also, they were all exalted to earthly and temporal dignity, that they might in that state, they being men that abounded in the fear of God, be serviceable to their brethren in their straits and difficulties. Ge. xlii. 18; xli. 39. 1 Ki. xviii. 3. Es. vi. x. Da. ii. 48; iii. 30; v. 29; vi. 1—3.

Ninth. Another motive to grow in this grace of fear is, Where the fear of God in the heart of any is not growing, there no grace thrives, nor duty done as it should.

There no grace thrives, neither faith, hope, love, nor any grace. This is evident from that general exhortation, 'Perfecting holiness in the fear of God.' 2 Co. vii. 1. Perfecting holiness, what is that? but as James says of patience, let every grace have its perfect work, that ye may be perfect and entire, lacking nothing. Ja. i. 4.

But this cannot be done but in the fear of God, yea, in the exercise of that grace, and so consequently in the growth of it, for there is no grace but grows by being exercised. If then you would be perfect in holiness, if you would have every grace that God has put into your souls, grow and flourish into perfection; lay them, as I may say, a-soak in this grace of fear,* and do all in the exercise of it; for a little done in the fear of the Lord is better than the revenues of the wicked. And again, the Lord will not suffer the soul of the righteous, the soul that liveth in the fear of the Lord, to famish, but he casteth away the abundance of the wicked. Bring abundance to God, and if it be not seasoned with godly fear, it shall not be acceptable to him, but loathsome and abominable in his sight; for it doth not flow from the spirit of the fear of the Lord.

Therefore, where there is not a growth in this fear, there is no duty done so acceptably. This flows from that which goes before; for if grace rather decays than grows, where this grace of fear is not in the growth and increase thereof, then duties in their glory and acceptableness decay likewise.

Tenth. Another motive to stir thee up to grow in the increase of this grace of fear is, It is *a grace*, do but abound therein, that will give thee great boldness both with God and men. Job was a man a none-such in his day for one that feared God; and who so bold with God as Job? who so bold with God, and who so bold with men as he? How bold was he with God, when he wishes for nothing more than that he might come even to his seat, and concludes that if he could come at him, he would approach even as a prince unto him, and as such would order his cause before him. Job xxiii. 3—7; xxxi. 35—37. Also before his friends, how bold was he? For ever as they laid to his charge that he was an hypocrite, he repels them with the testimony of a good conscience, which good conscience he got, and kept, and maintained by increasing in the fear of God; yea, his conscience was kept so good by this grace of fear, for it was by that that he eschewed evil, that it was common with him to appeal to God when accused, and also to put himself for his clearing under most bitter curses and imprecations. Job xiii. 3—9; xviii.; xix. 23, 24; xxxi.

This fear of God is it that keeps the conscience clean and tender, and so free from much of that defilement that even a good man may be afflicted with, for want of his growth in this fear of God. Yea, let me add, if a man can with a good conscience say that he desires to fear the name of God, it will add boldness to his soul in his approaches into the presence of God. 'O Lord,' said Nehemiah, 'I beseech thee, let now thine ear be attentive to the prayer of thy servant, and servants, who desire to fear thy name.' Ne. i. 11. He pleaded his desire of fearing the name of God, as an argument with God to grant him his request; and the reason was, because God had promised before 'to bless them that fear him, both small and great.' Ps. cxv. 13.

Eleventh. Another motive to stir you up to fear the Lord, and to grow in this fear is, By it thou mayest have thy labours blessed, to the saving of the souls of others. It is said of Levi, of whom mention was made before, that he feared God and was afraid before his name—that he saved others from their sins. 'The law of truth was in his mouth, and he walked with me in peace and equity, and did turn away many from iniquity.' Mal. ii. 6. The fear of God that dwelt in his heart, showed its growth in the sanctifying of the Lord by his

* This is a very strong and striking expression. 'To soak,' means to imbibe as much as we can contain; and as to the influence of godly fear, happy shall we be in proportion as we are enabled to follow Bunyan's advice.—ED.

life and words, and the Lord also blessed this his growth herein, by blessing his labours to the saving of his neighbours.

Wouldest thou save thy husband, thy wife, thy children, &c., then be greatly in the fear of God.

This Peter teaches, 'Wives,' saith he, '*be* in subjection to your own husbands, that, if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation, *coupled* with fear.' 1 Pe. iii. 1, 2. So then, if wives and children, yea, if husbands, wives, children, servants, &c., did but better observe this general rule of Peter, to wit, of letting their whole conversation be coupled with fear, they might be made instruments in God's hand of much more good than they are. But the misery is, the fear of God is wanting in actions, and that is the cause that so little good is done by those that profess. It is not a conversation that is coupled with a profession—for a great profession may be attended with a life that is not good, but scandalous; but it is a conversation coupled with fear of God—that is, with the impressions of the fear of God upon it—that is convincing, and that ministereth the awakenings of God to the conscience, in order to saving the unbeliever. O they are a sweet couple, to wit, a Christian conversation coupled with fear.

The want of this fear of God is that that has been a stumbling-block to the blind oftentimes. Alas, the world will not be convinced by your talk, by your notions, and by the great profession that you make, if they see not, therewith mixed, the lively impressions of the fear of God; but will, as I said, rather stumble and fall, even at your conversation and at your profession itself. Wherefore, to prevent this mischief, that is, of stumbling of souls while you make your profession of God, by a conversation not becoming your profession, God bids you fear him; implying that a good conversation, coupled with fear, delivers the blind world from those falls that otherwise they cannot be delivered from. 'Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God: I *am* the Lord.' Le. xix. 14. But shalt fear thy God, that is the remedy that will prevent their stumbling at you, at what else soever they stumble. Wherefore Paul says to Timothy, 'Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee.' 1 Ti. iv. 16.

Twelfth. Another motive to fear, and to grow in this fear of God is, This is the way to engage God to deliver thee from many outward dangers, whoever falls therein. Ps. xxxiv. 7. This is proved from that of the story of the Hebrew midwives. 'The midwives,' said Moses, 'feared God,' and did not drown the men-children as the king had commanded, but saved them alive. And what follows? 'Therefore God dealt well with the midwives; and it came to pass because the midwives feared God, that he made them houses.' Ex. i. That is, he sheltered them and caused them to be hid from the rage and fury of the king, and that perhaps in some of the houses of the Egyptians themselves; for why might not the midwives be there hid as well as was Moses even in the king's court?* And how many times are they that fear God said to be delivered both by God and his holy angels? as also I have already showed.

Thirteenth. Another motive to fear and to grow in this fear of God is, This is the way to be delivered from errors and damnable opinions. There are some that perish in their righteousness, that is an error; there be some that perish in their wickedness, and that is an error also. Some again prolong their lives by their wickedness, and others are righteous over-much, and also some are overwise, and all these are snares, and pits, and holes. But then, sayest thou, how shall I escape? Indeed that is the question, and the Holy Ghost resolves it thus, 'He that feareth God shall come forth of them all.' Ec. vii. 18.

Fourteenth. Another motive to fear, and to grow in this fear of God, is, Such as have leave, be they never so dark in their souls, to come boldly to Jesus Christ, and to trust in him for life. I told you before, that they that fear God have in the general a license to trust in him; but now I tell you, and that in particular, that they, and they especially, may do it, and that though in the dark; you that sit in darkness and have no light, if this grace of fear be alive in your hearts, you have this boldness—'Who *is* among you that feareth the Lord,' mark, that feareth the Lord, 'that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.' Is. l. 10. It is no small advantage, you know, when men have to deal in difficult matters, to have a patent or license to deal; now to trust in the Lord is a difficult thing, yet the best and most gainful of all. But then, some will say, since it is so difficult, how may we do without danger? Why, the text gives a license, a patent to them to trust in his name, that have his fear in their hearts—'Let him trust in the name of the Lord, and stay upon his God.'†

---

* The words, ויעש להם בתים, 'and he made them houses,' we humbly suggest, may not only mean that these God-fearing women had safe dwelling-places, but, in a more extensive sense, God made them the heads of honourable families; see 1 Sa. ii. 35. 2 Sa. vii. 11, 13, 27, 29. 1 Ki. ii. 24; xi. 28. So David's prayer was, 'Let my house be established before thee; thou, O my God, wilt build me an house.' 1 Ch. xvii. 24, 25.—Ed.

† Royal patents, in Bunyan's time, were lucrative but most oppressive, conferring upon favourites, or their nominees, an exclusive right to deal in any article of manufacture. But the

Fifteenth. Another motive to fear and grow in this grace of fear, is, God will own and acknowledge such to be his, whoever he rejecteth. Yea he will distinguish and separate them from all others, in the day of his terrible judgments. He will do with them as he did by those that sighed for the abominations that were done in the land—command the man that hath his ink-horn by his side 'to set a mark upon their foreheads,' that they might not fall in that judgment with others. Eze. ix. So God said plainly of them that feared the Lord, and that thought upon his name, that they should be writ in his book—'A book of remembrance was written before him for them that feared the Lord, and that thought upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him.' Mal. iii. 16, 17. Mark, he both acknowledges them for his, and also promises to spare them, as a man would spare his own son; yea, and moreover, will wrap them up as his chief jewels with himself in the bundle of life. Thus much for the motives.

How to grow in this fear of God.

Having given you these motives to the duty of growing in this fear of God, before I leave this use, I will, in a few words, show you how you may grow in this fear of God.

First. Then, if thou wouldest grow in this fear of God, learn aright to distinguish of fear in general. I mean, learn to distinguish between that fear that is godly, and that which in itself is indeed ungodly fear of God; and know them well the one from the other, lest the one, the fear that in itself indeed is ungodly, get the place, even the upper hand of that which truly is godly fear. And remember the ungodly fear of God is by God himself counted an enemy to him, and hurtful to his people, and is therefore most plentifully forbidden in the Word; Ge. iii. 15; xxvi. 24; xlvi. 3. Ex. xiv. 13; xx. 20. Nu. xiv. 9; xxi. 34. Is. xli. 10, 14; xliii. 1; xliv. 2, 8; liv. 4. Je. xxx. 10. Da. x. 12, 19. Joel ii. 21. Hag. ii. 5. Zec. viii. 13.

Second. If thou wouldest grow in this godly fear, learn rightly to distinguish it from that fear, in particular, that is godly but for a time; even from that fear that is wrought by the Spirit, as a spirit of bondage. I say, learn to distinguish this from that, and also perfectly to know the bounds that God hath set to that fear that is wrought by the Spirit, as a spirit of bondage; lest, instead of growing in the fear that is to abide with thy soul for ever, thou be over-run again with that first fear, which is to abide with thee but till the spirit of adoption come. And that thou mayest not only distinguish them one from the other, but also keep each in its due place and bounds, consider in general of what hath already been said upon this head, and in particular that the first fear is no more wrought by the Holy Spirit, but by the devil, to distress thee, and make thee to live, not like a son, but a slave. And for thy better help in this matter, know that God himself hath set bounds to this fear, and has concluded that after the spirit of adoption is come, that other fear is wrought in thy heart by him no more. Ro. viii. 15. 2 Ti. i. 7.

Again, before I leave this, let me tell thee that if thou dost not well bestir thee in this matter, this bondage fear, to wit, that which is like it, though not wrought in thee by the Holy Ghost, will, by the management and subtlety of the devil, the author of it, haunt, disturb, and make thee live uncomfortably, and that while thou art an heir of God and his kingdom. This is that fear that the apostle speaks of, that makes men 'all their lifetime subject to bondage.' He. ii. 14, 15. For though Christ will deliver thee indeed at last, thou having embraced him by faith, yet thy life will be full of trouble; and death, though Jesus hath abolished it, will be always a living bugbear to thee in all thy ways and thoughts, to break thy peace, and to make thee to draw thy loins heavily after him.

Third. Wouldest thou grow in this godly fear? then, as thou shouldest learn to distinguish of fears, so thou shouldest make conscience of which to entertain and cherish. If God would have his fear—and it is called HIS fear by way of eminency—'that his fear may be before you, that ye sin not,' Ex. xx. 20. Je. xxxii. 40.—I say, if God would have his fear be with thee, then thou shouldest make conscience of this, and not so lightly give way to slavish fear, as is common for Christians to do.

There is utterly a fault among Christians about this thing; that is, they make not that conscience of resisting of slavish fear as they ought; they rather cherish and entertain it, and so weaken themselves, and that fear that they ought to strengthen.

And this is the reason that we so often lie grabbling* under the black and amazing thoughts that are engendered in our hearts by unbelief; for this fear nourisheth unbelief; that is, now it doth, to wit, if we give way to it after the spirit of adoption is come, and readily closeth with all the fiery darts of the wicked.

But Christians are ready to do with this fear as the horse does when the tines† of the fork are set

patent to God's fearers, to trust in him when involved in darkness and distress, is a blessed privilege, injurious to none. —ED.

* 'Grabbling;' sprawling along, drawing the body, by the hands, through a small aperture in a mine.—ED.

† 'Tines;' from the Saxon; the teeth or spikes in the rowel of a spur.—ED.

against his side; even lean to it until it entereth into his belly. We lean naturally to this fear, I mean, after God has done good to our souls; it is hard striving against it, because it has even our sense and feeling of its side. But I say, if thou wouldest be a growing Christian—growing, I say, in the fear that is godly, in the fear that is always so—then make conscience of striving against the other, and against all these things that would bring thee back to it. 'Wherefore should I fear,' said David, 'in the day of evil, *when* the iniquity of my heels shall compass me about?' Ps. xlix. 5.

What! not fear in the day of evil? What! not when the iniquity of thy heels compasseth thee about? No, not then, saith he, that is, not with that fear that would bring him again into bondage to the law; for he had received the spirit of adoption before. Indeed, if ever a Christian has ground to give way to slavish fear, it is at these two times, to wit, in the day of evil, and when the iniquity of his heels compasseth him about; but you see, David would not then, no, not then, give way thereto, nor did he see reason why he should. 'Wherefore should I,' said he? Aye, wherefore indeed? since now thou art become a son of God through Christ, and hast received the Spirit of his Son into thy heart, crying, Father, Father.

Fourth. Wouldest thou grow in this grace of godly fear? then grow in the knowledge of the new covenant, for that is indeed the girdle of our reins, and the strength of our souls. Hear what Zacharias saith: God, says he, 'hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets which have been since the world began.' But what was it? what was it that he spake? Why, 'That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,' without this slavish bondage fear, 'in holiness and righteousness before him all the days of our life.' But upon what is this princely fearless service of God grounded? Why, upon the holy covenant of God, upon the oath that he swore unto Abraham. Lu. i. 69–74. Now in this covenant is wrapped up all thy salvation; in it is contained all thy desire, and I am sure, that then it containeth the complete salvation of thy soul; and I say, since this covenant is confirmed by promise, by oath, and by the blood of the Son of God, and that on purpose that thou mightest serve thy God without slavish fear, then the knowledge and faith of this covenant is of absolute necessity to bring us into this liberty, and out of our slavish terrors, and so, consequently, to cause us to grow in that son-like, godly fear, which became even the Son of God himself, and becomes all his disciples to live in the growth and exercise of.

Fifth. Wouldest thou grow in this godly fear? then labour even always to keep thine evidences for heaven and of thy salvation alive upon thy heart; for he that loseth his evidences for heaven, will hardly keep slavish fear out of heart; but he that hath the wisdom and grace to keep them alive, and apparent to himself, he will grow in this godly fear. See how David words it, 'From the end of the earth,' saith he, 'will I cry unto thee; when my heart is overwhelmed, lead me to the rock *that* is higher than I. For thou hast been a shelter for me, *and* a strong tower from the enemy: I will abide in thy tabernacle for ever. For thou, O God, hast heard my vows; thou hast given *me* the heritage of those that fear thy name.' Ps. lxi. 2–5. Mark a little, David doth by these words, in the first place, suggest that sometimes, to his thinking, he was as far off of his God as the ends of the earth are asunder, and that at such times he was subject to be overwhelmed, afraid: [And] second, the way that he took at such times, to help himself, was to cry to God to lead him again to Jesus Christ—'lead me to the rock *that* is higher than I;' for indeed without faith in him, and the renewing of that faith, there can be no evidence for heaven made to appear unto the soul. This therefore he prays for first. Then he puts that faith into exercise, and that with respect to the time that was past, and also of the time that was to come. For the time past, says he, 'Thou hast been a shelter to me, and a strong tower from the enemy;' and for the time to come, he said, 'I will abide in thy tabernacle,' that is, in thy Christ by faith, and in thy way of worship by love, 'for ever.' And observe it, he makes the believing remembrance of his first evidences for heaven the ground of this his cry and faith, 'For thou,' says he, 'O God, hast given *me* the heritage of those that fear thy name.' Thou hast made me meet to be a partaker of the mercy of thy chosen, and hast put me under the blessing of goodness wherewith thou hast blessed those that fear thee. Thus you see how David, in his distresses, musters up his prayers, faith, and evidences for eternal life, that he might deliver himself from being overwhelmed, that is, with slavish fear, and that he might also abound in that son-like fear of his fellow-brethren, that is not only comely, with respect to our profession, but profitable to our souls.

Sixth. Wouldest thou grow in this fear of God? then set before thine eyes the being and majesty of God; for that both begetteth, maintaineth, and increaseth this fear. And hence it is called the fear of God, that is, an holy and awful dread and reverence of his majesty. For the fear of God is to stand in awe of him, but how can that be done if we do not set him before us? And again, if we would fear him more, we must abide more in the sense and faith of his glorious majesty. Hence

this fear and God's name is so often put together: as fear God, fear the Lord, fear thy God, do this in the fear of the Lord, and thou shalt fear thy God, I am the Lord. For these words, 'I am the Lord thy God,' and the like, are on purpose put in, not only to show us whom we should fear, but also to beget, maintain, and increase in us that fear that is due from us to that 'glorious and fearful name, the Lord our God.' De. xxviii. 58.

Seventh. Wouldest thou grow in this grace of fear? then keep always close to thy conscience the authority of the Word; fear the commandment as the commandment of a God both mighty and glorious, and as the commandment of a father, both loving and pitiful; let this commandment, I say, be always with thine eye, with thine ear, and with thine heart; for then thou wilt be taught, not only to fear, but to abound in the fear of the Lord. Every grace is nourished by the Word, and without it there is no thrift in the soul. Pr. xiii. 13; iv. 20—22. De. vi. 1, 2.

Eighth. Wouldest thou grow in this grace of fear? then be much in the faith of the promise, of the promise that maketh over to thy soul an interest in God by Christ, and of all good things. The promise naturally tendeth to increase in us the fear of the Lord, because this fear, it grows by goodness and mercy; they shall fear the Lord, and his goodness; now this goodness and mercy of God, it is wrapt up in, and made over to us by promise; for God gave it to Abraham by promise. Therefore the faith and hope of the promise causeth this fear to grow in the soul—'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' 2 Co. vii. 1. 'Perfecting holiness in the fear of God;' therefore that fear by the promise must needs grow mighty, for by, with, and in it, you see holiness is perfected.

Ninth. Wouldest thou grow in this grace of fear? then remember the judgments of God that have, or shall certainly overtake, those professors, that have either been downright hypocrites, or else unwatchful Christians. For both these sorts partake of the judgments of God; the one, to wit, the true Christian, for his unwatchfulness, for his correction; the other, to wit, the hypocrite, for his hypocrisy, to his destruction. This is a way to make thee stand in awe, and to make thee tremble, and grow in the grace of fear before thy God.

Judgments! you may say, what judgments? *Answ.* Time will fail me here to tell thee of the judgments that sometimes overtake God's people, and that always certainly overtake the hypocrite for his transgressions. For those that attend God's people, I would have thee look back to the place in this book where they are particularly touched upon. And for those that attend the hypocrite, in general they are these. 1. Blindness of heart in this world. 2. The death of their hope at the day of their death. 3. And the damnation of their souls at the day of judgment. Mat. xxiii. 15—19. Job viii. 13; xi. 20; xviii. 14; xx. 4—7. Mat. xxiii. 33; xxiv. 51. Lu. xx. 47. The godly consideration of these things tend to make men grow in the fear of God.

Tenth. Wouldest thou grow in this grace of fear? then study the excellencies of the grace of fear, and what profit it yieldeth to them that have it, and labour to get thy heart into the love, both of the exercise of the grace itself, and also of the fruit it yieldeth; for a man hardly grows in the increase of any grace, until his heart is united to it, and until it is made lovely in his eyes. Ps. cxix. 119, 120. Now the excellencies of this grace of fear have also been discoursed of in this book before, where by reading thou shalt find the fruit it bears, and the promises that are annexed to it, which, because they are many, I refer thee also thither for thy instruction.

Eleventh. Wouldest thou grow in this grace of fear? then remember what a world of privileges do belong to them that fear the Lord, as also I have hinted; namely, that such shall not be hurt, shall want no good thing, shall be guarded by angels, and have a special license, though in never so dreadful a plight, to trust in the name of the Lord, and stay upon their God.

Twelfth. Wouldest thou grow in this grace of fear? then be much in prayer to God for abundance of the increase thereof. To fear God is that which is according to his will, and if we ask anything according to his will, he heareth us. Pray therefore that God will unite thy heart to fear his name; this is the way to grow in the grace of fear.

Lastly, Wouldest thou grow in this grace of fear? then devote thyself to it. Ps. cxix. 38. Devote myself to it, you will say, how is that? I answer, why, give thyself to it, addict thyself to it. Solace thyself in the contemplation of God, and of a reverence of his name, and word, and worship. Then wilt thou fear, and grow in this grace of fear.

What things they are that have a tendency in them to hinder the growth of the fear of God in our hearts.

And that I may yet be helpful to thee, reader, I shall now give thee caution of those things that will, if way be given to them, hinder thy growth in this fear of God, the which, because they are very hurtful to the people of God, I would have thee be warned by them. And they are these which follow:

First. If thou wouldest grow in this grace of fear, take heed of A HARD HEART, for that will hinder thy growth in this grace. 'Why hast thou hardened our heart from thy fear?' was a bitter complaint of the church heretofore; for it is not only the judgment that in itself is dreadful and sore to God's people, but that which greatly hindereth the growth of this grace in the soul. Is. lxiii. 17. A hard heart is but barren ground for any grace to grow in, especially for the grace of fear: there is but little of this fear where the heart is indeed hard; neither will there ever be much therein.

Now if thou wouldest be kept from a hard heart, 1. Take heed of the beginnings of sin. Take heed, I say, of that, though it should be never so small; 'A little leaven leaveneth the whole lump.' There is more in a little sin to harden, than in a great deal of grace to soften. David's look upon Bathsheba was, one would think, but a small matter; yet that beginning of sin contracted such hardness of heart in him, that it carried him almost beyond all fear of God. It did carry him to commit lewdness with her, murder upon the body of Uriah, and to abundance of wicked dissimulation; which are things, I say, that have direct tendency to quench and destroy all fear of God in the soul.

2. If thou hast sinned, lie not down without repentance; for the want of repentance, after one has sinned, makes the heart yet harder and harder. Indeed a hard heart is impenitent, and impenitence also makes the heart harder and harder. So that if impenitence be added to hardness of heart, or to the beginnings of sin which makes it so, it will quickly be with that soul, as is said of the house of Israel, it will have a whore's forehead, it will hardly be brought to shame. Je. iii. 3.

3. If thou wouldest be rid of a hard heart, that great enemy to the growth of the grace of fear, be much with Christ upon the cross in thy meditations; for that is an excellent remedy against hardness of heart: a right sight of him, as he hanged there for thy sins, will dissolve thy heart into tears, and make it soft and tender. 'They shall look upon me whom they have pierced, and mourn.' Zec. xii. 10. Now a soft, a tender, and a broken heart, is a fit place for the grace of fear to thrive in. But,

Second. If thou wouldest have the grace of fear to grow in thy soul, take heed also of A PRAYERLESS HEART, for that is not a place for this grace of fear to grow in. Hence he that restraineth prayer is said to cast off fear. 'Thou castest off fear,' said one of his friends to Job. But how must he do that? Why the next words show, 'Thou restrainest prayer before God.' Job xv. 4. Seest thou a professor that prayeth not? that man thrusteth the fear of God away from him. Seest thou a man that prays but little, that man feareth God but little; for it is the praying soul, the man that is mighty in praying, that has a heart for the fear of God to grow in. Take heed, therefore, of a prayerless heart, if you would grow in this grace of the fear of God. Prayer is as the pitcher that fetcheth water from the brook, therewith to water the herbs; break the pitcher, and it will fetch no water, and for want of water the garden withers.

Third. Wouldest thou grow in this grace of fear? then take heed of A LIGHT AND WANTON HEART, for neither is such a heart good ground for the fear of God to grow in. Wherefore it is said of Israel, 'She feared not, but went and played the harlot also.' She was given to wantonness, and to be light and vain, and so her fear of God decayed. Je. iii. 8. Had Joseph been as wanton as his mistress, he had been as void of the fear of God as she; but he was of a sober, tender, godly, considerate spirit, therefore he grew in the fear of God.

Fourth. Wouldest thou grow in this grace of fear? then take heed of A COVETOUS HEART, for neither is that which is such an one good ground for this grace of fear to grow in. Therefore this covetousness and the fear of God are as enemies, set the one in opposition to the other: one that feareth God and hateth covetousness. Ex. xviii. 21. And the reason why covetousness is such an obstruction to the growth of this grace of fear, is because covetousness casteth those things out of the heart which alone can nourish this fear. It casteth out the Word and love of God, without which no grace can grow in the soul; how then should the fear of God grow in a covetous heart? Eze. xxxiii. 30—32. 1 Jn. ii. 15.

Fifth. Wouldest thou grow in this grace of fear? then take heed of AN UNBELIEVING HEART, for an unbelieving heart is not good ground for this grace of fear to grow in. An unbelieving heart is called 'an evil heart,' because from it flows all the wickedness that is committed in the world. He. iii. 12. Now it is faith, or a believing heart, that nourisheth this fear of God, and not the other; and the reason is, for that faith brings God, heaven, and hell, to the soul, and maketh it duly consider of them all. He. xi. 7. This is therefore the means of fear, and that which will make it grow in the soul; but unbelief is a bane thereto.

Sixth. Wouldest thou grow in this grace of fear? then take heed of A FORGETFUL HEART. Such a heart is not a heart where the grace of fear will flourish, 'when I remember, I am afraid,' &c. Therefore take heed of forgetfulness; do not forget but remember God, and his kindness, patience, and mercy, to those that yet neither have grace, nor special favour from him, and that will beget and nourish his fear in thy heart, but forgetfulness of this, or of any other of his judgments, is a great

wound and weakening to this fear. Job xxi. 6. When a man well remembers that God's judgments are so great a deep and mystery, as indeed they are, that remembrance puts a man upon such considerations of God and of his judgments as to make him fear—'Therefore,' said Job, 'I am afraid of him.' See the place. Job xxiii. 15. 'Therefore am I troubled at his presence; when I consider, I am afraid of him'—when I remember and consider of the wonderful depths of his judgments towards man.

Seventh. Wouldest thou grow in this grace of fear? then take heed of A MURMURING AND REPINING HEART, for that is not a heart for this grace of fear to grow in. As for instance, when men murmur and repine at God's hand, at his dispensations, and at the judgments that overtake them, in their persons, estates, families, or relations, that their murmuring tendeth to destroy fear; for a murmuring spirit is such an one as seems to correct God, and to find fault with his dispensations, and where there is that, the heart is far from fear. A murmuring spirit either comes from that wisdom that pretends to understand that there is a failure in the nature and execution of things, or from an envy and spite at the execution of them. Now if murmurings arise from this pretended wisdom of the flesh, then instead of fearing of God, his actions are judged to be either rigid or ridiculous, which yet are done in judgment, truth, and righteousness. So that a murmuring heart cannot be a good one for the fear of God to grow in. Alas! the heart where that grows must be a soft one; as you have it in Job xxiii. 15, 16; and a heart that will stoop and be silent at the most abstruse of all his judgments—'I was dumb, because THOU didst it.' The heart in which this fear of God doth flourish is such, that it bows and is mute, if it can but espy the hand, wisdom, justice, or holiness of God in this or the other of his dispensations, and so stirs up the soul to fear before him. But if this murmuring ariseth from envy and spite, that looketh so like to the spirit of the devil, that nothing need be said to give conviction of the horrible wickedness of it.

Eighth. Wouldest thou grow in this grace of fear? then take heed of A HIGH AND CAPTIOUS SPIRIT, for that is not good ground for the fear of God to grow in. A meek and quiet spirit is the best, and there the fear of God will flourish most; therefore Peter puts meekness and fear together, as being most suited in their nature and natural tendency one to another. 1 Pe. iii. 15. Meekness of spirit is like that heart that hath depth of earth in it in which things may take root and grow; but a high and captious spirit is like to the stony ground, where there is not depth of earth, and consequently, where this grace of fear cannot grow; therefore take heed of this kind of spirit, if thou wouldest that the fear of God should grow in thy soul.

Ninth. Wouldest thou grow in this grace of fear? then take heed of AN ENVIOUS HEART, for that is not a good heart for the fear of God to grow in. 'Let not thine heart envy sinners; but *be thou* in the fear of the Lord all the day long.' Pr. xxiii. 17. To envy any is a sign of a bad spirit, and that man takes upon him, as I have already hinted, to be a controller and a judge, yea, and a malicious executioner too, and that of that fury that ariseth from his own lusts and revengeful spirit, upon (perhaps) the man that is more righteous than himself. But suppose he is a sinner that is the object of thine envy, why, the text sets that envy in direct opposition to the fear of God; 'Envy not sinners, but *be thou* in the fear of God.' These two, therefore, to wit, envy to sinners and fearing of God, are opposites. Thou canst not fear God, and envy sinners too. And the reason is, because he that envieth a sinner, hath forgotten himself, that he is as bad; and how can he then fear God? He that envies sinners rejects his duty of blessing of them that curse, and praying for them that despitefully use us; and how can he that hath rejected this, fear God? He that envieth sinners, therefore, cannot be of a good spirit, nor can the fear of God grow in his heart.

Tenth. Lastly, Wouldest thou grow in this grace of fear? then take heed of HARDENING THY HEART at any time against convictions to particular duties, as to prayer, alms, self-denial, or the like. Take heed also of hardening thy heart, when thou art under any judgment of God, as sickness, losses, crosses, or the like. I bid you before to beware of a hard heart, but now I bid you beware of hardening your soft ones. For to harden the heart is to make it worse than it is; harder, more desperate, and bold against God, than at the present it is. Now, I say, if thou wouldest grow in this grace of fear, take heed of hardening thy heart, and especially of hardening of it against convictions to good; for those convictions are sent of God like seasonable showers of rain, to keep the tillage of thy heart in good order, that the grace of fear may grow therein; but this stifling of convictions makes the heart as hard as a piece of the nether millstone. Therefore happy is he that receiveth conviction, for so he doth keep in the fear of God, and that fear thereby nourished in his soul; but cursed is he that doth otherwise—'Happy *is* the man that feareth alway; but he that hardeneth his heart shall fall into mischief.' Pr. xxviii. 14.

USE THIRD, *of encouragement.*

USE THIRD. I come now to A USE OF ENCOURAGEMENT to those that are blessed with this grace of

fear. The last text that was mentioned saith, 'Happy *is* the man that feareth alway,' and so doth many more. Happy already, because blessed with this grace; and happy for time to come, because this grace shall abide, and continue till the soul that hath it is brought unto the mansion-house of glory. 'I will put my fear in their hearts, that they shall not depart from me.' Therefore, as here it saith, Happy is he, so it saith also, It shall go well with him, that is, in time to come. 'It shall be well with them that fear God.' Ec. viii. 12.

[*First.*] Had God given thee all the world, yet cursed hadst thou been, if he had not given thee the fear of the Lord; for the fashion of this world is a fading thing, but he that feareth the Lord shall abide for ever and ever. This therefore is the first thing that I would propound for thy encouragement, thou man that fearest the Lord. This grace will dwell in thy heart, for it is a new covenant grace, and will abide with thee for ever. It is sent to thee from God, not only to join thy heart unto him, but to keep thee from final apostasy—'I will put my fear in their hearts, that they shall not depart from me.' Je. xxxii. 40. That thou mayest never forsake God, is his design, and therefore, to keep thee from that wicked thing, he hath put his fear in thy heart. Many are the temptations, difficulties, snares, traps, trials, and troubles that the people of God pass through in the world, but how shall they be kept, how shall they be delivered, and escape? Why, the answer is, The fear of God will keep them—'He that feareth God shall come forth of them all.'

Is it not therefore a wonderful mercy to be blessed with this grace of fear, that thou by it mayest be kept from final, which is damnable apostasy? Bless God, therefore, thou blessed man, that hast this grace of fear in thy soul. There are five things in this grace of fear that have a direct tendency in them to keep thee from final apostasy.

1. It is seated in the heart, and the heart is, as I may call it, the main fort in the mystical world, man. It is not placed in the head, as knowledge is; nor in the mouth, as utterance is, but in the heart, the seat of all, 'I will put my fear in their hearts.' If a king will keep a town secure to himself, let him be sure to man sufficiently the main fort thereof. If he have twenty thousand men well armed, yet if they lie scattered here and there, the town may be taken for all that, but if the main fort be well manned, then the town is more secure. What if a man had all the parts, yea, all the arts of men and angels? That will not keep the heart to God. But when the heart, this principal fort, is possessed with the fear of God, then he is safe, but not else.

2. As the heart in general, so the will in special. That chief and great faculty of the soul is the principle that is acted by this fear. The will, which way that goes, all goes; if it be to heaven or hell. Now the will, I say, is that main faculty that is governed by this fear that doth possess the soul, therefore all is like to go well with it. This Samuel insinuateth, where he saith, 'If ye will fear the Lord.' Fearing of God is a voluntary act of the will, and that being so, the soul is kept from rebellion against the commandment, because by the will where this fear of God is placed, and which it governeth, is led all the rest of the powers of the soul. 1 Sa. xii. 14. In this will, then, is this fear of God placed, that this grace may the better be able to govern the soul, and so by consequence the whole man; for as I said before, look what way the will goes, look what the will does, thither goes, and that does, the whole man. Ps. cx. 3. Man, when his will is alienate from God, is reckoned rebellious throughout, and that not without ground, for the will is the principal faculty of the soul as to obedience, and therefore things done without the will are as if they were not done at all. Ju. v. 40. The spirit is willing; if ye be willing; 'she hath done what she could,' and the like; by these and such-like sayings the goodness of the heart and action is judged, as to the subjective part thereof. Now this fear that we have been speaking of, is placed in the soul, and so consequently in the will, that the man may thereby the better be kept from final and damnable apostasy.

3. This fear, as I may say, even above every other grace, is God's well-wisher; and hence it is called, as I also have showed you, his fear. As he also says in the text mentioned above, 'I will put my fear in their hearts.' These words, *his* and *my*, they are intimate and familiar expressions, bespeaking not only great favour to man, but a very great trust put in him. As who should say, this fear is my special friend, it will subject and bow the soul, and the several faculties thereof, to my pleasure; it is my great favourite, and subdueth sinners to my pleasure. You shall rarely find faith or repentance, or parts, go under such familiar characters as this blessed fear of the Lord doth. Of all the counsellors and mighties that David had, Hushai only was called the king's friend. 2 Sa. xv. 37; xvi. 16. So of all the graces of the Spirit this of the fear of God goes mostly, if not always, by the title of MY fear, God's fear, HIS fear, &c. I told you before, if the king will keep a town, the main fort therein must be sufficiently manned: and now I will add, that if he have not to govern those men some trusty and special friend, such as Hushai was to David, he may find it lost when it should stand him in greatest stead. If a soul should be possessed with all things possible, yet if this fear of God be wanting, all other things will give place

in time of rebellion, and the soul shall be found in, and under the conduct of hell, when it should stand up for God and his truth in the world. This fear of God, it is God's special friend, and therefore it has given unto it the chief seat of the heart, the will, that the whole man may now be, and also be kept hereafter, in the subjection and obedience of the gospel. For,

4. This grace of fear is the softest and most tender of God's honour of any other grace. It is that tender, sensible, and trembling grace, that keepeth the soul upon its continual watch. To keep a good watch is, you know, a wonderful safety to a place that is in continual danger because of the enemy. Why, this is the grace that setteth the watch, and that keepeth the watchman awake. Ca. iii. 7, 8. A man cannot watch as he should, if he be destitute of fear: let him be confident, and he sleeps; he unadvisedly lets into the garrison those that should not come there. Israel's fault when they came to Canaan was, that they made a covenant with the inhabitants of the land, to wit, the Gibeonites, without asking counsel of God. But would they have done so, think you, if at the same time the fear of God had had its full play in the soul, in the army? no, they at that time forgot to fear. The grace of fear had not at that time its full stroke and sway among them.

5. This grace of fear is that which, as I may so say, first affects the hearts of saints with judgments, after we have sinned, and so is as a beginning grace to bring again that to rights that by sin is put out of frame. O it is a precious grace of God! I know what I say in this matter, and also where I had been long ago, through the power of my lusts, and the wiles of the devil, had it not been for the fear of God.

[*Second.*] But secondly, another encouragement for those that are blessed with this blessed grace of fear is this,—this fear fails not to do this work for the soul, if there in truth, be it never so small in measure. A little of this leaven 'leaveneth the whole lump.' True, a little will not do, or help the soul to do those worthy exploits in the heart or life as well as a bigger measure thereof; nor, indeed, can a little of any grace do that which a bigger measure will; but a little will preserve the soul from final apostasy, and deliver it into the arms of the Son of God at the final judgment. Wherefore, when he saith, 'I will put my fear in their hearts,' he says not, I will put so much of it there, such a quantity, or such a degree; but, 'I will put my fear there.' I speak not this in the least to tempt the godly man to be content with the least degree of the fear of God in his heart. True, men should be glad that God hath put even the least degree of this grace into their souls, but they should not be content therewith; they should earnestly covet more, pray for more, and use all lawful, that is, all the means of God's appointing, that they may get more.

There are, as I have said already, several degrees of this grace of fear, and our wisdom is to grow in it, as in all the other graces of the Spirit. The reasons why, I have showed you, and also the way to grow therein; but the least measure thereof will do as I said, that is, keep the soul from final apostasy. There are, as I have showed you, those that greatly fear the Lord, that fear exceedingly, and that fear him above many of their brethren; but the small in this grace are saved as well as those that are great therein: 'He will bless' or save 'them that fear him, *both* small and great.' This fear of the Lord is the pulse of the soul; and as some pulses beat stronger, some weaker, so is this grace of fear in the soul. They that beat best are a sign of best life, but they that beat worst show that life is [barely] present. As long as the pulse beats, we count not that the man is dead, though weak; and this fear, where it is, preserves to everlasting life. Pulses there are also that are intermitting; to wit, such as have their times for a little, a little time to stop, and beat again; true, these are dangerous pulses, but yet too a sign of life. This fear of God also is sometimes like this intermitting pulse; there are times when it forbears to work, and then it works again. David had an intermitting pulse, Peter had an intermitting pulse, as also many other of the saints of God. I call that an intermitting pulse, with reference to the fear we speak of, when there is some obstruction by the workings of corruptions in the soul; I say, some obstruction from, and hinderance of, the continual motion of this fear of God; yet none of these, though they are various, and some of them signs of weakness, are signs of death, but life. 'I will put my fear in their hearts, that they shall not depart from me.'

Quest. But you may say, How shall I know that I fear God?

Answ. If I should say that desires, true sincere desires to fear him, is fear itself, I should not say amiss. Ne. i. 11. For although a desire to be, or do so and so, makes not a man to be in temporal or natural things what he desires to be—for a sick, or poor, or imprisoned man may desire to be well, to be rich, or to be at liberty, and yet be as they are, sick, poor, or in prison—yet in spirituals, a man's desire to be good, to believe, to love, to hope, and fear God, doth flow from the nature of grace itself.

I said before, that in temporals a man could not properly be said to be what he was not; yet a man, even in naturals or temporals, shows his love to that thing that he desires, whether it be health, riches, or liberty; and in spirituals, desires of,

from love to this or that grace of God, sincere desires of it flow from the root of the grace itself—'Thy servants who desire to fear thy name.' Nehemiah bore himself before God upon this, 'that he desired to fear his name.' And hence again it is said concerning desires, true desires, 'The desire of man *is* his kindness.' Pr. xix. 22. For a man shows his heart, his love, his affections, and his delights, in his desires; and since the grace of the fear of God is a grace so pleasant in the sight of God, and of so sanctifying a nature in the soul where it is, a true sincere desire to be blessed with that grace must needs flow from some being of this grace in the soul already.

True desires are lower than higher acts of grace, but God will not overlook desires—'But now they desire a better *country*, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city.' Mark, they desire a country, and they shall have a city. At this low place, to wit, sincere desires, God will meet the soul and will tell him that he hath accepted of his desires, that his desires are his kindness, and flow from grace itself: 'He will fulfil the desire of them that fear him.' Therefore desires are not rejected of God; but they would, if they did not flow from a principle of grace already in the soul; therefore desires, sincere desires to fear God, flow from grace already in the soul. Therefore, since thou fearest God, and it is evident by thy desires that thou dost so do, thou art happy now in this thy fear, and shalt be happy for ever hereafter in the enjoyment of that which God in another world hath laid up for them that fear him.

Third. Another encouragement for those that have this grace of fear is this; this grace can make that man, that in many other things is not capable of serving of God, serve him better than those that have all without it. Poor Christian man, thou hast scarce been able to do anything for God all thy days, but only to fear the Lord. Thou art no preacher, and so canst not do him service that way; thou art no rich man, and so canst not do him service with outward substance; thou art no wise man, and so canst not do anything that way; but here is thy mercy, thou fearest God. Though thou canst not preach, thou canst fear God. Though thou hast no bread to feed the belly, nor fleece to clothe the back of the poor, thou canst fear God. O how 'blessed *is* the man *that* feareth the Lord;' because this duty of fearing of God is an act of the mind, and may be done by the man that is destitute of all things but that holy and blessed mind.

Blessed therefore is that man, for God hath not laid the comfort of his people in the doing of external duties, nor the salvation of their souls, but in believing, loving, and fearing God. Neither hath he laid these things in actions done in their health, nor in the due management of their most excellent parts, but in the receiving of Christ, and fear of God. The which, good Christian, thou mayest do, and do acceptably, even though thou shouldest lie bed-rid all thy days; thou mayest also be sick and believe; be sick and love, be sick and fear God, and so be a blessed man. And here the poor Christian hath something to answer them that reproach him for his ignoble pedigree, and shortness of the glory of the wisdom of the world. True, may that man say, I was taken out of the dunghill, I was born in a base and low estate, but I fear God. I have no worldly greatness, nor excellency of natural parts, but I fear God.

When Obadiah met with Elijah, he gave him no worldly and fantastical compliment, nor did he glory in his promotion by Ahab the king of Israel, but gravely, and after a gracious manner, said, 'I thy servant fear the Lord from my youth.' Also when the mariners inquired of Jonah, saying, 'What *is* thine occupation, and whence comest thou? what *is* thy country, and of what people *art* thou?' This was the answer he gave them, 'I *am* a Hebrew, and I fear the Lord, the God of heaven, which hath made the sea and the dry *land*.' Jonah i. 8, 9. Indeed this answer is the highest, and most noble in the world, nor are there any, save a few, that in truth can thus express themselves, though other answers they had enough; most can say, I have wisdom, or might, or riches, or friends, or health, or the like; these are common, and are greatly boasted in by the most; but he is the man that feareth God, and he that can say, when they say to him, What art thou? 'I thy servant fear the Lord,' he is the man of many, he is to be honoured of men: though this, to wit, that he feareth the Lord, is all that he hath in the world. He hath the thing, the honour, the life, and glory that is lasting; his blessedness will abide when all men's but his is buried in the dust, in shame and contempt.*

A word to hypocrites.

Hypocrites, my last word is to you; the hypocrite is one that would appear to be that in men's eyes that is nothing of in God's—thou hypocrite,

* 'Blessed *is* the man *that* feareth the Lord.' Blessedness shall attend him all the way to heaven, in proportion as that fear abounds. It is a heaven on earth to live in the constant fear of God—to have a reverential awe and fear of his majesty immovably fixed and implanted in the soul. The grace of fear has an eminent influence in a Christian's sanctification; it is a powerful restraint from sin. A holy fear of God, and a humble fear of ourselves, which are alike of Divine operation, will preserve us from sin and engage us to obedience. God will be our protector and instructor, our guide and our everlasting deliverer from all evil. Let us not rest satisfied with the greatest attainments short of 'perfecting holiness in the fear of God.'—*Mason.*

that wouldest be esteemed to be one that loves and that fears God, but does not; I have this to say to thee, thy condition is damnable, because thou art a hypocrite, and seekest to deceive both God and man with guises, vizards, masks, shows, pretences, and thy formal, carnal, feigned subjection to the outside of statutes, laws, and commandments; but within thou art full of rottenness and all excess.

Hypocrite, thou mayest by thy cunning shifts be veiled and hid from men, but thou art naked before the eyes of God, and he knoweth that his fear is not in thy heart. Lu. xvi. 15.

Hypocrite, be admonished that there is not obedience accepted of God, where the heart is destitute of this grace of fear. Keeping of the commandments is but one part of the duty of man, and Paul did that, even while he was a hypocrite. Phi. iii. To 'fear God and keep his commandments, this *is* the whole *duty* of man.' Ec. xii. 13. This—fear God—the hypocrite, as a hypocrite, cannot do, and therefore, as such, cannot escape the damnation of hell.

Hypocrite, thou must fear God first, even before thou dost offer to meddle with the commandments, that is, as to the keeping of them. Indeed, thou shouldest read therein, that thou mayest learn to fear the Lord, but yet, 'fear God' goes before the command to keep his commandments. And if thou dost not fear God first, thou transgressest, instead of keeping of the commandments.

Hypocrite, this word, FEAR GOD, is that which the hypocrite quite forgets, although it is that which sanctifies the whole duty of man. For this is that, and nothing without it, that can make a man sincere in his obedience; the hypocrite looks for applause abroad, and forgets that he is condemned at home, and both these he does because he wanteth the fear of God.

Hypocrite, be admonished that none of the privileges that are spoken of in the former part of the book belongs to thee, because thou art a hypocrite; and if thou hope, thy hope shall be cut off, and if thou lean upon thy house, both thou and it shall fall into hell-fire. Triumph then, thy triumph is but for awhile. Joy then, but the joy of the hypocrite is but for a moment. Job viii. 13, 15; xx. 4–6.

Perhaps thou wilt not let go now, what, as a hypocrite, thou hast got; but 'what *is* the hope of the hypocrite, when God taketh away his soul?' Job xxvii. 8. Hypocrite, thou shouldest have chosen the fear of God, as thou hast chosen a profession without it, but thou hast cast off fear, because thou art a hypocrite; and because thou art such, thou shalt have the same measure that thou metest; God will cast thee off, because thou art a hypocrite. God hath prepared a fear for thee because thou didst not choose the fear of God, and that fear shall come upon thee like desolation, and like an armed man, and shall swallow thee up, thou and all that thou art. Pr. i. 27.

Hypocrite, read this text and tremble—'The sinners in Zion are afraid, fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?' Is. xxxiii. 13, 14.

Hypocrite, thou art not under the fatherly protection of God, because thou art a hypocrite, and wantest his fear in thine heart. The eyes of the Lord are upon them that fear him, to deliver them. But the fearless man or hypocrite is left to the snares and wiles of the devil, to be caught therein and overcome, because he is destitute of the fear of God.

Hypocrite, thou art like to have no other reward of God for thy labour than that which the goats shall have;* the hypocrite, because he is a hypocrite, shall not stand in God's sight. The gain of thy religion thou spendest as thou gettest it. Thou wilt not have one farthing overplus at death and judgment.

Hypocrite, God hath not intrusted thee with the least dram of his saving grace, nor will he, because thou art a hypocrite: and as for what thou hast, thou hast stolen it, even every man of you from his neighbour; still pilfering out of their profession, even as Judas did out of the bag. Thou comest like a thief into thy profession, and like a thief thou shalt go out of the same. Jesus Christ hath not counted thee faithful to commit to thee any of his jewels to keep, because thou fearest him not. He hath given his 'banner to them that fear him, that it may be displayed because of the truth.' Ps. lx. 4.

Hypocrite, thou art not true to God nor man, nor thine own soul, because thou art a hypocrite! How should the Lord put any trust in thee? Why should the saints look for any good from thee? Should God give thee his Word, thou wilt sell it. Should men commit their souls to thee, thou wilt destroy them, by making merchandise of them, for thy own hypocritical designs. Yea, if the sun waxes hot, thou wilt throw all away, and not endure the heat, because thou art a hypocrite!

* By the goats we are to understand the hypocrites and the finally impenitent, who will depart into everlasting fire, prepared for the devil and his angels; see Mat. xxv. 32, 33–41. —ED.

THE DOCTRINE

OF

THE LAW AND GRACE UNFOLDED;

OR,

A DISCOURSE TOUCHING THE LAW AND GRACE;

THE NATURE OF THE ONE, AND THE NATURE OF THE OTHER; SHOWING WHAT THEY ARE, AS THEY ARE THE TWO COVENANTS; AND LIKEWISE, WHO THEY BE, AND WHAT THEIR CONDITIONS ARE, THAT BE UNDER EITHER OF THESE TWO COVENANTS:

Wherein, for the better understanding of the reader, there are several questions answered touching the law and grace, very easy to be read, and as easy to be understood, by those that are the sons of wisdom, the children of the second covenant.

Published by that poor and contemptible creature, JOHN BUNYAN, of Bedford, 1659.

'*The law made nothing perfect, but the bringing in of a better hope* did; *by the which we draw nigh unto God.*' Heb. vii. 19.

'*Therefore we conclude that a man is justified by faith without the deeds of the law.*' Rom. iii. 28.

'*To him* [*therefore*] *that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*' Rom. iv. 5.

ADVERTISEMENT BY THE EDITOR.

IT is difficult to understand those peculiar trials which called forth the mighty energies of Bunyan's mind, unless we are acquainted with the times in which he lived. The trammels of state-craft and priestcraft had been suddenly removed from religion, and men were left to form their own opinions as to rites and ceremonies. In this state of abrupt liberty, some wild enthusiasts ran into singular errors; and Bunyan's first work on 'Gospel Truths' was published to correct them. Then followed that alarm to thoughtless souls—'A Few Sighs from Hell;' and, in 1659, as a further declaration of the most important truths of revelation, this work on the two covenants was sent forth to chastise error, and comfort the saints of God. It was published many times during the author's life; and since then, to a late period, very large impressions have been circulated. Upon a subject of such vast importance—upon which hangs all our eternal interests—all our indescribable joys or sorrows in a future and never-ending state—the requirements of our Creator—and his gracious provision of pardoning mercy, upon our failing to keep his law—these are subjects of intense interest. How important is it that all our researches into these solemn realities should be guided simply by the revealed will of God! That was the fountain at which Bunyan drunk in all his knowledge; and with simplicity, and most earnest desire to promote the glory of God in the salvation of sinners, he here gives the result of his patient, prayerful, painful investigation. The humble dependence upon Divine mercy which the author felt is very striking. He was sensible of his want of education; 'no vain, whimsical, scholar-like terms'—no philosophy from Plato or Aristotle. He felt, as to human teaching, his weakness, but proved that, 'when he was weak, then was he strong.' He claimed an interest in the fervent prayers of his fellow-saints—'My heart is vile, the devil lieth at watch, trust myself I dare not; if God do not help me, my heart will deceive me.' This was the proper spirit in which to enter upon so solemn a subject; and the aid he sought was vouchsafed to him, and appears throughout this important work. His first object is to define what is the law, a strict obedience to which is exacted upon all mankind. It was given to Adam, and was afterwards more fully developed upon Mount Sinai. It commands implicit, universal, perfect obedience, upon pain of eternal ruin. He shows us that man, under the influence of that law, and while a stranger to the law of grace, may repent and reform his conduct, become a member of a Christian church, be a virgin waiting for his Lord, 'but not step even upon the lowest round of the ladder that reacheth to heaven.' While man is a stranger to the new birth, 'his destiny is the lion's den; yea, worse than that, to be thrown into hell to the very devils.' p. 501. Bunyan in this, as well as all other of his works, is awfully severe upon those who say, 'Let us sin that grace may abound,' perverting the consolatory doctrines of Divine grace to their souls' destruction. 'What! because Christ is a Saviour, wilt thou be a sinner! because his grace abounds, therefore thou wilt abound in sin!

O wicked wretch! rake hell all over, and surely I think thy fellow will scarce be found. If Christ will not serve their turn, but they must have their sins too, take them, devil; if heaven will not satisfy them, take them, hell; devour them, burn them, hell!' 'Tell the hogs of this world what a hog-sty is prepared for them, even such an one as God hath prepared to put the devil and his angels into.' p. 554.

To the distressed, sin-beaten Christian, this book abounds with consolation, and instructions how to overcome the devices of Satan, who will plant the ten commandments, like ten great guns, to destroy thy hopes. 'Learn to outshoot the devil in his own bow, and to cut off his head with his own sword. Doth Satan tell thee thou prayest but faintly and with cold devotions? Answer him, I am glad you told me, I will trust the more to Christ's prayers, and groan, sigh, and cry more earnestly at the throne of grace.' p. 573. To such readers as have been driven to the verge of despair by a fear of having committed the unpardonable sin, here is strong consolation, and a very explicit scriptural definition of that awful crime. Want of space prevents me adding more than my earnest desire that the reading of this treatise may be productive of solid peace and comfort.—ED.

THE EPISTLE TO THE READER.

READER,

IF at any time there be held forth by the preacher the freeness and fulness of the gospel, together with the readiness of the Lord of peace to receive those that have any desire thereto, presently it is the spirit of the world to cry out, Sure this man disdains the law, slights the law, and counts that of none effect; and all because there is not, together with the gospel, mingled the doctrine of the law, which is not a right dispensing of the word according to truth and knowledge. Again; if there be the terror, horror, and severity of the law discovered to a people by the servants of Jesus Christ, though they do not speak of it to the end people should trust to it, by relying on it as it is a covenant of works; but rather that they should be driven further from that covenant, even to embrace the tenders and privileges of the second, yet, poor souls, because they are unacquainted with the natures of these two covenants, or either of them, therefore, say they, 'Here is nothing but preaching of the law, thundering of the law;' when, alas, if these two be not held forth—to wit, the covenant of works and the covenant of grace, together with the nature of the one and the nature of the other—souls will never be able either to know what they are by nature or what they lie under. Also, neither can they understand what grace is, nor how to come from under the law to meet God in and through that other most glorious covenant, through which and only through which, God can communicate of himself grace, glory, yea, even all the good things of another world.

I, having considered these things, together with others, have made bold to present yet once more to thy view, my friend, something of the mind of God, to the end, if it shall be but blessed to thee, thou mayest be benefited thereby; for verily these things are not such as are ordinary and of small concernment, but do absolutely concern thee to know, and that experimentally too, if ever thou do partake of the glory of God through Jesus Christ, and so escape the terror and insupportable vengeance that will otherwise come upon thee through his justice, because of thy living and dying in thy transgressions against the law of God. And therefore, while thou livest here below, it is thy duty, if thou wish thyself happy for the time to come, to give up thyself to the studying of these two covenants treated of in the ensuing discourse; and so to study them until thou, through grace, do not only get the notion of the one and of the other in thy head, but until thou do feel the very power, life, and glory of the one and of the other: for take this for granted, he that is dark as touching the scope, intent, and nature of the law, is also dark as to the scope, nature, and glory of the gospel; and also he that hath but a notion of the one, will hardly have any more than a notion of the other.

And the reason is this: because so long as people are ignorant of the nature of the law, and of their being under it—that is, under the curse and condemning power of it, by reason of their sin against it—so long they will be careless, and negligent as to the inquiring after the true knowledge of the gospel. Before the commandment came—that is, in the spirituality of it—Paul was alive—that is, thought himself safe; which is clear, Ro. vii. 9. 10, compared with Phl. iii. 5–11, &c. But when that came, and was indeed discovered unto him by the Spirit of the Lord, then Paul dies, Ro. vii., to all his former life, Phl. iii., and that man which before could content himself to live, though ignorant of the gospel, cries out now, 'I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord.' ver. 8. Therefore, I say,

so long they will be ignorant of the nature of the gospel, and how glorious a thing it is to be found within the bounds of it; for we use to say, that man that knoweth not himself to be sick, that man will not look out for himself a physician; and this Christ knew full well when he saith, 'The whole have no need of the physician, but the sick;'* that is, none will in truth desire the physician unless they know they be sick. That man also that hath got but a notion of the law—a notion, that is, the knowledge of it in the head, so as to discourse and talk of it—if he hath not felt the power of it, and that effectually too, it is to be feared will at the best be but a notionist in the gospel; he will not have the experimental knowledge of the same in his heart; nay, he will not seek nor heartily desire after it; and all because, as I said before, he hath not experience of the wounding, cutting, killing nature of the other.

I say, therefore, if thou wouldst know the authority and power of the gospel, labour first to know the power and authority of the law; for I am verily persuaded that the want of this one thing—namely, the knowledge of the law, is one cause why so many are ignorant of the other. That man that doth not know the law doth not know in deed and in truth that he is a sinner; and that man that doth not know he is a sinner, doth not know savingly that there is a Saviour.

Again; that man that doth not know the nature of the law, that man doth not know the nature of sin; and that man that knoweth not the nature of sin, will not regard to know the nature of a Saviour; this is proved. Jn. viii. 31–36. These people were professors, and yet did not know the truth—the gospel; and the reason was, because they did not know themselves, and so not the law. I would not have thee mistake me, Christian reader; I do not say that the law of itself will lead any soul to Jesus Christ; but the soul being killed by the law, through the operation of its severity seizing on the soul, then the man, if he be enlightened by the Spirit of Christ to see where remedy is to be had, will not, through grace, be contented without the real and saving knowledge through faith of him.

If thou wouldst, then, wash thy face clean, first take a glass and see where it is dirty; that is, if thou wouldst indeed have thy sins washed away by the blood of Christ, labour first to see them in the glass of the law, and do not be afraid to see thy besmeared condition, but look on every spot thou hast; for he that looks on the foulness of his face by the *halves*, will wash by the halves; even so, he that looks on his sins by the halves, he will seek for Christ by the halves. Reckon thyself, therefore, I say, the biggest sinner in the world, and be persuaded that there is none worse than thyself; then let the guilt of it seize on thy heart, then also go in that case and condition to Jesus Christ, and plunge thyself into his merits and the virtue of his blood; and after that, thou shalt speak of the things of the law and of the gospel experimentally, and the very language of the children of God shall feelingly drop from thy lips, and not till then. Ja. i.

Let this therefore learn thee thus much: he that hath not seen his lost condition hath not seen a safe condition; he that did never see himself in the devil's snare, did never see himself in Christ's bosom. 'This my Son was dead, and is alive again: he was lost, and is found.' 'Among whom we also had our conversation in time past.'† 'But now are (so many of us as believe) returned unto' Jesus Christ, 'the' chief 'Shepherd and Bishop of your souls.'

I say, therefore, if thou do find in this treatise, in the first place, something touching the nature, end, and extent of the law, do not thou cry out, therefore, all on a sudden, saying, 'Here is nothing but the terror, horror, and thundering sentences of the law.'

Again; if thou do find in the second part of this discourse something of the freeness and fulness of the gospel, do not thou say then neither, 'Here is nothing but grace, therefore, surely, an undervaluing of the law.' No; but read it quite through, and so consider of it; and I hope thou shalt find the two covenants—which all men are under, either the one or the other—discovered, and held forth in their natures, ends, bounds, together with the state and condition of them that are under the one, and of them that are under the other.

There be some that through ignorance do say how that such men as preach terror and amazement to sinners are beside the book, and are ministers of the letter—the law, and not of the Spirit—the gospel; but I would answer them, citing them to the sixteenth of Luke, from the nineteenth verse to the end; and 1 Co. vi. 9, 10; Ga. iii. 10; Ro. iii. 9–19; only this caution I would give by the way, how that they which preach terror to drive souls to the obtaining of salvation by the works of the law, that preaching is not the right gospel preaching; yet when saints speak of the sad state that men are in by nature, to discover to souls their need of the gospel, this is honest preaching, and he that doth do so, he doth the work of a gospel minister. See Ro. iii. 9–25, &c.

* These words are quoted from the Genevan or Breeches Bible, Mark ii. 17.—Ed.

† This quotation is from the Genevan translation, Ep. ii. 3. —Ed.

Again, there are others that say, because we do preach the free, full, and exceeding grace discovered in the gospel, therefore we make void the law; when indeed, unless the gospel be held forth in the glory thereof without confusion, by mingling the covenant of works therewith, the law cannot be established. 'Do we then make void the law through faith,' or preaching of the gospel; nay, stay, saith Paul, 'God forbid: yea, we establish the law.' Ro. iii. 31.

And verily, he that will indeed establish the law, or set it in its own place, for so I understand the words, must be sure to hold forth the gospel in its right colour and nature; for if a man be ignorant of the nature of the gospel and the covenant of grace, they, or he, will be very apt to remove the law out of its place, and that because they are ignorant, not knowing 'what they say, nor whereof they affirm.'

And let me tell you, if a man be ignorant of the covenant of grace, and the bounds and boundlessness of the gospel, though he speak and make mention of the name of the Father, and of the Son, and also of the name of the new covenant, and the blood of Christ, yet at this very time, and in these very words, he will preach nothing but the law, and that as a covenant of works.

Reader, I must confess it is a wonderfully mysterious thing, and he had need have a wiser spirit than his own that can rightly set these two covenants in their right places, that when he speaks of the one he doth not jostle the other out of its place. O, to be so well enlightened as to speak of the one—that is, the law—for to magnify the gospel; and also to speak of the gospel so as to establish, and yet not to idolize, the law, nor any particular thereof! It is rare, and to be heard and found but in very few men's breasts.

If thou shouldst say, What is it to speak to each of these two covenants so as to set them in their right places, and also to use the terror of the one so as to magnify and advance the glory of the other? To this I shall answer also, read the ensuing discourse, but with an understanding heart, and it is like thou wilt find a reply therein to the same purpose, which may be to thy satisfaction.

Reader, if thou do find this book empty of fantastical expressions, and without light, vain, whimsical, scholarlike terms, thou must understand it is because I never went to school to Aristotle, or Plato, but was brought up at my father's house, in a very mean condition, among a company of poor countrymen. But if thou do find a parcel of plain, yet sound, true, and home sayings, attribute that to the Lord Jesus his gifts and abilities, which he hath bestowed upon such a poor creature as I am and have been. And if thou, being a seeing Christian, dost find me coming short, though rightly touching at some things, attribute that either to my brevity, or, if thou wilt, to my weaknesses, for I am full of them. A word or two more, and so I shall have done with this.

First. And the first is, Friend, if thou do not desire the salvation of thy soul, yet I pray thee to read this book over with serious consideration; it may be it will stir up in thee some desires to look out after it, which at present thou mayest be without.

Secondly, If thou dost find any stirrings in thy heart by thy reading such an unworthy man's works as mine are, be sure that in the first place thou give glory to God, and give way to thy convictions, and be not too hasty in getting them off from thy conscience; but let them so work till thou dost see thyself by nature void of all grace, as faith, hope, knowledge of God, Christ, and the covenant of grace.

Thirdly, Then, in the next place, fly in all haste to Jesus Christ, thou being sensible of thy lost condition without him, secretly persuading of thy soul that Jesus Christ standeth open-armed to receive thee, to wash away thy sins, to clothe thee with his righteousness, and is willing, yea, heartily willing, to present thee before the presence of the glory of God and among the innumerable company of angels with exceeding joy. This being thus, in the next place, do not satisfy thyself with these secret and first persuasions, which do or may encourage thee to come to Jesus Christ; but be restless till thou dost find by blessed experience the glorious glory of this the second covenant extended unto thee, and sealed upon thy soul with the very spirit of the Lord Jesus Christ. And that thou mayest not slight this my counsel, I beseech thee, in the second place, consider these following things—

First, If thou dost get off thy convictions, and not the right way (which is by seeing thy sins washed away by the blood of Jesus Christ), it is a question whether ever God will knock at thy heart again or no; but rather say, such an one 'is joined to idols, let him alone.' Ho. iv. 17. Though he be in a natural state, 'let him alone.' Though he be in or under the curse of the law, 'let him alone.' Though he be in the very hand of the devil, 'let him alone.' Though he be a-going post-haste to hell, 'let him alone.' Though his damnation will not only be damnation for sins against the law, but also for slighting the gospel, yet 'let him alone.' My spirit, my ministers, my word, my grace, my mercy, my love, my pity, my common providences, shall no more strive with him; 'let him alone.' O sad! O miserable! who would slight convictions that are on their souls, which (if not slighted) tend so much for their good?

Secondly, If thou shalt not regard how thou do put off convictions, but put them off without the

precious blood of Christ being savingly applied to thy soul, thou art sure to have the mis-spending of that conviction to prove the hardening of thy heart against the next time thou art to hear the word preached or read. This is commonly seen, that those souls that have not regarded those convictions that are at first set upon their spirits, do commonly, and that by the just judgments of God upon them, grow more hard, more senseless, more seared and sottish in their spirits; for some, who formerly would quake and weep, and relent under the hearing of the word, do now for the present sit so senseless, so seared and hardened in their consciences, that certainly if they should have hell-fire thrown in their faces, as it is sometimes cried up in their ears, they would scarce be moved; and this comes upon them as a just judgment of God. 2 Th. ii. 11, 12.

Thirdly, If thou do slight these, or those convictions that may be set upon thy heart by reading of this discourse, or hearing of any other good man preach the word of God sincerely, thou wilt have the stifling of these or those convictions to account and answer for at the day of judgment; not only thy sins, that are commonly committed by thee in thy calling and common discourse, but thou shalt be called to a reckoning for slighting convictions, disregarding of convictions, which God useth as a special means to make poor sinners see their lost condition and the need of a Saviour. Now here I might add many more considerations besides these, to the end thou mayst be willing to tend and listen to convictions; as,

First, Consider thou hast a precious soul, more worth than the whole world; and this is commonly worked upon, if ever it be saved, by convictions.

Secondly, This soul is for certain to go to hell, if thou shalt be a slighter of convictions.

Thirdly, If that go to hell, thy body must go thither too, and then never to come out again. 'Now consider this, ye that' are apt to 'forget God,' and his convictions, 'lest he tear *you* in pieces, and *there be* none to deliver.' Ps. l. 22.

But if thou shalt be such an one that shall, notwithstanding thy reading of thy misery, and also of God's mercy, still persist to go on in thy sins, know, in the first place, that here thou shalt be left, by things that thou readest, without excuse; and in the world to come thy damnation will be exceedingly aggravated for thy not regarding of them, and turning from thy sins, which were not only reproved by them, but also for rejecting of that word of grace that did instruct thee how and which way thou shouldst be saved from them. And so farewell; I shall leave thee, and also this discourse, to God, who I know will pass a righteous judgment both upon that and thee. I am yours, though not to serve your lusts and filthy minds, yet to reprove, instruct, and, according to that proportion of faith and knowledge which God hath given me, to declare unto you the way of life and salvation. Your judgings, railings, surmisings, and disdaining of me, that I shall leave till the fiery judgment comes, in which the offender shall not go unpunished, be he you or me; yet I shall pray for you, wish well to you, and do you what good I can. And that I might not write or speak in vain, Christian, pray for me to our God with much earnestness, fervency, and frequently, in all your knockings at our Father's door, because I do very much stand in need thereof; for my work is great, my heart is vile, the devil lieth at watch, the world would fain be saying, 'Aha, aha, thus we would have it;' and of myself, keep myself I cannot; trust myself I dare not; if God do not help me, I am sure it will not be long before my heart deceive me, and the world have their advantage of me, and so God be dishonoured by me, and thou also ashamed to own me. O, therefore, be much in prayer for me, thy fellow! I trust, in that glorious grace that is conveyed from heaven to sinners, by which they are not only sanctified here in this world, but shall be glorified in that which is to come; unto which, the Lord of his mercy bring us all.

JOHN BUNYAN.

These are several titles which are set over the several TRUTHS contained in this book, for thy sooner finding of them—

THE FIRST PART

1. The words of the text opened, and the doctrines laid down. [This doctrine, that there are some that are under the law, or under the covenant of works.] 2. What the covenant of works is, and when it was given. 3. What it is to be under the covenant of works. 4. Who they are that are under the covenant of works. 5. What men may attain to that are under this covenant of works.

THE SECOND PART.

1. The doctrine proved. 2. The new covenant made with Christ. 3. The conditions of the new covenant. 4. The suretiship of Christ. 5. Christ the Messenger of the new covenant. 6. Christ the Sacrifice of the new covenant. 7. Christ the High Priest of the new covenant. 8. Christ completely fulfilled the conditions of the new covenant. 9. The covenant of grace unchangeable; the opposers answered. 10. Who, and how men are actually brought into the new covenant. 11. A word of experience. 12. The privileges of the new covenant. 13. Two hell-bred objections answered. 14. A use of examination about the old covenant. 15. A legal spirit. 16. The use of the new covenant. 17. The unpardonable sin. 18. Objections answered for their comfort who would have their part in the new covenant.

THE DOCTRINE OF THE LAW AND GRACE UNFOLDED;

OR,

A DISCOVERY OF THE LAW AND GRACE; THE NATURE OF THE ONE, AND THE NATURE OF THE OTHER, AS THEY ARE THE TWO COVENANTS, &c.

'FOR YE ARE NOT UNDER THE LAW, BUT UNDER GRACE.'—ROMANS vi. 14.

[THE WORDS OF THE TEXT OPENED, AND THE DOCTRINES LAID DOWN.]

IN the three former chapters, the apostle is pleading for the salvation of sinners by grace without the works of the law, to the end he might confirm the saints, and also that he might win over all those that did oppose the truth of this doctrine, or else leave them the more without excuse; and that he might so do, he taketh in hand, first, to show the state of all men naturally, or as they come into the world by generation, saying, in the third chapter, 'There is none righteous, no, not one; there is none that understandeth; there is none that doeth good,' &c. As if he had said, It seems there is a generation of men that think to be saved by the righteousness of the law; but let me tell them that they are much deceived, in that they have already sinned against the law; for by the disobedience of one, many, yea all, were brought into a state of condemnation. Ro. v. 12–20. Now, in the sixth chapter he doth, as if he had turned him round to the brethren, and said, My brethren, you see now that it is clear and evident that it is freely by the grace of Christ that we do inherit eternal life. And again, for your comfort, my brethren, let me tell you that your condition is wondrous safe, in that you are under grace; for, saith he, 'Sin shall not have dominion over you;' that is, neither the damning power, neither the filthy power, so as to destroy your souls: 'For ye are not under the law;' that is, you are not under that that will damn you for sin; 'but' you are 'under grace,' or stand thus in relation to God, that though you have sinned, yet you shall be pardoned. 'For ye are not under the law, but under grace.' If any should ask what is the meaning of the word 'under,' I answer, it signifieth, you are not held, kept, or shut up by it so as to appear before God under that administration, and none but that; or thus, you are not now bound by the authority of the law to fulfil it and obey it, so as to have no salvation without you so do; or thus, if you transgress against any one tittle of it, you by the power of it must be condemned. No, no, for you are not so under it; that is, not thus under the law. Again, 'For ye are not under the law.' What is meant by this word, 'law?' The word 'law,' in scripture, may be taken more ways than one, as might be largely cleared. There is the law of faith, the law of sin, the law of men, the law of works, otherwise called the covenant of works, or the first or old covenant. 'In that he saith a new *covenant*,' which is the grace of God, or commonly called the covenant of grace, 'he hath made the first old,' that is, the covenant of works, or the law. He. viii. 13. I say, therefore, the word 'law' and the word 'grace,' in this sixth of the Romans, do hold forth the two covenants which all men are under; that is, either the one or the other. 'For ye are not under the law'—that is, you to whom I do now write these words, who are and have been effectually brought into the faith of Jesus, you are not under the law, or under the covenant of works. He doth not, therefore, apply these words to all, but to some, when he saith, 'But ye;' mark, *ye*, *ye* believers, *ye* converted persons, *ye* saints, *ye* that have been born. (YE) 'for ye are not under the law,' implying others are that are in their natural state, that have not been brought into the covenant of grace by faith in Jesus Christ.

The words, therefore, being thus understood, there is discovered these two truths in them—DOCTRINE FIRST. That there are some in gospel times that are under the covenant of works. DOCTRINE SECOND. That there is never a believer under the law, as it is the covenant of works, but under grace through Christ. 'For ye,' you believers, you converted persons, ye 'are not under the law but under grace;' or, for you are delivered and brought into or under the covenant of grace.

DOCTRINE FIRST.

For the first, THAT THERE ARE SOME THAT ARE UNDER THE LAW, OR UNDER THE COVENANT OF WORKS, see, I pray you, that scripture in the third of the Romans, where the apostle, speaking before of sins against the law, and of the denunciations thereof against those that are in that condition, he saith, 'What things soever the law saith, it saith to them who are under the law;' mark, 'it saith to them who are under the law, that every mouth may be stopped, and all the world become guilty before God.' Ro. iii. 19. That is, all those that are under the law as a covenant of works, that are yet in their sins, and unconverted, as I told you before. Again he saith, 'But if ye be led by the Spirit, ye are not under the law.' Ga. v. 18. Implying again, that those which are for sinning against the law,

or the works of the law, either as it is the old covenant, these are under the law, and not under the covenant of grace. Again he saith, 'For as many as are of the works of the law are under the curse.' Ga. iii. 10. That is, they that are under the law are under the curse; for mark, they that are under the covenant of grace are not under the curse. Now, there are but two covenants, therefore, it must needs be that they that are under the curse are under the law, seeing those that are under the other covenant are not under the curse, but under the blessing. 'So, then, they which be of faith are blessed with faithful Abraham,' but the rest are under the law. Ga. iii. 9.

Now I shall proceed to what I do intend to speak unto. First. I shall show you what the covenant of works, or the law, is, and when it was first given, together with the nature of it. Second. I shall show you what it is to be under the law, or covenant of works, and the miserable state of all those that are under it. Third. I shall show you who they are that are under this covenant, or law. Fourth. I shall show you how far a man may go and yet be under this covenant, or law.

[What the covenant of works is, and when it was given.]

First. *What this covenant of works is, and when it was given.*

[*What this covenant is.*] The covenant of works or the law, here spoken of, is the law delivered upon Mount Sinai to Moses, in two tables of stone, in ten particular branches or heads; for this see Ga. iv. The apostle, speaking there of the law, and of some also that through delusions of false doctrine were brought again, as it were, under it, or at least were leaning that way, ver. 21, he saith, As for you that desire to be under the law, I will show you the mystery of Abraham's two sons, which he had by Hagar and Sarah; these two do signify the two covenants; the one named Hagar signifies Mount Sinai, where the law was delivered to Moses on two tables of stone. Ex. xxiv. 12; xxxiv. 1. De. x. 1. Which is that, that whosoever is under, he is destitute of, and altogether without, the grace of Christ in his heart at the present. 'For I testify again to every man,' saith he, speaking to the same people, that 'Christ has become of no effect unto you, whosoever of you are justified by the law,' namely, that given on Mount Sinai—'ye are fallen from grace.' Ga. v. 3, 4. That is, not that any can be justified by the law; but his meaning is, that all those that seek justification by the works of the law, they are not such as seek to be under the second covenant, the covenant of grace. Also the apostle, speaking again of these two covenants, saith, 'But if the ministration of death,' or the law, for it is all one, 'written *and* engraven in stones,' mark that, 'was glorious, how shall not the ministration of the Spirit,' or the covenant of grace, 'be rather glorious?' 2 Co. iii. 7, 8. As if he had said, It is true, there was a glory in the covenant of works, and a very great excellency did appear in it—namely, in that given in the stones on Sinai—yet there is another covenant, the covenant of grace, that doth exceed it for comfort and glory.

[*When it was given.*] But, though this law was delivered to Moses from the hands of angels in two tables of stone, on Mount Sinai, yet this was not the first appearing of this law to man; but even this in substance, though possibly not so openly, was given to the first man, Adam, in the garden of Eden, in these words: 'And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.' Ge. ii. 16, 17. Which commandment then given to Adam did contain in it a forbidding to do any of those things that was and is accounted evil, although at that time it did not appear so plainly, in so many particular heads, as it did when it was again delivered on Mount Sinai; but yet the very same. And that I shall prove thus—

God commanded Adam in paradise to abstain from all evil against the first covenant, and not from some sins only; but if God had not commanded Adam to abstain from the sins spoken against in the ten commandments, he had not commanded to abstain from all, but from some; therefore it must needs be that he then commanded to abstain from all sins forbidden in the law given on Mount Sinai. Now that God commanded to abstain from all evil or sin against any of the ten commandments, when he gave Adam the command in the garden, it is evident in that he did punish the sins that were committed against those commands that were then delivered on Mount Sinai, before they were delivered on Mount Sinai, which will appear as followeth—

The first, second, and third commandments were broken by Pharaoh and his men; for they had false gods which the Lord executed judgment against, Ex. xii. 12; and blasphemed their true God, Ex. v. 2. which escaped not punishment. Ex. vii. 17–25. For their gods could neither deliver themselves nor their people from the hand of God; but 'in the thing wherein they dealt proudly, he *was* above them.' Ex. xviii. 11.

Again; some judge that the Lord punished the sin against the second commandment, which Jacob was in some measure guilty of in not purging his house from false gods, with the defiling of his daughter Dinah. Ge. xxxiv. 2.

Again; we find that Abimelech thought the sin against the third commandment so great, that he required no other security of Abraham against the fear of mischief that might be done to him by Abra-

ham, his son, and his son's son, but only Abraham's oath. Ge. xxi. 23. The like we see between Abimelech and Isaac. Ge. xxvi. 28. The like we find in Moses and the Israelites, who durst not leave the bones of Joseph in Egypt, because of the oath of the Lord, whose name, by so doing, would have been abused. Ex. xiii. 19.

And we find the Lord rebuking his people for the breach of the fourth commandment. Ex. xvi. 27–29.

And for the breach of the fifth, the curse came upon Ham. Ge. ix. 25–27. And Ishmael dishonouring his father in mocking Isaac was cast out, as we read, Ge. xxi. 9, 10. The sons-in-law of Lot for slighting their father perish in the overthrow of Sodom. Ge. xix. 14, &c.

The sixth commandment was broken by Cain, and so dreadful a curse and punishment came upon him that it made him cry out, 'My punishment *is* greater than I can bear.' Ge. iv. 13.

Again; when Esau threatened to slay his brother, Rebecca sent him away, saying, 'Why should I be deprived also of you both in one day?' hinting unto us, that she knew murder was to be punished with death, Ge. xxvii. 45, which the Lord himself declared likewise to Noah.* Ge. ix. 6.

Again; a notable example of the Lord's justice in punishing murder we see in the Egyptians and Pharaoh, who drowned the Israelites' children in the river, Ex. i. 22; and they themselves were drowned in the sea. Ex. xiv. 27.

The sin against the seventh commandment was punished in the Sodomites, &c., with the utter destruction of their city and themselves. Ge. xix. 24, 25. Yea, they suffer 'the vengeance of eternal fire.' Jude 7. Also the male Shechemites, for the sin committed by Hamor's son, were all put to the sword. Ge. xxxiv. 25, 26.

Our first parents sinned against the eight commandment in taking the forbidden fruit, and so brought the curse on themselves and their posterity. Ge. iii. 16. Again; the punishment due to the breach of this commandment was by Jacob accounted death, Ge. xxxi. 30, 32. And also by Jacob's sons. Ge. xliv. 9, 10.

Cain sinning against the ninth commandment as in Ge. iv. 9, was therefore cursed as to the earth. ver. 11. And Abraham, though the friend of God, was blamed for false-witness by Pharaoh, and sent out of Egypt, Ge. xii. 18–20, and both he and Sarah reproved by Abimelech. Ge. xx. 9, 10, 16.

Pharaoh sinned against the tenth commandment, and was therefore plagued with great plagues. Ge. xii. 15, 17. Abimelech coveted Abraham's wife, and the Lord threatened death to him and his, except he restored her again; yea, though he had not come near her, yet for coveting and taking her the Lord fast closed up the wombs of his house. Ge. xx. 3, 18.

[*Further Arguments.*] I could have spoken more fully to this, but that I would not be too tedious, but speak what I have to say with as much brevity as I can. But before I pass it, I will besides this give you an argument or two more for the further clearing of this, that the substance of the law delivered on Mount Sinai was, before that, delivered by the Lord to man in the garden. As, first, 'death reigned over them that had not sinned after the similitude of Adam's transgression'—that is, though they did not take the forbidden fruit as Adam did; but had the transgression been no other, or had their sin been laid to the charge of none but those that did eat of that fruit, then those that were born to Adam after he was shut out of the garden had not had sin, in that they did not actually eat of that fruit, and so had not been slaves to death; but, in that death did reign from Adam to Moses, or from the time of his transgression against the first giving of the law, till the time the law was given on Mount Sinai, it is evident that the substance of the ten commandments was given to Adam and his posterity under that command, 'Eat not of the tree that is in the midst of the garden.' But yet, if any shall say that it was because of the sin of their father that death reigned over them, to that I shall answer, that although original sin be laid to the charge of his posterity, yet it is also for their sins that they actually committed that they were plagued. And again, saith the apostle, 'For where no law is, *there is* no transgression.' Ro. iv. 15. For 'sin is not imputed when there is no law; nevertheless death reigned from Adam to Moses,' saith he. Ro. v. 13, 14. But if there had been no law, then there had been no transgression, and so no death to follow after as the wages thereof; for death is the wages of sin, Ro. vi. 23. and sin is the breach of the law; an actual breach in our particular persons, as well as an actual breach in our public person.† 1 Jn. iii. 4.

Again; they are no other sins than those against that law given on Sinai, for the which those sins before mentioned were punished; therefore the law given before by the Lord to Adam and his posterity is the same with that afterwards given on Mount Sinai. Again; the conditions of that on Sinai and of that in the garden are all one; the one saying, 'Do this and live,' the other saying the same. Also judgment denounced against men in both kinds alike; therefore this law it appeareth to be the very same that was given on Mount Sinai.

Again; the apostle speaketh but of two covenants—to wit, grace and works—under which

* It is observable that the reason given for the punishment of the murderer with death (Gen. ix. 6), is taken from the affront he offers to God, not from the injury he does to man.—*Scott.*

† The reader need scarcely be reminded, that by 'public person' is meant the Saviour, in whom all his people have an equal right. 'For he made him, who knew no sin, *to be* sin for us,' 2 Co. v. 21.—Ed.

two covenants all are; some under one, and some under the other. Now this to Adam is one, therefore that on Sinai is one, and all one with this; and that this is a truth, I say, I know, because the sins against that on Sinai were punished by God for the breach thereof before it was given there; so it doth plainly appear to be a truth; for it would be unrighteous with God for to punish for that law that was not broken; therefore it was all one with that on Sinai.

Now the law given on Sinai was for the more clear discovery of those sins that were before committed against it; for though the very substance of the ten commandments were given in the garden before they were received from Sinai, yet they lay so darkly in the heart of man, that his sins were not so clearly discovered as afterwards they were; therefore, saith the apostle, the law was added. Ga. iii. 19. Or, more plainly, given on Sinai, on tables of stone, that the offence might abound,'—that is, that it might the more clearly be made manifest and appear. Ro. v. 20.

Again; we have a notable resemblance of this at Sinai, even in giving the law; for, first, the law was given twice on Sinai, to signify that indeed the substance of it was given before. And, secondly, the first tables that were given on Sinai were broken at the foot of the mount, and the others were preserved whole, to signify that though it was the true law that was given before, with that given on Sinai, yet it was not so easy to be read and to be taken notice of, in that the stones were not whole, but broken, and so the law written thereon somewhat defaced and disfigured.

[*Object.*] But if any object and say, though the sins against the one be the sins against the other, and so in that they do agree, yet it doth not appear that the same is therefore the same covenant of works with the other.

Answ. That which was given to Adam in paradise you will grant was the covenant of works; for it runs thus: Do this and live; do it not and die; nay, 'Thou shalt surely die.' Now there is but one covenant of works. If therefore I prove that that which was delivered on Mount Sinai is the covenant of works, then all will be put out of doubt. Now that this is so it is evident—

1. Consider the two covenants are thus called in Scripture, the one the administration of death, and the other the administration of life; the one the covenant of works, the other of grace; but that delivered on Sinai is called the ministration of death; that, therefore, is the covenant of works. 'But if,' saith he, 'the ministration of death, written *and* engraven on stones was glorious,' &c. 2 Co. iii.

2. The apostle, writing to the Galatians, doth labour to beat them off from trusting in the covenant of works; but when he comes to give a discovery of that law or covenant—he labouring to take them off from trusting in it—he doth plainly tell them it is that which was given on Sinai. Ga. iv. 24, 25. Therefore that which was delivered in two tables of stone on Mount Sinai, is the very same that was given before to Adam in paradise, they running both alike; that in the garden saying, Do this and live; but in the day thou eatest thereof—or dost not do this—thou shalt surely die.

And so is this on Sinai, as is evident when he saith, 'the man which doeth those things shall live by them.' Ro. x. 5. And in case they break them, even any of them, it saith, 'Cursed *is* every one that continueth not in all things which are written in the (whole) book of the law to do them.' Ga. iii. 10. Now this being thus cleared, I shall proceed.

[What it is to be under the covenant of works.]

Second. A second thing to be spoken to is this: *to show what it is to be under the law as it is a covenant of works;* to which I shall speak, and that thus—

To be under the law as it is a covenant of works, is to be bound, upon pain of eternal damnation, to fulfil, and that completely and continually, every particular point of the ten commandments, by doing them—Do this, and then thou shalt live; otherwise, 'cursed *is* every one that continueth not in all,' in every particular thing or 'things which are written in the book of the law to do them.' Ga. iii. 10. That man that is under the first covenant stands thus, and only thus, as he is under that covenant, or law. Poor souls, through ignorance of the nature of that covenant of works, the law that they are under, they do not think their state to be half so bad as it is; when, alas! there is none in the world in such a sad condition again besides themselves; for, indeed, they do not understand these things. He that is under the law, as it is a covenant of works, is like the man that is bound by the law of his king, upon pain of banishment, or of being hanged, drawn, and quartered, not to transgress any of the commandments of the king; so here, they that are under the covenant of works, they are bound, upon pain of eternal banishment and condemnation, to keep within the compass of the law of the God of heaven. The covenant of works may, in this case, be compared to the laws of the Medes and Persians, which being once made, cannot be altered. Da. vi. 8. You find that when there was a law made and given forth that none should ask a petition of any, God or man, but of the king only; this law being established by the king, ver. 9. Daniel breaking of it, let all do whatever they can, Daniel must into the lions' den. ver. 16. So here, I say, there being a law given, and sealed with the truth and the word

of God,—how that 'the soul that sinneth it shall die.' Ezek. xviii. 4. Whosoever doth abide under this covenant, and dieth under the same, they must and shall into the lions' den; yea, worse than that, for they shall be thrown into hell, to the very devils.

But to speak in a few particulars for thy better understanding herein, know,

First. That the law of God, or covenant of works, doth not contain itself in one particular branch of the law, but doth extend itself into many, even into all the ten commandments, and those ten into very many more, as might be showed; so that the danger doth not lie in the breaking of one or two of these ten only, but it doth lie even in the transgression of any one of them. As you know, if a king should give forth ten particular commands to be obeyed by his subjects upon pain of death; now if any man doth transgress against any one of these ten, he doth commit treason, as if he had broke them all, and lieth liable to have the sentence of the law as certainly passed on him as if he had broken every particular of them.

Second. Again; you know that the laws being given forth by the king, which if a man keep and obey for a long time, yet if at the last he slips and breaks those laws, he is presently apprehended, and condemned by that law. These things are clear as touching the law of God, as it is a covenant of works. If a man do fulfil nine of the commandments, and yet breaketh but one, that being broken will as surely destroy him and shut him out from the joys of heaven as if he had actually transgressed against them all; for indeed, in effect, so he hath. There is a notable scripture for this in the epistle of James, second chapter, at the tenth verse, that runs thus:—'For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all,'—that is, he hath in effect broken them all, and shall have the voice of them all cry out against him. And it must needs be so, saith James, because 'he that said,' or that law which said, 'Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.' As thus; it may be thou didst never make to thyself a god of stone or wood, or at least not to worship them so greatly and so openly as the heathen do, yet if thou hast stolen, borne false witness, or lusted after a woman in thy heart, Mat. v. 28. thou hast transgressed the law, and must for certain, living and dying under that covenant, perish for ever by the law; for the law hath resolved on that beforehand, saying, 'Cursed *is* every one that continueth not in ALL things;' mark, I pray you, 'in all things;' that is the word, and that seals the doctrine.

Third. Again; though a man do not covet, steal, murder, worship gods of wood and stone, &c., yet if he do take the Lord's name in vain, he is for ever gone, living and dying under that covenant. 'Thou shalt not take the name of thy Lord God in vain;' there is the command. But how if we do? Then he saith, 'the Lord will not hold him guiltless that taketh his name in vain.' No; though thou live as holy as ever thou canst, and walk as circumspectly as ever any did, yet if thou dost take the Lord's name in vain, thou art gone by that covenant: 'For I will not,' mark, 'I will not,' let him be in never so much danger, 'I will not hold him guiltless that taketh my name in vain.' Ex. xx. 7. And so likewise for any other of the ten, do but break them, and thy state is irrecoverable, if thou live and die under that covenant.

Fourth. Though thou shouldest fulfil this covenant, or law, even all of it, for a long time, ten, twenty, forty, fifty, or threescore years, yet if thou do chance to slip and break one of them but once before thou die, thou art also gone and lost by that covenant; for mark, 'Cursed *is* every one that continueth not in all things,' that continueth not in ALL things, mark that, 'which are written in the book of the law to do them.' But if a man do keep all the law of God his whole lifetime, and only sin one time before he dies, that one sin is a breach of the law, and he hath not continued in doing the things contained therein. For, for to continue, according to the sense of this scripture, is to hold on without any failing, either in thought, word, or deed; therefore, I say, though a man do walk up to the law all his lifetime, but only at the very last sin one time before he die, he is sure to perish for ever, dying under that covenant. For, my friends, you must understand that the law of God is '*yea*,' as well as the gospel; and as they that are under the covenant of grace shall surely be saved by it, so, even so, they that are under the covenant of works and the law, they shall surely be damned by it, if continuing there. This is the covenant of works and the nature of it—namely, not to abate anything, no, not a mite, to him that lives and dies under it: 'I tell thee,' saith Christ, 'thou shalt not depart thence,' that is, from under the curse, 'till thou hast paid the very last mite.' Lu. xii. 59.

Fifth. Again; you must consider that this law doth not only condemn words and actions, as I said before, but it hath authority to condemn the most secret thoughts of the heart, being evil; so that if thou do not speak any word that is evil, as swearing, lying, jesting, dissembling, or any other word that tendeth to, or savoureth of sin, yet if there should chance to pass but one vain thought through thy heart but once in all thy lifetime, the law taketh hold of it, accuseth, and also will condemn thee for it. You may see one instance for all in Mat. v. 27, 28. where Christ saith, that though a man do not lie with a woman carnally, yet if he do but

look on her, and in his heart lust after her, he is counted by the law, being rightly expounded, such an one that hath committed the sin, and thereby hath laid himself under the condemnation of the law. And so likewise of all the rest of the commands; if there be any thought that is evil do but pass through thy heart, whether it be against God or against man in the least measure, though possibly not discerned of thee, or by thee, yet the law takes hold of thee therefor, and doth by its authority, both cast, condemn, and execute thee for thy so doing. 'The thought of foolishness *is* sin.' Pr. xxiv. 9.

Sixth. Again; the law is of that nature and severity, that it doth not only inquire into the generality of thy life as touching several things, whether thou art upright there or no; but the law doth also follow thee into all thy holy duties, and watcheth over thee there, to see whether thou dost do all things aright there—that is to say, whether when thou dost pray thy heart hath no wandering thoughts in it; whether thou do every holy duty thou doest perfectly without the least mixture of sin; and if it do find thee to slip, or in the least measure to fail in any holy duty that thou dost perform, the law taketh hold on that, and findeth fault with that, so as to render all the holy duties that ever thou didst unavailable because of that. I say, if, when thou art a hearing, there is but one vain thought, or in praying, but one vain thought, or in any other thing whatsoever, let it be civil or spiritual, one vain thought once in all thy lifetime will cause the law to take such hold on it, that for that one thing it doth even set open all the floodgates of God's wrath against thee, and irrecoverably by that covenant it doth bring eternal vengeance upon thee; so that, I say, look which ways thou wilt, and fail wherein thou wilt, and do it as seldom as ever thou canst, either in civil or spiritual things, as aforesaid—that is, either in the service of God, or in thy employments in the world, as thy trade or calling, either in buying or selling any way, in anything whatsoever; I say, if in any particular it find thee tardy, or in the least measure guilty, it calleth thee an offender, it accuseth thee to God, it puts a stop to all the promises thereof that are joined to the law, and leaves thee there as a cursed transgressor against God, and a destroyer of thy own soul.*

Here I would have thee, by the way, for to take notice, that it is not my intent at this time to enlarge on the several commands in particular—for that would be very tedious both for me to write and thee to read; only thus much I would have thee to do at the reading hereof—make a pause, and sit still one quarter of an hour, and muse a little in thy mind thus with thyself, and say, Did I ever break the law; yea or no? Had I ever, in all my lifetime, one sinful thought passed through my heart since I was born; yea or no? And if thou findest thyself guilty, as I am sure thou canst not otherwise choose but do, unless thou shut thy eyes against thy every day's practice, then, I say, conclude thyself guilty of the breach of the first covenant. And when that this is done, be sure, in the next place, thou do not straightway forget it and put it out of thy mind, that thou art condemned by the same covenant; and then do not content thyself until thou do find that God hath sent thee a pardon from heaven through the merits of our Lord Jesus Christ, the mediator of the second covenant. And if God shall but give thee a heart to take this my counsel, I do make no question but these words spoken by me, will prove an instrument for the directing of thy heart to the right remedy for the salvation of thy soul.

If thou wouldest have a more full discourse hereof, read Dod upon the commandments.

Thus much now touching the law, and the severity of it upon the person that is found under it, having offended or broken any particular of it, either in thought, word, or action; and now, before I do proceed to the next thing, I shall answer four objections that do lie in my way, and also, such as do stumble most part of the world.

[*Four Objections.*]

Object. First. But you will say, Methinks you speak very harsh; it is enough to daunt a body. Set the case, therefore, that a man, after he hath sinned and broken the law, repenteth of his wickedness and promiseth to do so no more, will not God have mercy then, and save a poor sinner then?

Answ. 1. I told you before, that the covenant, once broken, will execute upon the offender that which it doth threaten to lay upon him; and as for your supposing that your repenting and promising to do so no more may help well, and put you in a condition to attain the mercy of God by the law, these thoughts do flow from gross ignorance both of the nature of sin, and also of the nature of the justice of God. And if I were to give you a description of one in a lost condition for the present, I would brand him out with such a mark of ignorance as this is.

Answ. 2. The law, as it is a covenant of works, doth not allow of any repentance unto life to those that live and die under it; for the law being once broken by thee, never speaks good unto thee, neither doth God at

The first answer is expounded by the second.

* Bunyan's first sight of the spiritual, inward, and extensive requirements of the law filled his heart with despair; see 'Grace Abounding,' No. 23. It was like the alarming sound of the drum of Diabolus mentioned in the 'Holy War,' which caused Mansoul to shake with terror and dismay. Thus the soul is stripped of self-righteousness, and flies to Christ, whose blood alone cleanseth from all sin.—Ed.

all regard thee, if thou be under that covenant, notwithstanding all thy repentings and also promises to do so no more. No, saith the law, thou hast sinned, therefore I must curse thee; for it is my nature to curse, even, and nothing else but curse, every one that doth in any point transgress against me. Ga. iii. 10. They brake my covenant, 'and I regarded them not, saith the Lord.' He. viii. 9. Let them cry, I will not regard them; let them repent, I will not regard them; they have broken my covenant, and done that in which I delighted not; therefore, by that covenant I do curse, and not bless; damn, and not save; frown, and not smile; reject, and not embrace; charge sin, and not forgive it. They brake my covenant 'and I regarded them not;' so that I say, if thou break the law, the first covenant, and thou being found there, God looking on thee through that, he hath no regard on thee, no pity for thee, no delight in thee.

Object. Second. But hath not the law promises as well as threatenings? saying, 'The man which doeth these things shall live,' mark, he shall live, 'by them,' or, in them. Ro. x. 5. Ga. iii. 12.

Answ. 1. To break the commandments is not to keep or fulfil the same; but thou hast broken them, therefore the promise doth not belong to thee by that covenant. 2. The promises that are of the law are conditional, and so not performed unless there be a full and continual obedience to every particular of it, and that without the least sin. 'Do this'—mark, do this—and afterwards thou shalt live; but if thou break one point of it once in all thy life, thou hast not done the law; therefore the promises following the law do not belong unto thee if one sin hath been committed by thee. As thus, I will give you a plain instance—'Set the case, there be a law made by the king, that if any man speak a word against him he must be put to death, and this must not be revoked, but must for certain be executed on the offender; though there be a promise made to them that do not speak a word against him, that they should have great love from him; yet this promise is nothing to the offender; he is like to have no share in it, or to be ever the better for it; but, contrariwise, the law that he hath offended must be executed on him; for his sin shutteth him out from a share of, or in, the promises.' So it is here, there is a promise made indeed, but to whom? Why, it is to none but those that live without sinning against the law; but if thou, I say, sin one time against it in all thy lifetime, thou art gone, and not one promise belongs to thee if thou continue under this covenant. Methinks the prisoners at the bar, having offended the law, and the charge of a just judge towards them, do much hold forth the law, as it is a covenant of works, and how it deals with them that are under it. The prisoner having offended, cries out for mercy: Good, my lord, mercy, saith he, pray, my lord, pity me. The judge saith, What canst thou say for thyself that sentence of death should not be passed upon thee? Why, nothing but this, I pray my lord be merciful. But he answers again, Friend, the law must take place, the law must not be broken. The prisoner saith, Good, my lord, spare me, and I will never do so any more. The judge, notwithstanding the man's outcries and sad condition, must, according to the tenor of the law, pass judgment upon him, and the sentence of condemnation must be read to the prisoner, though it makes him fall down dead to hear it, if he executes the law as he ought to do. And just thus it is concerning the law of God.

Object. Third. Ay, but sometimes, for all your haste, the judge doth also give some pardons, and forgive some offenders, notwithstanding their offences, though he be a judge.

Answ. It is not because the law is merciful, but because there is manifested the love of the judge, not the love of the law. I beseech you to mark this distinction; for if a man that hath deserved death by the law be, notwithstanding this, forgiven his offence, it is not because the law saith, 'spare him;' but it is the love of the judge or chief magistrate that doth set the man free from the condemnation of the law. But mark; here the law of men and the law of God do differ; the law of man is not so irrevocable; but if the Supreme please he may sometimes grant a pardon without satisfaction given for the offence; but the law of God is of this nature, that if the man be found under it, and a transgressor, or one that hath transgressed against it, before that prisoner can be released there must be a full and complete satisfaction given to it, either by the man's own life or by the blood of some other man; for 'without shedding of blood there is no remission,' He. ix. 22; that is, there is no deliverance from under the curse of the law of God; and therefore, however the law of man may be made of none effect sometimes by showing mercy without giving of a full satisfaction, yet the law of God cannot be so contented, nor at the least give way, that the person offending that should escape the curse and not be damned, except some one do give a full and complete satisfaction to it for him, and bring the prisoner into another covenant—to wit, the covenant of grace, which is more easy, and soul-refreshing, and sin-pardoning.

I say, therefore, you must understand that if there be a law made that reaches the life, to take it away for the offence given by the offender against it, then it is clear that if the man be spared and saved, it is not the law that doth give the man this advantage, but it is the mere mercy of the king, either because he hath a ransom or satisfaction some other way, or being provoked thereto out of his own love to the person whom he saveth. Now,

thou also having transgressed and broken the law of God, if the law be not executed upon thee, it is not because the law is merciful, or can pass by the least offence done by thee, but thy deliverance comes another way; therefore, I say, however it be by the laws of men where they be corrupted and perverted, yet the law of God is of that nature, that if it hath not thy own blood or the blood of some other man—for it calls for no less, for to ransom thee from the curse of it, being due to thee for thy transgression, and to satisfy the cries, the doleful cries, thereof, and ever for to present thee pure and spotless before God, notwithstanding this fiery law—thou art gone if thou hadst a thousand souls; for 'without shedding of blood there is no remission,' He. ix. 22; no forgiveness of the least sin against the law.

Object. Fourth. But, you will say, 'I do not only repent me of my former life, and also promise to do so no more, but now I do labour to be righteous, and to live a holy life; and now, instead of being a breaker of the law, I do labour to fulfil the same. What say you to that?'

Answ. Set the case, thou couldst walk like an angel of God; set the case, thou couldst fulfil the whole law, and live from this day to thy life's end without sinning in thought, word, or deed, which is impossible; but, I say, set the case it should be so, why, thy state is as bad, if thou be under the first covenant, as ever it was. For, first, I know thou darest not say but thou hast at one time or other sinned; and if so, then the law hath condemned thee; and if so, then I am sure that thou, with all thy actions and works of righteousness, canst not remove the dreadful and irresistible curse that is already laid upon thee by that law which thou art under, and which thou hast sinned against; though thou livest the holiest life that any man can live in this world, being under the law of works, and so not under the covenant of grace, thou must be cut off without remedy; for thou hast sinned, though afterwards thou live never so well.

The reasons for this that hath been spoken are these—

First, The nature of God's justice calls for it—that is, it calls for irrecoverable ruin on them that transgress against this law; for justice gave it, and justice looks to have it completely and continually obeyed, or else justice is resolved to take place, and execute its office, which is to punish the transgressor against it. You must understand that the justice of God is as unchangeable as his love; his justice cannot change its nature; justice it is, if it be pleased; and justice it is, if it be displeased. The justice of God in this case may be compared to fire; there is a great fire made in some place; if thou do keep out of it, it is fire; if thou do fall into it, thou wilt find it fire; and therefore the apostle useth this as an argument to stir up the Hebrews to stick close to Jesus Christ, lest they fall under the justice of God by these words, 'For our God *is* a consuming fire,' He. xii. 29; into which, if thou fall, it is not for thee to get out again, as it is with some that fall into a material fire; no, but he that falls into this, he must lie there for ever; as it is clear where he saith, 'Who among us shall dwell with everlasting burnings, and with devouring fire?' Is. xxxiii. 14. For justice once offended knoweth not how to show any pity or compassion to the offender, but runs on him like a lion, takes him by the throat, throws him into prison, and there he is sure to lie, and that to all eternity, unless infinite satisfaction be given to it, which is impossible to be given by any of us the sons of Adam.

Secondly, The faithfulness of God calls for irrecoverable ruin to be poured out on those that shall live and die under this covenant. If thou, having sinned but one sin against this covenant, and shouldst afterwards escape damning, God must be unfaithful to himself and to his Word, which both agree as one. First, he would be unfaithful to himself; to himself, that is, to his justice, holiness, righteousness, wisdom, and power, if he should offer to stop the runnings out of his justice for the damning of them that have offended it. And secondly, he would be unfaithful to his Word, his written Word, and deny, disown, and break that, of which he hath said, 'It is easier for heaven and earth to pass, than one tittle of the law to fail,' or be made of none effect. Lu. xvi. 17. Now, if he should not, according to his certain declarations therein, take vengeance on those that fall and die within the threat and sad curses denounced, in that his Word could not be fulfilled.

Thirdly, Because otherwise he would disown the sayings of his prophets, and gratify the sayings of his enemies; his prophets say he will take vengeance; his enemies say he will not; his prophets say he will remember their iniquities, and recompense them into their bosom; but his enemies say they shall do well, and they shall have peace, though they walk after the imagination of their own hearts, and be not so strict as the Word commands, and do not as it saith. De. xxix. 19, 20. But let me tell thee, hadst thou a thousand souls, and each of them was worth a thousand worlds, God would set them all on a light by fire, if they fall within the condemnings of his Word, and thou die without a Jesus, even the right Jesus; 'for the Scriptures cannot be broken.' What! dost thou think that God, Christ, Prophets, and Scriptures, will all lie for thee? and falsify their words for thee? It will be but ill venturing thy soul upon that.

And the reasons for it are these:—First, Because God is God; and secondly, Because man is man.

First, Because God is perfectly just and eternally just, perfectly holy and eternally holy, perfectly

faithful and eternally faithful; that is, without any variableness or shadow of turning, but perfectly continueth the same, and can as well cease to be God as to alter or change the nature of his Godhead. And as he is thus the perfection of all perfections, he gave out his law to be obeyed; but if any offend it, then they fall into the hands of this his eternal justice, and so must drink of his irrevocable wrath, which is the execution of the same justice. I say, this being thus, the law being broken, justice takes place, and so faithfulness followeth to see that execution be done, and also to testify that he is true, and doth denounce his unspeakable, insupportable, and unchangeable vengeance on the party offending.

Secondly, Because thou art not as infinite as God, but a poor created weed, that is here to-day and gone to-morrow, and not able to answer God in his essence, being, and attributes; thou art bound to fall under him, for that thy soul or body can do nothing that is infinite in such a way as to satisfy this God, which is an infinite God in all his attributes.

[*Misery of man by this law.*]

But to declare unto you the misery of man by this law to purpose, I do beseech you to take notice of these following particulars, besides what has been already spoken:—*First*, I shall show the danger of them by reason of the law, as they come from Adam; *Second*, as they are in their own persons particularly under it.

[*First, The danger of them by reason of the law, as they come from Adam.*]

1. As they come from Adam, they are in a sad condition, because he left them a broken covenant. Or take it thus: because they, while they were in him, did with him break that covenant. O! this was the treasure that Adam left to his posterity; it was a broken covenant, insomuch that death reigned over all his children, and doth still to this day, as they come from him, both natural and eternal death. Ro. v. It may be, drunkard, swearer, liar, thief, thou dost not think of this.

2. He did not only leave them a broken covenant, but also made them himself sinners against it. He [Adam] made them sinners—'By one man's disobedience many were made sinners.' Ro. v. 19. And this is worse than the first.

3. Not only so, but he did deprive them of their strength, by which at first they were enabled to stand, and left them no more than dead men. O helpless state! O how beggarly and miserable are the sons of Adam!

4. Not only so, but also before he left them he was the conduit pipe through which the devil did convey off his poisoned spawn and venom nature into the hearts of Adam's sons and daughters, by which they are at this day so strongly and so violently carried away, that they fly as fast to hell, and the devil, by reason of sin, as chaff before a mighty wind.

5. In a word, Adam led them out of their paradise, that is one more; and put out their eyes, that is another; and left them to the leading of the devil. O sad! Canst thou hear this, and not have thy ears to tingle and burn on thy head? Canst thou read this, and not feel thy conscience begin to throb and dag? If so, surely it is because thou art either possessed with the devil, or besides thyself.

[*Second.*] But I pass this, and come to the second thing, which is, the cause of their being in a sad condition, *which is by reason of their being in their particular persons under it.*

1. Therefore, they that are under the law, they are in a sad condition, because they are under that which is more ready, through our infirmity, to curse than to bless; they are under that called the ministration of condemnation, that is, they are under that dispensation, or administration, whose proper work is to curse and condemn, and nothing else. 2 Co. iii.

2. Their condition is sad who are under the law, because they are not only under that ministration that doth condemn, but also that which doth wait an opportunity to condemn; the law doth not wait that it might be gracious, but it doth wait to curse and condemn; it came on purpose to discover sin, 'The law entered,' saith the apostle, 'that the offence might abound,' Ro. v. 20, or appear indeed to be that which God doth hate, and also to curse for that which hath been committed; as he saith, 'Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.' Ga. iii. 10.

3. They are in a sad condition, because that administration they are under that are under the law doth always find fault with the sinner's obedience as well as his disobedience, if it be not done in a right spirit, which they that are under that covenant cannot do, by reason of their being destitute of faith; therefore, I say, it doth control them, saying, 'This was not well done, this was done by the halves, this was not done freely, and that was not done perfectly, and out of love to God.' And hence it is that some men, notwithstanding they labour to live as holy as ever they can according to the law, yet they do not live a peaceable life, but are full of condemnings, full of guilt and torment of conscience, finding themselves to fail here, and to fall short there, omitting this good which the law commands, and doing that evil which the law forbids, but never giveth them one good word for all their pains.

4. They that are under the law are in a sad condition, because they are under that administration that will never be contented with what is done by

the sinner. If thou be under this covenant, work as hard as thou canst, the law will never say, 'Well done;' never say, 'My good servant;' no; but always it will be driving of thee faster, hastening of thee harder, giving of thee fresh commands, which thou must do, and upon pain of damnation not to be left undone. Nay, it is such a master that will curse thee, not only for thy sins, but also because thy good works were not so well done as they ought to be.

5. They that are under this covenant or law, their state is very sad, because this law doth command impossible things of him that is under it; and yet doth but right in it, seeing man at the first had in Adam strength to stand, if he would have used it, and the law was given them, as I said before, when man was in his full strength; and therefore no inequality if it commands the same still, seeing God that gave thee strength did not take it away. I will give you a similitude for the clearing of it. Set the case that I give to my servant ten pounds, with this charge, Lay it out for my best advantage, that I may have my own again with profit; now if my servant, contrary to my command, goeth and spends my money in a disobedient way, is it any inequality in me to demand of my servant what I gave him at first? Nay, and though he have nothing to pay, I may lawfully cast him into prison, and keep him there until I have satisfaction. So here; the law was delivered to man at the first when he was in a possibility to have fulfilled it; now, then, though man have lost his strength, yet God is just in commanding the same work to be done. Ay, and if they do not do the same things, I say, that are impossible for them to do, it is just with God to damn them, seeing it was they themselves that brought themselves into this condition; therefore, saith the apostle, 'What things soever the law (or commands) saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.' Ro. iii. 19. And this is thy sad condition that art under the law. Ga. iii. 10.

But if any should object, and say, But the law doth not command impossible things of natural man,—

I should answer in this case as the apostle did in another very much like unto it, saying, 'Understanding neither what they say, nor whereof they affirm.' For doth not the law command thee to love the Lord thy God with all thy soul, with all thy strength, with all thy might, &c., and can the natural man do this? How can those that are accustomed to do evil, do that which is commanded in this particular? 'Can the Ethiopian change his skin, or the leopard his spots?' Je. xiii. 23.

Doth the law command thee to do good, and nothing but good, and that with all thy soul, heart, and delight? which the law as a covenant of works calleth for; and canst thou, being carnal, do that? But there is no man that hath understanding, if he should hear thee say so, but would say that thou wast either bewitched or stark mad.

6. They that are under the law are in a sad condition, because that though they follow the law, or covenant of works; I say, though they follow it, it will not lead them to heaven; no, but contrariwise, it will lead them under the curse. It is not possible, saith Paul, that any should be justified by the law, or by our following of it; for by that '*is* the knowledge of sin,' and by it we are condemned for the same, which is far from leading us to life, being the ministration of death. 2 Co. iii. And again; 'Israel, which followeth after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but by the law, and by the works thereof.' Ro. ix. 30–32.

7. They that are under the law are in a sad condition, because they do not know whether ever they shall have any wages for their work or no; they have no assurance of the pardon of their sins, neither any hopes of eternal life; but poor hearts as they are, they work for they do not know what, even like a poor horse that works hard all day, and at night hath a dirty stable for his pains; so thou mayest work hard all the days of thy life, and at the day of death, instead of having a glorious rest in the kingdom of heaven, thou mayest, nay, thou shalt, have for thy sins the damnation of thy soul and body in hell to all eternity; forasmuch, as I said before, that the law, if thou sinnest, it doth not take notice of any good work done by thee, but takes its advantage to destroy and cut off thy soul for the sin thou hast committed.

8. They that are under the law are in a sad condition, because they are under that administration; upon whose souls God doth not smile, they dying there; for the administration that God doth smile upon his children through, is the covenant of grace, they being in Jesus Christ, the Lord of life and consolation; but contrariwise to those that are under the law; for they have his frowns, his rebukes, his threatenings, and with much severity they must be dealt withal—'For they continued not in my covenant, and I regarded them not, saith the Lord.' He. viii. 9.

9. They are in a sad condition, because they are out of the faith of Christ; they that are under the law have not the faith of Christ in them; for that dispensation which they are under is not the administration of faith. The law is not of faith, saith the apostle. Ga. iii. 12.

10. Because they have not received the Spirit; for that is received by the hearing of faith, and not by the law, nor the works thereof. Ga. iii. 2.

11. In a word, if thou live and die under that covenant, Jesus Christ will neither pray for thee,

neither let thee have one drop of his blood to wash away thy sins, neither shalt thou be so much as one of the least in the kingdom of heaven; for all these privileges come to souls under another covenant, as the apostle saith—'For such are not under the law, but under grace—that is, such as have a share in the benefits of Jesus Christ, or such as are brought from under the first covenant into the second; or from under the law into the grace of Christ's gospel, without which covenant of grace, and being found in that, there is no soul can have the least hope of eternal life, no joy in the Holy Ghost, no share in the privileges of saints, because they are tied up from them by the limits and bonds of the covenant of works. For you must understand that these two covenants have their several bounds and limitations, for the ruling and keeping in subjection, or giving of freedom, to the parties under the said covenants. Now they that are under the law are within the compass and the jurisdiction of that, and are bound to be in subjection to that; and living and dying under that, they must stand and fall to that, as Paul saith, 'To his own master he standeth or falleth.' The covenant of grace doth admit to those that are under it also liberty and freedom, together with commanding of subjection to the things contained in it, which I shall speak to further hereafter.

[*For what purpose the Law was added and given.*]

But now, that the former things may be further made to appear—that is, what the sad condition of all them that are under the law is, as I have shown you something of the nature of the law, so also shall I show that the law was added and given for this purpose, that it might be so with those that are out of the covenant of grace.

First, God did give the law that sin might abound, not that it should take away sin in any, but to discover the sin which is already begotten, or that may hereafter be begotten, by lust and Satan. Ro. v. 20. I say, this is one proper work of the law, to make manifest sin; it is sent to find fault with the sinner, and it doth also watch that it may do so, and it doth take all advantages for the accomplishing of its work in them that give ear thereto, or do not give ear, if it have the rule over them. I say, it is like a man that is sent by his lord to see and pry into the labours and works of other men, taking every advantage to discover their infirmities and failings, and to chide them? yea, to throw them out of the Lord's favour for the same.

Second. Another great end why the Lord did add or give the law, it was that no man might have anything to lay to the charge of the Lord for his condemning of them that do transgress against the same. You know that if a man should be had before an officer or judge, and there be condemned, and yet by no law, he that condemns him might be very well reprehended or reproved for passing the judgment; yea, the party himself might have better ground to plead for his liberty than the other to plead for the condemning of him; but this shall not be so in the judgment-day, but contrariwise; for then every man shall be forced to lay his hand on his mouth, and hold his tongue at the judgment of God when it is passed upon them; therefore saith the apostle, 'What things soever the law saith, it saith to them who are under the law;' that is, all the commands, all the cursings and threatenings that are spoken by it, are spoken, saith he, 'that every mouth may be stopped;' mark, I beseech you, 'it saith,' saith he, 'that every mouth may be stopped, and all the world may become guilty before God.' Ro. iii. 19. So that now, in case any in the judgment-day should object against the judgment of God, as those in the 25th of Matthew do, saying, Lord, when saw we thee thus and thus? and why dost thou pass such a sad sentence of condemnation upon us? surely this is injustice, and not equity: now for the preventing of this the law was given; ay, and that it might prevent thee to purpose, God gave it betimes, before either thy first father had sinned, or thou wast born. So that again, if there should be these objections offered against the proceedings of the Lord in justice and judgment, saying, Lord, why am I thus condemned, I did not know it was sin? Now against these two was the law given and that betimes, so that both these are answered. If the first come in and say, Why am I judged? why am I damned? then will the law come in, even all the ten commandments, with every one of their cries against thy soul; the first saying, He hath sinned against me, damn him; the second saying also, He hath transgressed against me, damn him; the third also saying the same, together with the fourth, fifth, sixth, seventh, eighth, ninth, tenth; even all of them will discharge themselves against thy soul if thou die under the first covenant, saying, He or they have transgressed against us, damn them, damn them: and I tell thee also, that these ten great guns, the ten commandments, will, with discharging themselves in justice against thy soul, so rattle in thy conscience, that thou wilt in spite of thy teeth be immediately put to silence, and have thy mouth stopped. And let me tell thee further, that if thou shalt appear before God to have the ten commandments discharge themselves against thee, thou hadst better be tied to a tree, and have ten, yea, ten thousand of the biggest pieces of ordnance in the world to be shot off against thee; for these could go no further but only to kill the body; but they, both body and soul, to be tormented in hell with the devil to all eternity.

Third, Again; if the second thing should be objected, saying, But, Lord, I did not think this had been sin, or the other had been sin, for nobody told me so; then also will the giving of the law take off that, saying, Nay, but I was given to thy father

Adam before he had sinned, or before thou wast born, and have ever since been in thy soul to convince thee of thy sins, and to control thee for doing the thing that was not right. Did not I secretly tell thee at such a time, in such a place, when thou wastdoing of such a thing, with such an one, or when thou wast all alone, that this was a sin, and that God did forbid it, therefore if thou didst commit it, God would be displeased with thee for it: and when thou wast thinking to do such a thing at such a time, did not I say, Forbear, do not so? God will smite thee, and punish thee for it if thou dost do it. And besides, God did so order it that you had me in your houses, in your Bibles, and also you could speak and talk of me; thus pleading the truth, thou shalt be forced to confess it is so; nay, it shall be so in some sort with the very Gentiles and barbarous people that fall far short of that light we have in these parts of the world; for, saith the apostle, 'The Gentiles which have not the law, do by nature the things contained in the law, these, having not the law,' that is, not written as we have, yet they 'are a law unto themselves: which show the works of the law written in their hearts.' Ro. ii. 14, 15. That is, they have the law of works in them by nature, and therefore they shall be left without excuse; for their own consciences shall stand up for the truth of this where he saith, 'Their conscience also bearing witness, and *their* thoughts the meanwhile accusing or else excusing one another.' Ay, but when? Why, 'in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.' Ro. ii. 15, 16. So this, I say, is another end for which the Lord did give the law —namely, that God might pass a sentence in righteousness, without being charged with any injustice by those that shall fall under it in the judgment.

Fourth, A fourth end why the Lord did give the law it was, because they that die out of Jesus Christ might not only have their mouths stopped, but also that their persons 'might become guilty before God.' Ro. iii. 19. And indeed this will be the ground of silencing, as I said before, they finding themselves guilty, their consciences backing the truth of the judgment of God passed upon them, 'they shall become guilty'—that is, they shall be fit vessels for the wrath of God to be poured out into, being filled with guilt by reason of transgressions against the commandments; thus, therefore, shall the parties under the first covenant be 'fitted to destruction,' Ro. ix. 22, even as wood or straw, being well dried, is fitted for the fire; and the law was added and given, and speaks to this very end, that sins might be shown, mouths might be stopped from quarrelling, and that 'all the world,' mark, 'the world may become guilty before God,' and so be in justice for ever and ever overthrown because of their sins.

And this will be so for these reasons—

1. Because God hath a time to magnify his justice and holiness, as well as to show his forbearance and mercy. We read in scripture that his eyes are too pure to behold iniquity, and then we shall find it true. Hab. i. 13. We read in scripture that he will magnify the law, and make it honourable, and then he will do it indeed. Now, because the Lord doth not strike so soon as he is provoked by sin, therefore poor souls will not know nor regard the justice of God, neither do they consider the time in which it must be advanced, which will be when men drop under the wrath of God as fast as hail in a mighty storm. 2 Pe. iii. 9. Ps. l. 21, 22. Now, therefore, look to it all you that count the long-suffering and forbearance of God slackness; and because for the present he keepeth silence, therefore to think that he is like unto yourselves. No, no; but know that God hath his set time for every purpose of his, and in its time it shall be advanced most marvellously, to the everlasting astonishment and overthrow of that soul that shall be dealt withal by justice and the law. O! how will God advance his justice! O! how will God advance his holiness! First, by showing men that he in justice cannot, will not regard them, because they have sinned; and, secondly, in that his holiness will not give way for such unclean wretches to abide in his sight, his eyes are so pure.

2. Because God will make it appear that *he* will be as good as his word to sinners. Sinners must not look to escape always, though they may escape awhile, yet they shall not go for all adoe unpunished; no, but they shall have their due to a farthing, when every threatening and curse shall be accomplished and fulfilled on the head of the transgressor. Friend, there is never an idle word that thou speakest but God will account with thee for it; there is never a lie thou tellest, but God will reckon with thee for it; nay, there shall not pass so much as one passage in all thy lifetime but God, the righteous God, will have it in the trial by his law, if thou die under it, in the judgment-day.

[Who they are that are under the covenant of works.]

Third. But you will say—'*But who are those that are thus under the law?*'

Answ. Those that are under the law may be branched out into three ranks of men; either, first, such as are grossly profane, or such as are more refined; which may be two ways, some in a lower sort, and some in a more eminent way.

First, Then they are under the law as a covenant of works who are open profane, and ungodly wretches, such as delight not only in sin, but also make their boast of the same, and brag at the thoughts of committing of it. Now, as for such as these are, there is a scripture in the first epistle of

Paul to Timothy, ch. i. ver. 9, 10, which is a notable one to this purpose, 'The law,' saith he, 'is not made for a righteous man,' not as it is a covenant of works, 'but for the' unrighteous or 'lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars,' look to it, liars, 'for perjured persons, and,' in a word, 'if there be any other thing that is not according to sound doctrine.' These are one sort of people that are under the law, and so under the curse of the same, whose due is to drink up the brimful cup of God's eternal vengeance, and therefore I beseech you not to deceive yourselves; for 'know ye not that the unrighteous shall not inherit the kingdom of God? Neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.' 1 Co. vi. 9, 10. Poor souls, you think that you may have your sins, your lusts, and pleasures, and yet you shall do pretty well, and be let to go free in the judgment-day; but see what God saith of such in De. xxix. 19, 20—which shall 'bless himself in his heart, saying, I shall have peace,' I shall be saved, I shall do as well as others, in the day when God shall judge the world by Jesus Christ; but, saith God, I will not spare them, no, but my anger and my jealousy shall smoke against them. How far? Even to the executing all the curses that are written in the law of God upon them. Nay, saith God, I will be even with them, 'for I will blot out their names from under heaven.' And indeed it must of necessity be so, because such souls are unbelievers, in their sins, and under the law, which cannot, will not, show any mercy on them; for it is not the administration of mercy and life, but the administration of death and destruction, as you have it, 2 Co. iii. 7, 9; and all those, every one of them, that are open profane, and scandalous wretches are under it, and have been so ever since they came into the world to this day; and they will for certain live and die under the same dispensation, and then be damned to all eternity, if they be not converted from under that covenant into and under the covenant of grace, of which I shall speak in its place; and yet for all this, how brag and crank* are our poor wantons and wicked ones in this day of forbearance! as if God would never have a reckoning with them, as if there was no law to condemn them, as if there was no hell-fire to put them into. But O how will they be deceived when they shall see Christ sitting upon the judgment-seat, having laid aside his priestly and prophetical office, and appearing only as a judge to the wicked? when they shall see all the records of heaven unfolded and laid open; when they shall see each man his name out of the book of life, and in the book of the law; when they shall see God in his majesty, Christ in his majesty, the saints in their dignity, but themselves in their impurity. What will they say then? whither will they fly then? where will they leave their glory? O sad state! Is. x. 3.

Second. They are under the law also who do not only so break and disobey the law, but follow after the law as hard as ever they can, seeking justification thereby—that is, though a man should abstain from the sins against the law, and labour to fulfil the law, and give up himself to the law, yet if he look no further than the law he is still under the law, and for all his obedience to the law, the righteous law of God, he shall be destroyed by that law. Friend, you must not understand that none but profane persons are under the law; no, but you must understand that a man may be turned from a vain, loose, open, profane conversation and sinning against the law, to a holy, righteous, religious life, and yet be in the same state, under the same law, and as sure to be damned as the other that are more profane and loose. And though you may say this is very strange, yet I shall both say it and prove it to be true. Read with understanding that scripture in Ro. ix. 30, 31, where the apostle, speaking of the very same thing, saith, 'But Israel, which followed after the law of righteousness;' mark, that followed after the law of righteousness; they notwithstanding their earnest pursuit, or hunting after the law of righteousness, 'hath not attained to the law of righteousness.' It signifies thus much to us, that let a man be never so earnest, so fervent, so restless, so serious, so ready, so apt and willing to follow the law and the righteousness thereof, if he be under that covenant, he is gone, he is lost, he is deprived of eternal life, because he is not under the ministration of life if he die there. Read also that scripture, Ga. iii. 10, which saith, 'For as many as are of the works of the law are under the curse;' mark, they that are of the works of the law. Now, for to be of the works of the law, it is to be of the works of the righteousness thereof—that is, to abstain from sins against the law, and to do the commands thereof as near as ever they can for their lives, or with all the might they have; and therefore I beseech you to consider it, for men's being ignorant of this is the cause why so many go on supposing they have a share in Christ, because they are reformed, and abstain from the sins against the law, who, when all comes to all, will be damned notwithstanding, because they are not brought out from under the covenant of works, and put under the covenant of grace.

Object. 'But can you in very deed make these things manifestly evident from the Word of God?

* 'Crank,' brisk, jolly, lusty, spiritful, buxom.—Ed.

Methinks to reason thus is very strange, that a man should labour to walk up according to the law of God as much as ever he can, and yet that man, notwithstanding this, should be still under the curse. Pray clear it.'

Answ. Truly this doth seem very strange, I do know full well, to the natural man, to him that is yet in his unbelief, because he goeth by beguiled reason; but for my part, I do know it is so, and shall labour also to convince thee of the truth of the same.

1. Then, the law is thus strict and severe, that if a man do sin but once against it, he, I say, is gone for ever by the law, living and dying under that covenant. If you would be satisfied as touching the truth of this, do but read Ga. iii. 10, where it saith 'Cursed *is* every one,' that is, not a man shall miss by that covenant, 'that continueth not in all,' mark, in all 'things which are written in the book of the law to do them.' (1.) Pray mark, here is a curse, in the first place, if all things written in the book of the law be not done, and that, continually too—that is, without any failing or one slip, as I said before. Now there is never a one in the world but before they did begin to yield obedience to the least command, they in their own persons did sin against it by breaking of it. The apostle, methinks, is very notable for the clearing of this in Ro. iii., v. In the one he endeavours for to prove that all had transgressed in the first Adam as he stood a common person, representing both himself and us in his standing and falling. 'Wherefore,' saith he, 'as by one man sin entered into the world, and death by sin; and so death passed upon all men,' mark that; but why? 'for that all have sinned.' Ro. v. 12. That is, forasmuch as all naturally are guilty of original sin, the sin that was committed by us in Adam; so this is one cause why none can be justified by their obedience to the law, because they have in the first place broken it in their first parents. But, (2.) in case this should be opposed and rejected by quarrelsome persons, though there be no ground for it, Paul hath another argument to back his doctrine, saying, For we have proved (already) that both Jews and Gentiles are all under sin. 'As it is written, There is none righteous, no, not one.' 'They are all gone out of the way, they are together,' mark, together, 'become unprofitable, there is none that doeth good, no, not one.' 'Their throat *is* an open sepulchre; with their tongues they have used deceit, the poison of asps *is* under their lips.' Their 'mouths are full of cursing and bitterness.' 'Their feet *are* swift to shed blood.' In a word, 'Destruction and misery *are* in their ways; and the way of peace have they not known.' Now then, saith he, having proved these things so clearly, the conclusion of the whole is this, 'That what things soever the law saith,' in both showing of sin, and cursing for the same, 'it saith' all 'to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God,' Ro. iii. 19, 19. So that here, I say, lieth the ground of our not being justified by the law, even because, in the first place, we have sinned against it; for know this for certain, that if the law doth take the least advantage of thee by thy sinning against it, all that ever thou shalt afterwards hear from it is nothing but Curse, curse, curse him, 'for not continuing in all things which are written in the book of the law to do them.'

2. Thou canst not be saved by the righteous law of God, the first covenant, because that, together with this thy miserable state, by original and actual sins, before thou didst follow the law, since thy turning to the law thou hast committed several sins against the law—'In many things we offend all.' So that now thy righteousness to the law being mixed with sometimes the lust of concupiscence, fornication, covetousness, pride, heart-risings against God, coldness of affection towards him, backwardness to good duties, speaking idle words, having of strife in your hearts, and such like; I say, these things being thus, the righteousness of the law is become too weak through this our flesh, Ro. viii. 3, and so, notwithstanding all our obedience to the law, we are yet through our weakness under the curse of the law; for, as I said before, the law is so holy, so just, and so good, that it cannot allow that any failing or slip should be done by them that look for life by the same. 'Cursed *is* every one that continueth not in everything.' Ga. iii. 10. And this Paul knew full well, which made him throw away all his righteousness. But you will say, that was his own. *Answ.* But it was even that which while he calls it his own, he also calls it the righteousness of the law, see Phil. iii. 7–10, and to account it but dung, but as dirt on his shoes, and that, that he might be found in Christ, and so be saved by him 'without the deeds of the law.' Ro. iii. 28. But,

3. Set the case, the righteousness of the law which thou hast was pure and perfect, without the least flaw or fault, without the least mixture of the least sinful thought, yet this would fall far short of presenting of thee blameless in the sight of God. And that I prove by these arguments—(1.) The first argument is, that that which is not Christ cannot redeem souls from the curse, it cannot completely present them before the Lord; now the law is not Christ; therefore the moral law cannot, by all our obedience to it, deliver us from the curse that is due to us. Ac. iv. 12. (2.) The second argument is, that that righteousness that is not the righteousness of faith, that is, by believing in Jesus Christ, cannot please God; now the righteousness of the law as a covenant of works is not

the righteousness of faith; therefore the righteousness of the law as acted by us, being under that covenant, cannot please God. The first is proved in He. xi. 6, 'But without faith *it is* impossible to please *him*;' mark, it is impossible. The second thus, 'The law is not of faith.' Ga. iii. 12; Ro. x. 5, 6, compared with Ga. iii. 11. 'But that no man is justified by the law in the sight of God, *it is* evident; for, The just shall live by faith. And the law is not of faith.'

But for the better understanding of those that are weak of apprehension, I shall prove it thus—1. That soul that hath eternal life, he must have it by right of purchase or redemption. He. ix. 12; Eph. i. 7. 2. This purchase or redemption must be through the blood of Christ. 'We have redemption through his blood.' 'Without shedding of blood is no remission.' Now the law is not in a capacity to die, and so to redeem sinners by the purchase of blood, which satisfaction justice calls for. Read the same scriptures, He. ix. 22. Justice calls for satisfaction, because thou hast transgressed and sinned against it, and that must have satisfaction; therefore all that ever thou canst do cannot bring in redemption, though thou follow the law up to the nail-head, as I may say, because all this is not shedding of blood; for believe it, and know it for certain, that though thou hadst sinned but one sin before thou didst turn to the law, that one sin will murder thy soul, if it be not washed away by blood, even by the precious blood of Jesus Christ, that was shed when he did hang upon the cross on Mount Calvary.

Object. But you will say, 'Methinks, that giving of ourselves up to live a righteous life should make God like the better of us, and so let us be saved by Christ, because we are so willing to obey his law.'

Answ. The motive that moveth God to have mercy upon sinners is not because they are willing to follow the law, but because he is willing to save them. 'Not for thy righteousness, or for the uprightness of thine heart dost thou go to possess their land.' De. ix. 4–6. Now understand this: if thy will to do righteousness was the first moving cause why God had mercy on thee through Christ, then it must not be freely by grace—I say, freely. But the Lord loves thee and saves thee upon free terms, having nothing beforehand to make him accept of thy soul, but only the blood of Christ; therefore to allow of such a principle it is to allow that grace is to be obtained by the works of the law, which is as gross darkness as lies in the darkest dungeon in Popery, and is also directly opposite to Scripture—For we are 'justified freely by his grace, through the redemption that is in Christ;' not through the good that is in ourselves, or done by us, no, 'but by faith, without'—mark that—'without the deeds of the law.' Ro. iii. 24–28. Again, 'Not of works, least any man should boast.' Ep. ii. 9. No, no, saith he, 'Not according to our works,' or righteousness, 'but according to his own purpose;' mark, 'according to his own purpose and grace, which was' a free gift, 'given us in Christ Jesus,' not lately, but 'before the world began.' 2 Ti. i. 9.

Object. But you will say, 'Then why did God give the law, if we cannot have salvation by following of it?'

Answ. I told you before that the law was given for these following reasons—1. That thou mightest be convinced by it of thy sins, and that thy sins might indeed appear very sinful unto thee, which is done by the law these ways—(1.) By showing of thee what a holy God he is that did give the law; and, (2.) By showing thee thy vileness and wickedness, in that thou, contrary to this holy God, hast transgressed against and broken this his holy law; therefore, saith Paul, 'the law entered, that the offence might abound,' that is, by showing the creature the holiness of God, and also its own vileness. Ro. v. 20. 2. That thou mayest know that God will not damn thee for nothing in the judgment-day. 3. Because he would have no quarrelling at his just condemning of them at that day. 4. Because he will make thee to know that he is a holy God and pure.

What men may attain to that are under this covenant of works.

[Fourth] *Quest.* 'But seeing you have spoken thus far, I wish you would do so much as to show in some particulars, *both what men have done, and how far they have gone, and what they have received, being yet under this covenant*, which you call the ministration of condemnation.'

Answ. This is somewhat a difficult question, and had need be not only warily, but also home and soundly answered. The question consists of three particulars—*First*, What men have done; *Second*, How far men have gone; *Third*, What they have received, and yet to be under the law, or covenant of works, and so in a state of condemnation.

[*First.*] As for the first, I have spoken something in general to that already; but for thy better understanding I shall speak yet more particularly.

1. A man hath and may be convinced and troubled for his sins, and yet be under this covenant, and that in a very heavy and dreadful manner, insomuch that he may find the weight of them to be intolerable and too heavy for him to bear, as it was with Cain, 'My punishment,' saith he, '*is* greater than I can bear.' Ge. iv. 13.

2. A man living thus under a sense of his sins may repent and be sorry for them, and yet be under this covenant, and yet be in a damned state, And when he, Judas, saw what was done, he 'repented.' Mat. xxvii. 3.

3. Men may not only be convinced, and also repent for their sins, but they may also desire the prayers of the children of God for them too, and yet be under this covenant and curse, 'Then Pharaoh called for Moses and Aaron, in haste, and he said, I have sinned; entreat the Lord your God that he may take away from me this death.' Ex. x. 16, 17.

4. A man may also humble himself for his offences and disobedience against his God, and yet be under this covenant. 1 Ki. xxi. 24–29.

5. A man may make restitution unto men for the offence he hath done unto them, and yet be under this covenant.

6. A man may do much work for God in his generation, and yet be under this first covenant; as Jehu, who did do that which God bid him. 2 Ki. ix. 25, 26. And yet God threateneth even Jehu, because though he did do the thing that the Lord commanded him, yet he did it not from a right principle; for had he, the Lord would not have said, 'Yet a little *while*, and I will avenge the blood of Jezreel upon the house of Jehu.' Ho. i. 4.

7. Men may hear and fear the servants of the Lord, and reverence them very highly; yea, and when they hear, they may not only hear, but hear and do, and that gladly too, not one or two things, but many; mark, many things gladly, and yet be lost, and yet be damned, 'For Herod feared John,' why? not because he had any civil power over him, but 'because he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.' Mar. vi. 20. It may be that thou thinkest that because thou hearest such and such, therefore thou art better than thy neighbours; but know for certain that thou mayest not only hear, but thou mayest hear and do, and that not with a backward will, but gladly—mark, 'gladly'—and yet be Herod still, an enemy to the Lord Jesus still. Consider this, I pray you.

Second. But to the second thing, which is this, How far may such an one go? To what may such an one attain? Whither may he arrive, and yet be an undone man, under this covenant? [I] answer—

1. Such an one may be received into fellowship with the saints, as they are in a visible way of walking one with another; they may walk hand in hand together, 'The kingdom of heaven,' that is, a visible company of professors of Christ, is likened to ten virgins, which took their lamps, and went forth to meet the bridegroom, 'five of them were wise, and five *were* foolish.' Mat. xxv. 1. These, in the first place, are called virgins—that is, such as are clear from the pollutions of the world; secondly, they are said to go forth—that is, from the rudiments and traditions of men; thirdly, they do agree to take their lamps with them—that is, to profess themselves the servants of Jesus Christ, that wait upon him, and for him; and yet when he came, he found half of them, even the virgins, that had lamps, that also went forth from the pollutions of the world and the customs of men, to be such as lost their precious souls, ver. 12, which they should not have done, had they been under the covenant of grace, and so not under the law.

2. They may attain to a great deal of honour in the said company of professors, that which may be accounted honour, insomuch that they may be put in trust with church affairs, and bear the bag, as Judas did. I speak not this to shame the saints, but, being beloved, I warn them; yet I speak this on purpose that it might, if the Lord will, knock at the door of the souls of professors. Consider Demas!

3. They may attain to speak of the word as ministers, and become preachers of the gospel of Jesus Christ, insomuch that the people where they dwell may even take up a proverb concerning them, saying, 'Is he among the prophets?' his gifts may be so rare, his tongue may be so fluent, and his matter may be so fit, that he may speak with a tongue like an angel, and speak of the hidden mysteries, yea, of them all; mark that, and yet be nothing, and yet be none of the Lord's anointed ones, with the Spirit of grace savingly, but may live and die under the curse of the law. 1 Co. xiii. 1–4.

4. They may go yet further; they may have the gifts of the Spirit of God, which may enable them to cast out devils, to remove the biggest hills or mountains in the world; nay, thou mayest be so gifted as to prophesy of things to come, the most glorious things, even the coming of the Lord Jesus Christ to reign over all his enemies, and yet be but a Balaam, a wicked and a mad prophet. 2 Pe. ii. 16. Nu. xxiv. 16–25.

5. They may not only stand thus for awhile, for a little season, but they may stand thus till the coming of our Lord Jesus Christ with his holy angels; ay, and not be discovered of the saints till that very day. 'Then all those virgins arose,' —the wise and the foolish; then! when? why, when this voice was heard, 'Behold the bridegroom cometh, go ye out to meet him.' Mat. xxv. 1–6. And yet were out of the Lord Jesus Christ, and yet were under the law.

6. Nay, further, they may not only continue in a profession till then, supposing themselves to be under the grace of the gospel, when indeed they are under the curse of the law, but even when the bridegroom is come, they may still be so confident of their state to be good, that they will even reason out the case with Christ why they are not let into the kingdom of glory, saying, 'Lord, Lord, we have eaten and drunk in thy presence; and thou hast taught in our streets.' Nay, further, 'Have we not prophesied in thy name? and in thy name have cast out devils?' Nay, not only thus, but 'done many,' mark, we have 'done many wonderful works.' Nay, further, they were so confident, that

they commanded, in a commanding way, saying, 'Lord, open to us.' See here, I beseech you, how far these went; they thought they had had intimate acquaintance with Jesus Christ; they thought he could not choose but save them; they had eat and drunk with him, sat at the table with him, received power from him, executed the same power. In thy name have we done thus and thus; even wrought many wonderful works. Mat. vii. 22. Lu. xiii. 25, 26. And yet these poor creatures were shut out of the kingdom. O consider this, I beseech you, before it be too late, lest you say, Lord, let us come in, when Christ saith, Thrust him out. ver. 28. Hears you cry, 'Lord, open to us,' when he saith, 'Depart, I know you not;' lest though you think of having joy, you have 'weeping and gnashing of teeth.'

Third. But the third thing touched in the question was this—What may such an one receive of God who is under the curse of the law?

1. They may receive an answer to their prayers from God at some times, for some things as they do stand in need of. I find in scripture that God did hear these persons that the apostle saith were cast out. See Ge. xxi. 17. 'And God heard the voice of the lad,' even of cast-out Ishmael; 'and the angel of the Lord called to Hagar' which was the bondwoman, and under the law, Ga. iv. 30. 'out of heaven, and said unto her, Fear not; for God hath heard the voice of the lad where he *is*.' Friends, it may be you may think, because you have your prayers answered in some particular things, therefore you may suppose that as to your eternal state your condition is very good. But you must know that God doth hear the cry of a company of Ishmaelites, the sons of the bond-woman, who are under the law as a covenant of works. I do not say he hears them as to their eternal state, but he heareth them as to several straits that they go through in this life, ay, and gives them ease and liberty from their trouble. Here this poor wretch was almost perished for a little water, and he cried, and God heard him, yea, he heard him out of heaven. Read also Ps. cvii. 23–29. 'He gave them their desire, but he sent leanness into their soul.'* Ps. cvi. 15.

But some may say, Methinks this is yet more strange that God should hear the prayers, the cries of those that are under the law, and answer them. Answ. I told you before, he doth not hear them as to their eternal state, but as to their temporal state; for God as their Creator hath a care of them, and causeth the sun to shine upon them, and the rain to distil upon their substance. Mat. v. 45. Nay, he doth give the beasts in the field their appointed food, and doth hear the young ravens when they cry, which are far inferior to man. Ps. cxlvii. 9. I say, therefore, that God doth hear the cries of his creatures, and doth answer them too, though not as to their eternal state; but may damn them nevertheless when they die for all that.

2. They may receive promises from the mouth of the Lord. There are many that have had promises made to them by the Lord in a most eminent way, and yet, as I said before, are such as are cast out and called the children of the bond-woman, which is the law—'And the angel of the Lord called to Hagar out of heaven,' that was the bond-woman, saying, 'Fear not; for God hath heard the voice of the lad where he *is*. Arise, lift up the lad, and hold him in thine hand; FOR I WILL MAKE HIM,' —mark, there is the promise,—'for I will make him,' of the son of the bond-woman, 'a great nation.' See Ge. xxi. 17, 18.

3. Nay, they may go further; for they may receive another heart than they had before, and yet be under the law. There is no man, I think, but those that do not know what they say, that will think or say that Saul was under the covenant of grace: yet after he had talked with Samuel, and had turned his back to go from him, saith the Scripture, 'God gave him another heart.' 1 Sa. x. 9. Another heart, mark that, and yet an out-cast, a rejected person. 1 Sa. xv. 26, 29. Friends, I beseech you, let not these things offend you, but let them rather beget in your hearts an inquiring into the truth of your condition, and be willing to be searched to the bottom; and also, that everything which hath not been planted by the Lord's right hand may be rejected, and that there may be a reaching after better things, even the things that will not only make thy soul think thy state is good now, but that thou mayest be able to look sin, death, hell, the curse of the law, together with the Judge, in the face with comfort, having such a real, sound, effectual work of God's grace in thy soul, that when thou hearest the trumpet sound, seest the graves fly open, and the dead come creeping forth out of their holes; when thou shalt see the judgment set, the books opened, and all the world standing before the judgment-seat; I say, that then thou mayest stand, and have that blessed sentence spoken to thy soul, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' Mat. xxv. 34.

[*Objections to this head.*] But, you will say, for all this, We cannot believe that we are under the law, for these reasons—As, *First.* Because we have found a change in our hearts. *Second.* Because we do deny that the covenant of works will save any. *Third.* Because, for our parts, we judge ourselves far from legal principles; for we are got up into as perfect a gospel order, as to matter of practice and discipline in church affairs, as any this day in England, as we judge.

[*Answer to reason first.*] That man's belief that is grounded upon anything done in him, or by

* From the Puritan or Genevan version.—Ed.

him only, that man's belief is not grounded upon the death, burial, resurrection, ascension, and intercession of Jesus Christ; for that man that hath indeed good ground of his eternal salvation, his faith is settled upon that object which God is well pleased or satisfied withal, which is that man that was born of Mary, even her first-born Son—that is, he doth apply by faith to his soul the virtues of his death, blood, righteousness, &c., and doth look for satisfaction of soul nowhere else than from that, neither doth the soul seek to give God any satisfaction as to justification any other ways; but doth willingly and cheerfully accept of and embrace the virtues of Christ's death, together with the rest of his things done by himself on the cross as a sacrifice, and since also as a priest, advocate, mediator, &c.; and doth so really and effectually receive the glories of the same, that thereby—mark that—thereby he is 'changed into the same image, from glory to glory.' 2 Co. iii. 18. Thus in general; but yet more particular—

1. To think that your condition is good because there is some change in you from a loose profane life, to a more close, honest, and civil life and conversation; I say, to think this testimony sufficient to ground the stress of thy salvation upon is very dangerous. First, because such a soul doth not only lay the stress of its salvation besides the man Christ Jesus that died upon the cross; but secondly, because that his confidence is not grounded upon the Saviour of sinners, but upon his turning from gross sins to a more refined life,—and it may be to the performance of some good duties—which is no saviour; I say, this is very dangerous; therefore read it, and the Lord help you to understand it; for unless you lay the whole stress of the salvation of your souls upon the merits of another man—namely, Jesus—and that by what he did do and is adoing without you, for certain, as sure as God is in heaven, your souls will perish. And this must not be notionally neither, as with an assenting of the understanding only; but it must be by the wonderful, invisible, invincible power of the Almighty God, working in your souls by his Spirit such a real, saving, holy faith, that can, through the operation of the same Spirit by which it is wrought, lay hold on and apply these most heavenly, most excellent, most meritorious benefits of the man Christ Jesus, not only to your heads and fancies, but to your very souls and consciences, so effectually, that you may be able by the same faith to challenge the power, madness, malice, rage, and destroying nature either of sin, the law, death, the devil, together with hell and all other evils, throwing your souls upon the death, burial, resurrection, and intercession of that man Jesus without. Ro. viii. 32–40. But,

2. Do you think that there was no change in the five foolish virgins spoken of, Mat. xxv. 1–3 Yes; there was such a change in those very people, that the five wise ones could give them admittance of walking with them in the most pure ways and institutions of the gospel of Christ, and yet but foolish; nay, they walked with them, or shall walk with them, until the Lord Jesus Christ shall break down from heaven, and yet be but foolish virgins, and yet but under the law, and so under the curse, as I said before.

[*Second part of objection.*] But, say you, We have disowned the covenant of works, and turned from that also.

[*Answer to reason second.*] This is sooner said than done. Alas, alas! poor souls think because they say, 'Grace, grace, it is freely by grace,' therefore they are under the covenant of grace. A very wide mistake. You must understand thus much, that though you be such as can speak of the grace of the gospel, yet if you yourselves be not brought under the very covenant of grace, you are yet, notwithstanding your talk and profession, very far wide of a sense and of a share in the covenant of the grace of God held forth in the gospel.

The Jews were of a clearer understanding many of them than to conclude that the law, and only the law, was the way to salvation; for they, even they that received not the Christ of God, did expect a saviour should come. Jn. vii. 27, 41–42. But they were men that had not the gospel spirit, which alone is able to lead them to the very life, marrow, or substance of the gospel in right terms; and so being muddy in their understandings, being between the thoughts of a saviour and the thoughts of the works of the law, thinking that they must be accomplished for the obtaining of a saviour, and his mercy towards them; I say, between these they fell short of a saviour. As many poor souls in these days, they think they must be saved alone by the Saviour, yet they think there is something to be done on their parts for the obtaining of the good-will of the Saviour, as their humiliation for sin, their turning from the same, their promises, and vows, and resolutions to become new men, join in church-fellowship, and what not; and thus they, bringing this along with them as a means to help them, they fall short of eternal salvation if they are not converted; see that scripture. Ro. ix. 30–32. The apostle saith there, that they that sought not did obtain, when they that did seek fell short. 'What shall we say then?' saith he. 'That the Gentiles which sought not after righteousness, have attained to righteousness,' yea, 'even the righteousness which is of faith.' And what else? Why, 'but Israel which followed after the law of righteousness, hath not attained to the law of righteousness.' How came that to pass? 'Because,' saith he, '*they sought it* not by faith, but as it were'—mark, he doth not say, altogether, no, 'but as it were'—that is, because as they

sought, they did a little by the bye lean upon the works of the law. And let me tell you, that this is such a hard thing to beat men off of, that though Paul himself did take the work in hand, he did find enough to do touching it; how is he fain to labour in the ten first chapters of his epistle to the Romans, for the establishing of those that did even profess largely in the doctrine of grace, and also in that epistle to the Galatians; and yet lost many, do what he could. Now, the reason why the doctrine of grace doth so hardly down—even with professors—in truth, effectually, it is because there is a principle naturally in man that doth argue against the same, and that thus: Why, saith the soul, I am a sinner, and God is righteous, holy, and just; his holy law, therefore, having been broken by me, I must, by all means, if ever I look to be saved, in the first place, be sorry for my sins; secondly, turn from the same; thirdly, follow after good duties, and practise the good things of the law and ordinances of the gospel, and so hope that God for Christ's sake may forgive all my sins; which is not the way to God as a Father in Christ, but the way, the very way to come to God by the covenant of works, or the law, which things I shall more fully clear when I speak to the second doctrine.

Again, therefore, those that this day profess the gospel, for the generality of them they are such, that, notwithstanding their profession, they are very ignorant of that glorious influence and lustre of the same; I say, they are ignorant of the virtue and efficacy of the glorious things of Christ held forth by and in the gospel, which doth argue their not being under the covenant of grace, but rather under the law or old covenant. 2 Co. iv. 3. As, for instance, if you do come among some professors of the gospel, in general you shall have them pretty busy and ripe; also able to hold you in a very large discourse in several points of the same glorious gospel; but if you come to the same people and ask them concerning heart-work, or what work the gospel hath wrought on them, and what appearance they have had of the sweet influences and virtues on their souls and consciences, it may be they will give you such an answer as this—I do find by the preaching thereof that I am changed, and turned from my sins in a good measure, and also have learned (but only in tongue), to distinguish between the law and the gospel, so that for the one—that is, for the gospel—I can plead, and also can show the weakness and unprofitableness of the other. And thus far, it is like they may go, which is not far enough to prove them under the covenant of grace, though they may have their tongues so largely tipped with the profession of the same; see 2 Pe. ii. 20. where he saith, 'For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, which was not a saving knowledge, 'they are again entangled therein and overcome, the latter end' of that man 'is worse than the beginning.' See Mat. xxv. 1–4, &c., and also Mat. vii. 22.

Object. But, you will say, is not this a fair declaring of the work of grace, or doth it not discover that, without all gainsaying, we are under the covenant of grace, when we are able, not only to speak of the glorious gospel of Jesus Christ, but also to tell, and that by experience, that we have been changed from worse to better, from sin to a holy life, by leaving of the same, and that by hearing of the word preached?

Answer 1. A man may, in the first place, be able to talk of all the mysteries of the gospel, and that like an angel of God, and yet be no more in God's account than the sounding of a drum, brass, or the tinkling of a cymbal, which are things that, notwithstanding their sound and great noise, are absolutely void of life and motion, and so are accounted with God as nothing—that is, no Christians, no believers, not under the covenant of grace for all that. 1 Co. xiii. 1–4. 2. Men may not only do this, but may also be changed in reality, for a season, from what they formerly were, and yet be nothing at all in the Lord's account as to an eternal blessing. Read 2 Pet. ii. 20, the scripture which I mentioned before; for, indeed, that one scripture is enough to prove all that I desire to say as to this very thing; for, if you observe, there is enfolded therein these following things—(1.) That reprobates may attain to a knowledge of Christ. (2.) This knowledge may be of such weight and force, that, for the present, it may make them escape the pollutions of the world, and this by hearing the gospel. 'For if after they have escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end of that man is worse than the beginning.' Now that they are reprobates, dogs, or sows, read further; 'But,' saith he, 'it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire.' ver. 21, 22.

Some professors, take them at the best, they are but like dogs, spewing out their filth for a time.

[*Third part of objection.*] But, say you, our practices in the worship of God shall testify for us that we are not under the law; for we have by God's goodness attained to as exact a way of walking in the ordinances of God, and as near the examples of the apostles, as ever any churches since the primitive times, as we judge.

The last part of the objection.

[*Answer to reason third.*] What then? Do you think that the walking in the order of the churches of old, as to matter of outward worship, is suffi-

cient to clear you of your sins at the judgment-day? or, do you think that God will be contented with a little bodily subjection to that which shall vanish and fade like a flower, when the Lord shall come from heaven in flaming fire, with his mighty angels. 2 Th. i. 7, 8. Alas, alas, how will such professors as these are fall before the judgment-seat of Christ! Then such a question as this, 'Friend, how camest thou in hither, not having a wedding garment?' will make them be speechless, and fall down into everlasting burnings, thousands on a heap; for you must know that it is not then your crying, Lord, Lord, that will stand you in stead; not your saying, We have ate and drank in thy presence, that will keep you from standing on the left hand of Christ. It is the principle as well as the practice that shall be inquired into at that day.

Quest. The principle, you will say, what do you mean by that?

Answ. My meaning is, the Lord Jesus Christ will then inquire and examine whether the spirit from which you acted was legal or evangelical—that is, whether it was the spirit of adoption that did draw you out to the thing you took in hand, or a mere moral principle, together with some shallow and common illuminations into the outward way of the worship of God, according to gospel rule.

Quest. But, you will say, it is like, How should this be made manifest and appear?

Answ. I shall speak briefly in answer hereunto as followeth—First, then, that man that doth take up any of the ordinances of God—namely, as prayer, baptism, breaking of bread, reading, hearing, alms-deeds, or the like; I say, he that doth practise any of these, or such like, supposing thereby to procure the love of Christ to his own soul, he doth do what he doth from a legal, and not from an evangelical or gospel spirit: as thus—for a man to suppose that God will hear him for his prayers' sake, for his alms' sake, for his humiliation' sake, or because he hath promised to make God amends hereafter, whereas there is no such thing as a satisfaction to be made to God by our prayers, or whatever we can do; I say, there is no such way to have reconciliation with God in. And so also for men to think, because they are got into such and such an ordinance, and have crowded themselves into such and such a society, that therefore they have got pretty good shelter from the wrath of the Almighty; when, alas, poor souls, there is no such thing. No, but God will so set his face against such professors, that his very looks will make them to tear their very flesh; yea, make them to wish would they had the biggest millstone in the world hanged about their neck, and they cast into the midst of the sea. For, friends, let me tell you, though you can now content yourselves without the holy, harmless, undefiled, perfect righteousness of Christ; yet there is a day a-coming in which there is not one of you shall be saved but those that are and shall be found clothed with that righteousness; God will say to *all* the rest, 'Take them, bind them hand and foot, and cast them into outer darkness; there shall be weeping and gnashing of teeth.' Mat. xxii. 13. For Christ will not say unto men in that day, Come, which of you made a profession of me, and walked in church-fellowship with my saints: no; but then it shall be inquired into, who have the reality of the truth of grace wrought in their hearts. And, for certain, he that misseth of that shall surely be cast into the lake of fire, there to burn with the devils and damned men and women; there to undergo the wrath of an eternal God, and that not for a day, a month, a year, but for ever, for ever, for ever and ever; there is *that* which cutteth to the quick. Therefore, look to it, and consider now what you do, and whereon you hang your souls; for it is not every pin that will hold in the judgment, not every foundation that will be able to hold up the house against those mighty, terrible, soul-drowning floods and destroying tempests which then will roar against the soul and body of a sinner. Lu. vi. 47–49. And, if the principle be rotten, all will fall, all will come to nothing. Now, the principle is this—Not to do things because we would be saved, but to do them from this—namely, because we do really believe that we are and shall be saved. But do not mistake me; I do not say we should slight any holy duties; God forbid; but I say, he that doth look for life because he doth do good duties, he is under the covenant of works, the law; let his duties be never so eminent, so often, so fervent, so zealous. Ay, and I say, as I said before, that if any man or men, or multitudes of people, do get into never so high, so eminent; and clear practices and gospel order, as to church discipline, if it be done to this end I have been speaking of, from this principle, they must and shall have these sad things fall to their share which I have made mention of.

Object. But, you will say, can a man use gospel ordinances with a legal spirit?

Answ. Yes, as easily as the Jews could use and practise circumcision, though not the moral or ten commandments. For this I shall be bold to affirm, that it is not the commands of the New Testament administration that can keep a man from using of its self [that administration] in a legal spirit; for know this for certain, that it is the principle, not the command, that makes the subjector to the same either legal or evangelical, and so his obedience from that command to be from legal convictions or evangelical principles.

Now, herein the devil is wondrous subtle and crafty, in suffering people to practise the ordi-

nances and commands of the gospel, if they do but do them in a legal spirit,* from a spirit of works; for he knows then, that if he can but get the soul to go on in such a spirit, though they do never so many duties, he shall hold them sure enough; for he knows full well that thereby they do set up something in the room of, or, at the least, to have some, though but a little, share with the Lord Jesus Christ in their salvation; and if he can but get thee here, he knows that he shall cause thee by thy depending a little upon the one, and so thy whole dependence being not upon the other, that is, Christ, and taking of him upon his own terms, thou wilt fall short of life by Christ, though thou do very much busy thyself in a suitable walking, in an outward conformity to the several commands of the Lord Jesus Christ. And let me tell you plainly, that I do verily believe that as Satan by his instruments did draw many of the Galatians by circumcision (though, I say, it was none of the commands of the moral law) to be debtors to do upon pain of eternal damnation the whole of the moral law, so also Satan, in the time of the gospel, doth use even the commands laid down in the gospel, some of them, to bind the soul over to do the same law; the thing being done and walked in, by and in the same spirit; for, as I said before, it is not the obedience to the command that makes the subjector thereto evangelical, or of a gospel spirit; but, contrariwise, the principle that leads out the soul to the doing of the command, that makes the persons that do thus practise any command, together with the command by them practised, either legal or evangelical. As, for instance, prayer—it is a gospel command; yet if he that prays doth it in a legal spirit, he doth make that which in itself is a gospel command an occasion of leading him into a covenant of works, inasmuch as he doth it by and in that old covenant spirit.

* I beseech you, do not think that because I say this, therefore I am against the ordinances of the gospel, for I do honour them in their places, yet would not that any of them should be idolized, or done in a wrong spirit.

Again; giving of alms is a gospel command; yet if I do give alms from a legal principle, the command to me is not gospel, but legal, and it binds me over, as aforesaid, to do the whole law—'For he is not a Jew,' nor a Christian, 'which is one outwardly'—that is, one only by an outward subjection to the ordinances of prayer, hearing, reading, baptism, breaking of bread, &c.—'But he *is* a Jew,' a Christian, 'which is one inwardly,' who is rightly principled, and practiseth the ordinances of the Lord from the leadings forth of the Spirit of the Lord, from a true and saving faith in the Lord. Ro. ii. 28, 29. Those men spoken of in the 7th of Matthew, for certain, for all their great declaration, did not do what they did from a right gospel spirit; for had they, no question but the Lord would have said, 'Well done, good and faithful servant.' But in that the Lord Jesus doth turn them away into hell, notwithstanding their great profession of the Lord, and of their doing in his name, it is evident that notwithstanding all that they did do, they were still under the law, and not under that covenant as true believers are—to wit, the covenant of grace; and if so, then all their duties that they did, of which they boasted before the Lord, was not in and by a right evangelical principle or spirit.

Again, saith the apostle, 'Whatsoever *is* not of faith is sin,' Ro. xiv. 23; but there are some that do even practise baptism, breaking of bread, together with other ordinances, and yet are unbelievers; therefore unbelievers doing these things, they are not done in faith, but sin. Now to do these things in sin, or without the faith, it is not to do things in an evangelical or gospel spirit; also they that do these things in a legal spirit, the very practising of them renders them not under the law of Christ, as head of his church, but the works they do are of so much contradiction to the gospel of God, or the covenant of grace, that they that do them thus do even set up against the covenant of grace; and the very performance of them is of such force that it is sufficient to drown them that are subjects thereunto, even under the covenant of works; but this poor souls are not aware of, and there is their misery.

Quest. But have you no other way to discover the things of the gospel, how they are done with a legal principle, but those you have already made mention of?

Answ. That thou mightest be indeed satisfied herein, I shall show you the very manner and way that a legal, or old-covenant-converted professor, bear with the terms, doth take both in the beginning, middle, and the end of his doing of any duty or command, or whatsoever it be that he doth do. 1. He thinking this or that to be his duty, and considering of the same, he is also presently persuaded in his own conscience that God will not accept of him if he leave it undone; he seeing that he is short of his duty, as he supposeth, while this is undone by him, and also judging that God is angry with him until the thing be done, he, in the second place, sets to the doing of the duty, to the end he may be able to pacify his conscience by doing of the same, persuading of himself that now the Lord is pleased with him for doing of it. 2. Having done it, he contents himself, sits down at his ease, until some further convictions of his duty to be done, which when he seeth and knoweth, he doth do it as aforesaid, from the same principle as he did the former, and so goeth on in his progress of profession. This is to do things from a legal principle, and from an old-covenant spirit; for thus runs that covenant, 'The man that doth these things shall live in them,' or 'by them.' La. xviii. 5. Eze. xx. 11.

Ga. iii. 12. Ro. x. 5. But more of this in the use of this doctrine.

Object. But, you will say, by these words of yours you do seem to deny that there are conditional promises in the gospel, as is clear, in that you strike at such practices as are conditional, and commanded to be done upon the same.

Answ. The thing that I strike at is this, that a man in or with a legal spirit should not, nay, cannot, do any conditional command of the gospel acceptably, as to his eternal state, because he doth it in an old-covenant spirit. 'No man putteth new wine into old bottles;' but new wine must have new bottles, a gospel command must have a gospel spirit, or else the wine will break the bottles, or the principle will break the command.

Object. Then you do grant that there are conditional promises in the New Testament, as in the moral law, or ten commands.

Answ. Though this be true, yet the conditional promises in the New Testament do not call to the same people in the same state of unregeneracy to fulfil them upon the same conditions.

The law and the gospel being two distinct covenants, they are made in divers ways, and the nature of the conditions also being not the same, as saith the apostle, the righteousness of the law saith one thing, and the righteousness of faith saith another. Ro. x. 4–6. That is, the great condition in the law is, If you do these things, you shall live by them; but the condition, even the greatest condition laid down for a poor soul to do, as to salvation—for it is that we speak of—is to believe that my sins be forgiven me for Jesus Christ's sake, without the works or righteousness of the law, on my part, to help forward. 'To him that worketh not,' saith the apostle [that is] for salvation, 'but believeth on him that justifieth the ungodly, his faith'—mark, 'his faith is counted for righteousness.' Ro. iv. 5. So that we, saith he, 'conclude that a man is justified by faith without'—mark again, 'without the deeds of the law.' Ro. iii. 28.

But again; there is never a condition in the gospel that can be fulfilled by an unbeliever; and therefore, whether there be conditions or whether there be none, it makes no matter to thee who art without the faith of Christ; for it is impossible for thee in *that* state to do them, so as to be ever the better as to thy eternal estate; therefore, lest thou shouldst split thy soul upon the conditions laid down in the gospel, as thou wilt do if thou go about to do them only with a legal spirit; but, I say, to prevent this, see if thou canst fulfil the first condition; that is, to believe that all thy sins are forgiven thee; not for any condition that hath been or can be done by thee, but merely for the man's sake that did hang on Mount Calvary, between two thieves, some sixteen hundred years ago and odd. And, I say, see if thou canst believe that at that time he did, when he hanged on the cross, give full satisfaction for all thy sins, before thou in thy person hadst committed ever a one. I say, see if thou canst believe this; and take heed thou deceive not thyself with an historical, notional, or traditional acknowledgment of the same. And, secondly, see if thou canst so well fulfil this condition, that the very virtue and efficacy that it hath on thy soul will engage thee to fulfil those other conditions, really in love to that man whom thou shouldst believe hath frankly and freely forgiven thee all, without any condition acted by thee to move him thereto, according to that saying in 2 Co. v. 14, 15; and then thy doing will arise from a contrary principle than otherwise it will do—that is, then thou wilt not act and do because thou wouldst be accepted of God, but because thou hast some good hope in thy heart that thou art accepted of him already, and not on thine, but wholly and alone upon another man's account; for here runs the gospel spirit of faith: 'We believe,'—mark, 'We believe, and therefore speak.' So we believe, and therefore do. 2 Co. iv. 13. Take heed, therefore, that you do not DO, that you may believe, but rather believe so effectually that you may DO, even all that Jesus doth require of you from a right principle, even out of love to your dear Lord Jesus Christ, which thing I shall speak to more fully by and by.

Object. But what do you mean by those expressions? Do not *do* that you may believe, but *believe* so effectually that you may *do*.

Answ. When I say, Do not do that you may believe, I mean, do not think that any of the things that thou canst do will procure or purchase faith from God unto thy soul; for that is still the old-covenant spirit, the spirit of the law, to think to have it for thy doing. They that are saved, they are saved by grace, through faith, and that not of themselves, not for anything that they can do, for they are both the free gift of God, 'Not of' doing, or of 'works, lest any man should,' be proud, and 'boast.' Ep. ii. 8, 9. Now, some people be so ignorant as to think that God will give them Christ, and so all the merits of his, if they will be but vigilant, and do something to please God, that they may obtain him at his hands; but let me tell them, they may lose a thousand souls quickly, if they had so many, by going this way to work, and yet be never the better; for the Lord doth not give his Christ to any upon such conditions, but he doth give him freely; that is, without having respect to anything that is in thee. Re. xxii. 17. Is. lv. 1, 2. To him that is athirst will I give; he doth not say, I will sell; but, I will give him the water of life freely. Re. xxi. 6.

Now, if Christ doth give it, and that freely, then he doth not sell it for anything that is in the creature; but Christ doth give himself, as also doth his Father, and that freely, not because there is anything in us, or done by us, that moves him there-

unto. If it were by doing, then, saith Paul, 'Grace is not grace,' seeing it is obtained by works; but grace is grace, and that is the reason it is given to men without their works. And if it be by grace, that is, if it be a free gift from God, without anything foreseen as done, or to be done, by the creature, then it is not of works, which is clear; therefore it is grace, without the works of the law. But if you say, Nay, it is of something in the man done by him that moves God thereunto; then you must conclude that either grace is no grace, or else that works are grace and not works. Do but read with understanding, Ro. xi. 6.

Now, before I go any further, it may be necessary to speak a word or two to some poor souls that are willing to close in with Jesus Christ, and would willingly take him upon his own terms, only they being muddy in their minds, and have not yet attained the understanding of the terms and conditions of the two covenants, they are kept off from closing with Christ; and all is, because they see they can do nothing [to merit his favour]. As, for example, come to some souls, and ask them how they do, they will tell you presently that they are so bad that it is not to be expressed. If you bid them believe in Jesus Christ, they will answer that they cannot believe; if you ask them why they cannot believe, they will answer, because their hearts are so hard, so dead, so dull, so backward to good duties; and if their hearts were but better, if they were more earnest, if they could pray better, and keep their hearts more from running after sin, then they could believe; but should they believe with such vile hearts, and presume to believe in Christ, and be so filthy? Now all this is because the spirit of the law still ruleth in such souls, and blinds them so that they cannot see the terms of the gospel. To clear this, take the substance or the drift of these poor souls, which is this —'If I were better, then I think I could believe; but being so bad as I am, that is the reason that I cannot.' This is just to do something that I may believe, to work that I may have Christ, to do the law that I may have the gospel; or thus, to be righteous that I may come to Christ. O man! thou must go quite back again, thou art out of the way, thou must believe, *because* thou canst not pray, *because* thou canst not do; thou must believe, because there is nothing in thee naturally that is good, or desireth after good, or else thou wilt never come to Christ as a sinner; and if so, then Christ will not receive thee; and if so, then thou mayst see that to keep off from Christ because thou canst not do, is to be kept from Christ by the law, and to stand off from him because thou canst not buy him. Thus having spoken something by the way for the direction of those souls that would come to Christ, I shall return to the former discourse, wherein ariseth this objection—

Object. But you did but even now put souls upon fulfilling the first condition of the gospel, even to believe in Christ, and so be saved; but now you say it is alone by grace, without condition; and therefore by these words, there is first a contradiction to your former sayings, and also that men may be saved without the condition of faith, which to me seems a very strange thing. I desire, therefore, that you would clear out what you have said, as to my satisfaction.

Answer, 1. Though there be a condition commanded in the gospel, yet he that commands the condition doth not leave his children to their own natural abilities, that in their own strength they should fulfil them, as the law doth; but the same God that doth command that the condition be fulfilled, even he doth help his children by his Holy Spirit to fulfil the same condition; 'For it is God which worketh in you,'—mark, 'in you,' believers, 'both to will and to do of *his* own good pleasure.' Phi. ii. 13. 'Thou also hast wrought all our works in us,' and for us. Is. xxvi. 12. So that, if the condition be fulfilled, it is not done by the ability of the creature. But,

2. Faith, as it is a gift of God, or an act of ours, take it which way you will, if we speak properly of salvation, it is not the first nor the second cause of our salvation, but the third, and that but instrumentally neither—that is, it only layeth hold of and applieth to us that which saveth us, which is the love of God, through the merits of Christ, which are the two main causes of our salvation, without which all other things are nothing, whether it be faith, hope, love, or whatever can be done by us. And to this the great apostle of the Gentiles speaks fully, for, saith he, 'God, who is rich in mercy, loved us, even when we were dead in sins.' Ep. ii. 4. That is, when we were without faith, and that was the cause why we believed; for he thereby hath quickened us together, through the meritorious cause, which is Christ, and so hath saved us by grace—that is, of his own voluntary love and good will; the effect of which was this, he gave us faith to believe in Christ. Read soberly Ep. ii. 4–8. Faith, as the gift of God, is not the saviour, as our act doth merit nothing; faith was not the cause that God gave Christ at the first, neither is it the cause why God converts men to Christ; but faith is a gift bestowed upon us by the gracious God, the nature of which is to lay hold on Christ, that God afore did give for a ransom to redeem sinners; this faith hath its nourishment and supplies from the same God that at the first did give it, and is the only instrument, through the Spirit, that doth keep the soul in a comfortable frame, both to do and suffer for Christ; helps the soul to receive comfort from Christ when it can get none from itself, beareth up the soul in its progress heavenwards. But that it is the first cause of

salvation, that I deny, or that it is the second, I deny; but it is only the instrument, or hand, that receiveth the benefits that God hath prepared for thee before thou hadst any faith; so that we do nothing for salvation as we are men. But if we speak properly, it was God's grace that moved him to give Christ a ransom for sinners; and the same God, with the same grace, that doth give to the soul faith to believe, and so, by believing, to close in with him whom God out of his love and pity did send into the world to save sinners, so that all the works of the creature are shut out as to justification and life, and men are saved freely by grace. I shall speak no more here; but in my discourse upon the second covenant, I shall answer a hell-bred objection or two, to forewarn sinners how they turn the grace of God into wantonness.

And thus, you see, I have briefly spoken to you something touching the law. First, what it is, and when given; secondly, how sad those men's conditions are that are under it; thirdly, who they are that be under it; fourthly, how far they may go, and what they may do and receive, and yet be under it; which hath been done by way of answers to several questions, for the better satisfaction of those that may stand in doubt of the truth of what hath been delivered.

Now, in the next place, I shall come to some application of the truth of that which hath been spoken; but I shall in the first place speak something to the second doctrine, and then afterwards I shall speak something by way of use and application to this first doctrine.

[DOCTRINE SECOND.]

The second doctrine now to be spoken to is, TO SHOW THAT THE PEOPLE OF GOD ARE NOT UNDER THE LAW BUT UNDER GRACE—'For ye are not under the law, but under grace.' Ro. vi. 14.

You may well remember that from these words I did observe these two great truths of the Lord —FIRST, That there are some in gospel times that are under the law, or covenant of works. SECOND, That there is never a believer under the law, or covenant of works, but under grace. I have spoken something to the former of these truths—to wit, that there are some under the law, together with who they are, and what their condition is, that are under it. Now I am to speak to the second, and to show you who they are, and what their condition is, that are under that [covenant of grace].

I touched upon this in the first doctrine.

But before I come to that, I shall speak a few words to show you what the word 'grace' in this place signifies; for the word 'grace' in the Scripture referreth sometimes to favour with men. R. ii. 17. Ge. xxxiii. 10; xxxix. 4; l. 4. Sometimes to holy qualifications of saints. 2 Co. viii. 7. And sometimes to hold forth the condescension of Christ in coming down from the glory which he had with his Father before the world was, to be made of no reputation, and a servant to men. 2 Co. viii. 9. Phi. ii. 7. Again: sometimes it is taken for the free, rich, and unchangeable love of God to man, through Jesus Christ, that for our cause and sakes did make himself poor; and so it is to be understood in these words, 'For ye are not under the law,' to be cursed, and damned, and sent headlong to hell, 'but' you are 'under grace,' to be saved, to be pardoned, to be preserved, 'and kept by the mighty power of God, through faith,' which alone is the gift of grace, 'unto eternal glory.' This one scripture alone proves the same—'For by grace are ye saved,' Ep. ii. 8, by free grace, by rich grace, by unchangeable grace. And you are saved from the curse of the law; from the power, guilt, and filth of sin; from the power, malice, madness, and rage of the devil; from the wishes, curses, and desires of wicked men; from the hot, scalding, flaming, fiery furnace of hell; from being arraigned as malefactors, convinced, judged, condemned, and fettered with the chains of our sins to the devils to all eternity; and all this freely, freely by his grace, Ro. iii. 24, by rich grace, unchangeable grace; for, saith he, 'I *am* the Lord, I change not: therefore ye sons of Jacob are not consumed.' Mal. iii. 6. This is grace indeed.

The word 'grace,' therefore, in this scripture, Ro. vi. 14, is to be understood of the free love of God in Christ to sinners, by virtue of the new covenant, in delivering them from the power of sin, from the curse and condemning power of the old covenant, from the destroying nature of sin, by its continual workings; as is all evident if you read with understanding the words as they lie—'For,' saith he, 'sin shall not have dominion over you,' or, it shall not domineer, reign, or destroy you, though you have transgressed against the covenant of works, the law; and the reason is rendered in these words, 'For ye are not under the law'—that is, under that which accuseth, chargeth, condemneth, and brings execution on the soul for sin,—'but under grace;' that is, under that which frees you, forgives you, keeps you, and justifies you from all your sins, adversaries, or whatever may come in to lay anything to your charge to damn you. For that is truly called grace in this sense that doth set a man free from all his sins, deliver him from all the curses of the law, and what else can be laid to his charge, freely, without any foresight in God to look at what good will be done by the party that hath offended; and also that doth keep the soul by the same power through faith—which also is his own proper *gift*—unto eternal glory.

Again; that it is a pardon not conditional, but freely given, consider, first, it is set in opposition to works—'Ye are not under the law.' Secondly, The promise that is made to them (saying, 'Sin

shall not have dominion over you') doth run with any condition as on their part to be done; but merely and alone because they were under, or because they had the grace of God extended to them. 'Sin shall not have dominion over you: for,' mark the reason, 'ye are not under the law, but under grace.'

The words being thus opened, and the truth thus laid down, HOW THERE IS NEVER A BELIEVER UNDER THE COVENANT OF WORKS, BUT UNDER GRACE, the free, rich, unchangeable love of God, it remaineth that, in the first place, we prove the doctrine, and after that proceed.

THE DOCTRINE PROVED.

Now in the doctrine there are two things to be considered and proved—FIRST, *That believers are under grace.* SECONDLY, *Not under the law as a covenant of works;* for so you must understand me. For these two we need go no further than the very words themselves; the first part of the words proves the first part of the doctrine, 'Ye are not under the law;' the second part proves the other, 'but' ye are 'under grace.' But besides these, consider with me a few things for the demonstrating of these truths, as,

First. They are not under the law, because their sins are pardoned, which could not be if they were dealt withal according to the law, and their being under it; for the law alloweth of no repentance, but accuseth, curseth and condemneth every one that is under it—'Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.' Ga. iii. 10. But, I say, believers having their sins forgiven them, it is because they are under another, even a new covenant—'Behold, the days come, saith the Lord, when I will make a new covenant with them.'—'For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.' He. viii. 8, 12.

Second. They are not under the law, because their sins and iniquities are not only forgiven, but they are forgiven them freely. They that stand in the first covenant, and continue there, are to have never a sin forgiven them unless they can give God a complete satisfaction; for the law calls for it at their hands, saying, 'Pay me that thou owest.' O! but when God deals with his saints by the covenant of grace it is not so; for it is said, 'And when' he saw 'they had nothing to pay, he frankly' and freely 'forgave them' all.—'I will heal their backsliding; I will love them freely.'—I will blot 'out thy transgressions for mine own sake,' &c. Lu. vii. 42. Ho. xiv. 4. Is. xliii. 25.

Third. The saints are not under the law, because the righteousness that they stand justified before God in is not their own actual righteousness by the law, but by imputation, and is really the righteousness of another—namely, of God in Christ. 2 Co. v. 21. Phi. iii. 8–10. 'Even the righteousness of God, *which is* by faith of Jesus Christ, unto all and upon all,' that is, imputed to 'them that believe.' Ro. iii. 22. But if they were under the old covenant, the covenant of works, then their righteousness must be their own,* or no forgiveness of sins—'If thou doest well, shalt thou not be accepted?' but if thou transgress, 'sin lieth at the door,' saith the law. Ge. iv. 7.

*But it is impossible that the righteousness of man by the law should save him.

Fourth. In a word, whatsoever they do receive, whether it be conversion to God; whether it be pardon of sin; whether it be faith or hope; whether it be righteousness; whether it be strength; whether it be the Spirit, or the fruits thereof; whether it be victory over sin, death, or hell; whether it be heaven, everlasting life, and glory inexpressible; or whatsoever it be, it comes to them freely, God having no first eye to what they would do, or should do, for the obtaining of the same. But to take this in pieces—1. In a word, are they converted? God finds them first, for, saith he, 'I am found of *them that* sought me not.' Is. lxv. 1. 2. Have they pardon of sin? They have that also freely,—'I will heal their backsliding, I will love them freely.' Ho. xiv. 4. 3. Have they faith? It is the gift of God in Christ Jesus, and he is not only the author, that is, the beginner thereof, but he doth also perfect the same. He. xii. 2. 4. Have they hope? It is God that is the first cause thereof—'Remember the word unto thy servant, upon which thou hast caused me to hope.' Ps. cxix. 49. 5. Have they righteousness? It is the free gift of God. Ro. v. 17. 6. Have they strength to do the work of God in their generations, or any other thing that God would have them do? That also is a free gift from the Lord, for without him we neither do nor can do anything. Jn. xv. 5. 7. Have we comfort, or consolation? We have it not for what we have done, but from God through Christ; for he is the God of all our comforts and consolations. 2 Co. i. 8. Have we the Spirit, or the fruits thereof? It is the gift of the Father—'how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?' Lu. xi. 13. 'Thou hast wrought all our works in us.' Is. xxvi. 12.

And so, I say, whether it be victory over sin, death, hell, or the devil, it is given us by the victory of Christ—'But thanks *be* to God which giveth us the victory through our Lord Jesus Christ.' 1 Co. xv. 57. Ro. vii. 24, 25. Heaven and glory it is also the gift of him who giveth his richly all things to enjoy. Mat. xxv.

So that these things, if they be duly and soberly considered, will give satisfaction in this thing. I might have added many more for the clearing of these things; as, 1. When God came to man to convert him, he found him a dead man. Ep. ii. 1, 2. He found him an enemy to God, Christ, and the salvation of his own soul; he found him wallowing in all manner of wickedness; he found him taking

pleasure therein; with all delight and greediness. 2. He was fain to quicken him by putting his Spirit into him, and to translate him by the mighty operation thereof. 3. He was fain to reveal Christ Jesus unto him, man being altogether senseless, and ignorant of this blessed Jesus. Mat. xi. 25, 27. 1 Co. ii. 7–10. 4. He was fain to break the snare of the devil, and to let poor man, poor bound and fettered man, out of the chains of the enemy.

[The new covenant free and unchangeable, who are under it, and their privileges.]

Now we are to proceed, and the things that we are to treat upon in the second place are these—First.* *Why is it a free and unchangeable grace?* Second. *Who they are that are actually brought into his free and unchangeable covenant of grace, and how they are brought in?* Third. *What are the privileges of those that are actually brought into this free and glorious grace of the glorious God of heaven and glory?*

* Besides the reasons already given.

[The new covenant free and unchangeable because made with Christ.]

First. Why it is a free and unchangeable grace.

And for the opening of this we must consider, first, How and through whom this grace doth come to be, first, free to us, and, secondly, unchangeable? This grace is free to us through conditions in another—that is, by way of covenant or bargain; for this grace comes by way of covenant or bargain to us, yet made with another for us.

First. That it comes by way of covenant, contract, or bargain, though not personally with us, be pleased to consider these scriptures, where it is said, 'I have made a covenant with my chosen: I have sworn unto David* my servant.' Ps. lxxxix. 3. 'And as for thee also, by the blood of thy covenant,' speaking of Christ, 'I have sent forth thy prisoners out of the pit wherein is no water.' Zec. ix. 9–11. Again; 'Ye have sold yourselves for nought; and ye shall be redeemed without money.' Is. lii. 3. 'Blessed *be* the Lord,' therefore, saith Zacharias, 'for he hath visited and' also 'redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hands of all that hate us; to perform the mercy *promised* to our fathers, and to remember his holy covenant,' or bargain. Lu. i. 68–72. And if any should be offended with the plainness of these words, as some poor souls may be through ignorance, let them be pleased to read soberly Is. xlix. 1, 12. and there they may see that it runs as plain a bargain as if two should be making of a bargain between themselves, and concluding upon several conditions on both sides. But more of this hereafter. Now,

* The word *David* in this place signifieth Christ, as also in these scriptures — Exe. xxxiv. 23, 24; xxxvii. 24, 25.

I might give you more scriptures; but pray consider the second thing.

Second. This covenant, I say, was made with one, not with many, and also confirmed in the conditions of it with one, not with several. First, that the covenant was made with one, see Ga. iii. 16. 'Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.' v. 17. 'And this, I say, *that* the covenant that was confirmed before of God, in Christ,' &c. The covenant was made with the seed of Abraham; not the seeds, but the seed, which is the Lord Jesus Christ, our head and undertaker in the things concerning the covenant.

Third. The condition was made with one, and also accomplished by him alone, and not by several; yet in the nature, and for the everlasting deliverance of many; even by one man Jesus Christ, as it is clear from Ro. v. 15–17, &c., and in Zec. ix. 11, the Lord saith to Christ, 'And as for thee'—mark, 'As for thee also, by the blood of thy covenant,' or as for thee whose covenant was by blood; that is, the condition of the covenant was, that thou shouldst spill thy blood; which having been done in the account of God, saith he, I according to my condition have let go the prisoners, or sent them 'out of the pit wherein is no water.' Those scriptures in Ga. iii. 16, 17. that are above cited, are notably to our purpose; ver. 16 saith it was made with Christ, ver. 17 saith it was also confirmed in or with God in him. Pray read with understanding. 'Now,' saith Paul, 'the promises were not made unto seeds, as of many; but as of one, And to thy seed, which is Christ.' . . . . 'The law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.' Not that the covenant was made with Abraham and Christ together, as two persons that were the undertakers of the same; the promise was made with, or to, Abraham afterwards; but the covenant with Christ before.

[*Neither Abraham nor the fathers able to undertake the accomplishment of this covenant.*]

Further, that the covenant was not personally made with Abraham, no, nor with any of the fathers, neither so as that they were the persons that should stand engaged to be the accomplishers thereof, either in whole or in part; which is very clear.

First. Because this covenant was not made with God and the creature; not with another poor Adam, that only stood upon the strength of natural abilities; but this covenant was made with the second Person, with the Eternal Word of God; with him that was everyways as holy, as pure, as infinite, as

powerful, and as everlasting as God. Pr. viii. 22–31. Is. ix. 6. Zec. xiii. 7. Phi. ii. 6. He. i. Re. i. 11–17; xxii. 13, 17.

Second. This covenant or bargain was made in deed and in truth before man was in being. O! God thought of the salvation of man before there was any transgression of man; for then, I say, and not since then, was the covenant of grace made with the undertaker thereof; for all the other sayings are to show unto us that glorious plot and contrivance that was concluded on before time between the Father and the Son, which may very well be concluded on for a truth from the word of God, if you consider, 1. That the Scripture doth declare that the price was agreed on by the Son before time; 2. The promise was made to him by the Father that he should have his bargain before time; and, 3. The choice, who they were that should be saved was made before time, even before the world began.

1. For the first, That the price was agreed upon before the world began. Consider the word which speaketh of the price that was paid for sinners, even the precious blood of Christ; it saith of him, 'Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe,' &c. 1 Pe. i. 20, 21. Mark, it was foreordained or concluded on between the Father and his Son before the world began.

2. The promise from God to the Son was also made in the same manner, as it is clear where the apostle saith with comfort to his soul, that he had 'hope of eternal life, which God, that cannot lie, promised before the world began,' Tit. i. 2, which could be to none but the Mediator of the new covenant, because there was none else to whom it should be made but he.

3. The choice was also made then, even before man had a being in this world, as it is evident where he saith, 'Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed US with all spiritual blessings in heavenly *places* IN Christ: according as he hath chosen US in him before the foundation of the world, that we should be holy and without blame before him in love.' Ep. i. 3, 4. Nay, did I look upon it here to be necessary, I should show you very largely and clearly that God did not only make the covenant with Christ before the world began, and the conditions thereof, but I could also show you that the very saints' qualifications, as part of the covenant, was then concluded on by the Father and the Son according to these scriptures, which, it may be, I may touch upon further anon. Ep. i. 3, 4; ii. 10; Rom. viii. 28. But,

Did I think this would meet with any opposition, I should be in this more large.

Third. This covenant was not made with any of the fathers, neither in whole nor in part, as the undertakers thereof; for then it must be also concluded that they are co-partners with Christ in our salvation, and so that Christ is not Mediator alone; but this would be blasphemy for any once to surmise. And therefore, by the way, when thou readest of the new covenant in Scripture as though it was made with Adam, Noah, Abraham, or David, thou art to consider thus with thyself—1. That God spake to them in such a way for to show or signify unto us how he did make the covenant that he did make with Christ before the world began, they being types of him. 2. That he thereby might let them understand that he was the same then as he is now, and now as he was then; and that then it was resolved on between his Son and HE, that in after ages his Son should in their natures, from their loins, and for their sins, be born of a woman, hanged on the cross, &c., for them: for all along you may see that when he speaketh to them of the new covenant, he mentions their seed—their seed—still aiming at Christ; Christ, the seed of the woman, was to break the serpent's head. Ge. iii. 15; xvii.; Ps. lxxxix. 36. Now to Abraham and his seed was the promise made; his seed shall endure for ever, and his throne as the days of heaven, &c.; still pointing at Christ. And, 3. To stir up their faith and expectations to be constant unto the end in waiting for that which he and his Son had concluded on before time, and what he had since the conclusion declared unto the world by the prophets. 4. It appeareth that the heart of God was much delighted therein also, as is evident, in that he was always in every age declaring of that unto them which before he had prepared for them. O this good God of heaven!

Objection: But you will say, perhaps, the Scriptures say plainly that the new covenant was and is made with believers, saying, 'The days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day when I led them out of the land of Egypt,' &c. He. viii. 8-10. So that it doth not run with Christ alone, but with believers also—I will make a new covenant with the house of Israel and Judah, &c. Je. xxxi. 33.

Answer first: It cannot be meant that the new covenant was made with Christ, and the house of Israel and Judah as the undertakers thereof; for so it was made with Christ alone, which is clear, in that it was made long before the house of Israel and Judah had a being, as I showed before. But,

Answer second: These words here are spoken, first, to show rather the end of the ceremonies than the beginning or rise of the new covenant. Mind a little; the apostle is labouring to beat the Jews, to whom he wrote this epistle, off of the ceremonies of the law, of the priests, altar, offerings, temple, &c., and to bring them to the right understanding of the thing and things that they

held forth, which were to come, and to put an end to those. If you do but understand the epistle to the Hebrews, it is a discourse that showeth that the Son of God being come, there is an end put to the ceremonies; for they were to continue so long and no longer—'It,' saith the apostle, '*stood* in meats and drinks, and divers washings, and carnal ordinances imposed *on them* until the time of reformation;' that is, until Christ did come. 'But Christ being come an high priest of good things to come,' &c., puts an end to the things and ordinances of the Levitical priesthood. Read the 7th, 8th, 9th, and 10th chapters of Hebrews, and you will find this true. So, then, when he saith, 'The days come in which I will make a new covenant,' it is rather to be meant a changing of the administration, a taking away the type, the shadow, the ceremonies from the house of Israel and Judah, and relieving by the birth of Christ, and the death of Christ, and the offering of the body of him whom the shadows and types did point out to be indeed he whom God the Father had given for a ransom by covenant for the souls of the saints; and also to manifest the truth of that covenant which was made between the Father and the Son before the world began; for though the new covenant was made before the world began, and also every one in all ages was saved by the virtue of that covenant, yet that covenant was never so clearly made manifest as at the coming, death, and resurrection of Christ; and therefore, saith the scripture, 'He hath brought life and immortality to light through the gospel.' 'Who hath saved us, and called *us* with an holy calling; not according to' the 'works' of righteousness which we have done, 'but according to his own purpose and grace, which was given us in Christ Jesus before the world began,' there is the covenant, but it was 'made MANIFEST by the APPEARING of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to LIGHT through the gospel.' 2 TI. i. 9, 10. Therefore, I say, these words are therefore to discover that the time was come to change the dispensation, to take away the type, and bring in the substance, and so manifesting that more clearly which before lay hid in dark sayings and figures. And this is usual with God to speak in this manner.

Again; if at any time you do find in the scripture that the covenant of works is spoken of as the first covenant that was manifested, and so before the second covenant, yet you must understand that it was so only as to manifestation—that is, it was first given to man, yet not made before that which was made with Christ; and indeed it was requisite that it should be given or made known first, that thereby there might be a way made for the second, by its discovering of sin, and the sad state that man was in after the fall by reason of that. And again, that the other might be made the more welcome to the sons of men. And in this did Christ in time most gloriously answer Adam, who was the figure of Christ, as well as of other things. RO. v. For, Was the first covenant made with the first Adam? so was the second covenant made with the second; for these are and were the two great public persons, or representators of the whole world, as to the first and second covenants; and therefore you find God speaking on this wise in Scripture concerning the new covenant—'My covenant shall stand fast with HIM.' 'My mercy will I keep for HIM for evermore,' saith God: 'my covenant shall stand fast with HIM;' PS. lxxxix. 28, 34, 35; this HIM is Christ, if you compare this with LUKE i. 32, 'My covenant will I not break'—namely, that which was made with HIM—'nor alter the thing that is gone out of my mouth. Once have I sworn by my holiness that I will not lie unto David,' to whom this was spoken figuratively in the person of Christ; for that was God's usual way to speak of the glorious things of the gospel in the time of the law, as I said before

Yet the second Adam was before the first, and also the second covenant before the first. This is a riddle.

David here is to be understood Christ.

The conditions of the new covenant.

The conditions also were concluded on and agreed to be fulfilled by him: as it is clear, if you understand his saying in the 12th of John, at the 27th verse, where he foretelleth his death, and saith, 'Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I' into the world 'unto this hour;' as if he had said, My business is now not to shrink from my sufferings that are coming upon me; for these are the things that are a great part of the conditions contracted in the covenant which stands between my Father and I; therefore I shall not pray that this might be absolutely removed from me: For, 'for this cause came I' into the world; even this was the very terms of the covenant. By this you may see, 'we are under grace.'

Now in a covenant there are these three things to be considered—*First.* What it is that is covenanted for. *Second.* The conditions upon which the persons who are concerned in it do agree. *Third.* If the conditions on both sides be not according to the agreement fulfilled, then the covenant standeth not, but is made void. And this new covenant in these particulars is very exactly fulfilled and made out in Christ.

First. The thing or things covenanted for was the salvation of man, but made good in Christ—'The Son of man is come to seek and to save that which was lost. The Son of man did not come to destroy men's lives, but to save them. I gave

my life a ransom for many. And this is the will,' or covenant, 'of him that sent him, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.' Jn. vi. 39.

Second. As touching the conditions agreed on, they run thus—1. On the Mediator's side, that he should come into the world; and then on the Father's side, that he should give him a body. This was one of the glorious conditions between the Father and Christ: 'Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not'—that is, the old covenant must not stand, but give way to another sacrifice which thou hast prepared, which is the giving up my manhood to the strokes of thy justice—'for a body hast thou prepared me.' He. x. 5. This doth prove us under grace.

2. On the Mediator's side, that he should be put to death; and on God the Father's side, that he should raise him up again; this was concluded on also to be done between God the Father and his Son Jesus Christ. On Christ's side, that he should die to give the justice of his Father satisfaction, and so to take away the curse that was due to us, wretched sinners, by reason of our transgressions; and that God his Father, being every ways fully and completely satisfied, should by his mighty power revive and raise him up again. He hath 'brought again - our Lord Jesus;' that is, from death to life, through the virtue or effectual satisfaction that he received from the blood that was shed according to the terms 'of the everlasting covenant.' He. xiii. 20.

3. On the Mediator's side, that he should be made a curse; and on the Father's side, that through him sinners should be inheritors of the blessing. What wonderful love doth there appear by this in the heart of our Lord Jesus, in suffering such things for our poor bodies and souls? Ga. iii. 13, 14. This is grace.

4. That on the Mediator's side there should be by him a victory over hell, death, and the devil, and the curse of the law; and on the Father's side, that these should be communicated to sinners, and they set at liberty thereby—'Turn you to the stronghold,' saith God, 'ye prisoners of hope; even to-day do I declare *that* I will render double unto thee.' Ze. ix. 12. Why so? It is because of the blood of my Son's covenant, ver. 11; which made Paul, though sensible of a body of death, and of the sting that death did strike into the souls of all those that are found in their sins, bold to say, 'O death! where is thy sting? O grave! where is thy victory? The sting of death is sin.' That is true, and the terrible law of God doth aggravate and set it home with insupportable torment and pain. But shall I be daunted at this? No, 'I thank my God through Jesus Christ he hath given me the victory.' So that now, though I be a sinner in myself, yet I can, by believing in Jesus Christ, the Mediator of this new covenant, triumph over the devil, sin, death, and hell; and say, Do not fear, my soul, seeing the victory is obtained over all my enemies through my Lord Jesus. 1 Co. xv. 55–57. This is the way to prove ourselves under grace.

5. That on the Mediator's side he should by thus doing bring in everlasting righteousness for saints, Da. ix. 24; and that the Father for this should give them an everlasting kingdom. 1 Pe. i. 3–6. Ep. i. 4. 2 Ti. iv. 18. Lu. xxii. 28, 29. But,

Third. [How the conditions are fulfilled.] In the next place, this was not all—that is, the covenant of grace, with the conditions thereof, was not only concluded on by both parties to be done, but Jesus Christ must be authorized to do what was concluded on touching this covenant by way of office. I shall therefore speak a word or two also touching the offices, at least, some of them, that Christ Jesus did and doth still execute as the Mediator of the new covenant, which also were typed out by the Levitical law; for this is the way to prove that we are not under the law, but under grace. And,

Christ is put into office by the Father, to do all things contained in the new covenant.

Christ the surety of the new covenant.

FIRST. His first office, after the covenant was made and concluded upon, was that Jesus should *become bound as a surety*, and stand engaged upon oath to see that all the conditions of the covenant that were concluded on between him and his Father should, according to the agreement, be accomplished by him; and that after that, he should be the messenger from God to the world to declare the mind of God touching the tenor and nature of both the covenants, especially of the new one. The Scripture saith, that Jesus Christ was not only made a priest by an oath, but also a surety, or bondsman, as in Heb. vii. 21, 22. In the 21st verse he speaketh of the priesthood of Christ, that it was with an oath; and saith, in the 22nd verse, 'By so much' also 'was Jesus made a surety of a better testament,' or covenant.

His suretyship.

Now the covenant was not only made on Jesus Christ's side with an oath, but also on God the Father's side, that it might be for the better ground of establishment to all those that are, or are to be, the children of the promise. Methinks it is wonderful to consider that the God and Father of our souls, by Jesus Christ, should be so bent upon the salvation of sinners, that he would covenant with his Son Jesus for the security of them, and also that there should pass an oath on both sides for the confirmation of their resolution to do good. As if the Lord had said, My Son, thou and I have here made a covenant, that I on

my part should do thus and thus, and that thou on thy part shouldst do so and so. Now that we may give these souls the best ground of comfort that may be, there shall pass an oath on both sides, that our children may see that we do indeed love them. 'Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel,' in making of the covenant, 'confirmed *it* by an oath: that we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.' He. vi. 17, 18; vii. 21. Mark, the 6th chapter saith, God confirmed his part by an oath; and the 7th saith, Christ was made or set on his office also by an oath. Again, 'Once,' saith God, 'have I sworn by my holiness, that I will not lie unto David,' 'nor alter the thing that is gone out of my mouth,' Ps. lxxxix. 34, 35, as was before cited.

Herein you may see that God and Christ were in good earnest about the salvation of sinners; for so soon as ever the covenant was made, the next thing was, who should be bound to see all those things fulfilled which were conditioned on between the Father and the Son: the angels, they could have no hand in it; the world could not do it; the devils had rather see them damned than they would wish them the least good; thus Christ looked, and there was none to help; though the burden lay never so heavy upon his shoulder, he must bear it himself; for there was none besides himself to uphold, or so much as to step in to be bound, to see the conditions, before mentioned, fulfilled, neither in whole nor in part. Is. lxiii. 1–7. So that he must not be only he with whom the covenant was made, but he must also become the bondsman or surety thereof, and so stand bound to see that all and every particular thing conditioned for should be, both in manner, and matter, at the time and place, according to the agreement, duly and orderly fulfilled. Is not this grace?

Now as touching the nature of a surety and his work, in some things it is well known to most men; therefore I shall be very brief upon it.

First. You know a surety is at the bargain's making; and so was Christ—'Then was I by him.' Pr. viii. 30.

Second. A surety must consent to the terms of the agreement, or covenant; and so did Christ Jesus. Now that which he did engage should be done for sinners, according to the terms of the covenant; it was this—1. That there should be a complete satisfaction given to God for the sins of the world; for that was one great thing that was agreed upon when the covenant was made. He. x. 5, 17. 2. That Jesus Christ should, as aforesaid, bring in an everlasting righteousness to clothe the saints (his body) withal. Da. ix. 24, 25. Here is grace. 3. That he should take in charge to see all those forthcoming without spot or wrinkle at the day of his glorious appearing from heaven to judgment, and to quit them before the judgment-seat. Again,

Third. In the work of a surety there is required by the creditor that the surety should stand to what he is bound; and on the surety's side there is a consenting thereunto. 1. The creditor looks, that in case the debtor proves a bankrupt, that then the surety should engage the payment. Is not this grace? 2. The creditor looks that the surety should be an able man. Now our surety was, and is, in this case, every way suitable; for he is heir of all things. 3. The creditor appoints the day, and also looks that the covenant should be kept, and the debt paid, according to the time appointed; and it is required of sureties, as well as stewards, that they be found faithful—namely, to pay the debt according to the bargain; and therefore it is said, 'When the fulness of the time was come, God sent forth his Son—made under the law, to redeem them that were under the law,' according to his suretyship. Ga. iv. 4, 5. Thus comes grace to saints. 4. The creditor looks that his money should be brought into his house, to his own habitation. Jesus, our surety, in this also is faithful; for by his own blood, which was the payment, he is entered into the holy place, even into heaven itself, which is God's dwelling-place, to render the value and price that was agreed upon for the salvation of sinners. But I shall speak more of this in another head, therefore I pass it. Again,

However it is in other engagements, it is thus in this.

Fourth. If the surety stands bound, the debtor is at liberty; and if the law do issue out any process to take any, it will be the surety. And, O! how wonderfully true was this accomplished in that, when Christ our surety came down from heaven, God's law did so seize upon the Lord Jesus, and so cruelly handle him, and so exact upon him, that it would never let him alone until it had accused him and condemned him, executed him, and screwed his very heart's blood out of his precious heart and side; nay, and more than this too, as I shall show hereafter. But,

Though the debtor, together with the surety, is liable to pay the debt by the law of man, yet Christ our surety only by the covenant of grace.

Christ the messenger of the new covenant.

Second. [His second office.] After that Jesus Christ had stood bound, and was become our surety in things pertaining to this covenant, his next office was *to be the messenger* of God touching his mind and the tenor of the covenant unto the poor world; and this did the prophet foresee long before, when he saith, 'Behold, I will send my messenger, and he shall prepare the way before me;' speaking of John the Baptist. 'And he shall prepare the way before me.' And then he speaketh of Christ to the people, saying, 'And the Lord whom ye seek shall suddenly come to his temple.' Who is

he? 'Even the messenger of the covenant, whom ye delight in,' that is, Christ. 'Behold, he shall come, saith the Lord of hosts.' Mal. iii. 1.

Now the covenant being made before between the Father and the Son, and Jesus Christ becoming bound to see all the conditions fulfilled, this being done, he comes down from heaven to earth, to declare to the world what God the Father and HE had concluded on before, and what was the mind of the Father towards the world concerning the salvation of their souls: and indeed, who could better come on such an errand than he that stood by when the covenant was made? than he that shook hands with the Father in making of the covenant? than he that was become a surety in the behalf of poor sinners, according to the terms of this covenant.

Now, you know, a messenger commonly when he cometh, doth bring some errand to them to whom he is sent, either of what is done for them, or what they would have them whom they send unto do for them, or such like. Now what a glorious message was that which our Lord Jesus Christ came down from heaven withal to declare unto poor sinners, and that from God his Father? I say, how glorious was it; and how sweet is it to you that have seen yourselves lost by nature? and it will also appear a glorious one to you who are a seeking after Jesus Christ, if you do but consider these following things about what he was sent—

First. Jesus Christ was sent from heaven to declare unto the world from God the Father that he was wonderfully filled with love to poor sinners. First, in that he would forgive their sins. Secondly, in that he would save their souls. Thirdly, in that he would make them heirs of his glory. 'For God so loved the world, that he gave his only begotten Son.—For God sent not his Son into the world to condemn the world, but that the world through him might be saved.' Jn. iii. 16, 18.

Second. God sent Jesus Christ to tell the poor world how that he would do this for poor sinners, and yet be just, and yet do his justice no wrong; and that was to be done by Jesus Christ's dying of a cursed death in the room of poor sinners, to satisfy justice, and make way for mercy; to take away the stumbling-blocks, and set open heaven's gates; to overcome Satan, and break off from sinners his chains, Lu. iv. 18, to set open the prison doors, and to let the prisoners go free. Is. lxi. 1–3. And this was the message that Christ was to deliver to the world by commandment from his Father; and this did he tell us when he came of his errand, where he saith, 'I lay down my life for the sheep—no man taketh it from me, but I lay it down of myself. I have power to lay it down, and to take it again. This commandment have I received of my Father.' Jn. x. 15–18. Even this commandment hath my Father given me, that I should both do this thing and also tell it unto you.

Third. He was not only sent as a messenger to *declare* this his Father's love, but also how dearly he himself loved sinners, what a heart he had to do them good, where he saith, 'All that the Father giveth me shall come to me;' and let me tell you, MY heart too, saith Christ—'Him that cometh to me, I will in no wise cast out.' Jn. x. 37. As my Father is willing to give you unto me, even so am I as willing to receive you. As my Father is willing to give you heaven, so am I willing to make you fit for it, by washing you with my own blood: I lay down my life that you might have life; and this I was sent to tell you of my Father.

Fourth. His message was further; he came to tell them how and which way they should come to enjoy these glorious benefits; also by laying down motives to stir them up to accept of the benefits. The way is laid down in Jn. iii. 14, 15, where Christ saith, 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up,' or caused to be hanged on the cross, and die the death—'that whosoever believeth in him should not perish but have everlasting life.' The way, therefore, that thou shalt have the benefit and comfort of that which my Father and I have covenanted for, for thee, I am come down from heaven to earth on purpose to give thee intelligence, and to certify thee of it. Know, therefore, that as I have been born of a woman, and have taken this body upon me, it is on purpose that I might offer it up upon the cross a sacrifice to God, to give him satisfaction for thy sins, that his mercy may be extended to thy soul, without any wrong done to justice; and this thou art to believe, and not in the notion, but from thy very whole soul. Now the motives are many. 1. If they do not leave their sins, and come to Jesus Christ, that their sins may be washed away by his blood, they are sure to be damned in hell; for the law hath condemned them already. Jn. iii. 18, 19. 2. But if they do come, they shall have the bosom of Christ to lie in, the kingdom of heaven to dwell in, the angels and saints for their companions, shall shine there like the sun, shall be there for ever, shall sit upon the thrones of judgment, &c. Here is grace.

Methinks if I had but time to speak fully to all things that I could speak to from these two heavenly truths, and to make application thereof, surely, with the blessing of God, I think it might persuade some vile and abominable wretch to lay down his arms that he hath taken up in defiance against God, and is marching hellwards, post-haste with the devil; I say, methinks it should stop them, and make them willing to look back and accept of salvation for their poor condemned souls, before God's eternal vengeance is executed upon them. O, therefore! you that are upon this march, I beseech you consider a little. What! shall Christ become a drudge for you; and will you be drudges

for the devil? Shall Christ covenant with God for the salvation of sinners; and shall sinners covenant with hell, death, and the devil, for the damnation of their souls? Shall Christ come down from heaven to earth to declare this to sinners; and shall sinners stop their ears against these good tidings? Will you not hear the errand of Christ, although he telleth you tidings of peace and salvation? How, if he had come, having taken a command from his Father to damn you, and to send you to the devils in hell? Sinner, hear his message; he speaketh no harm, his words are eternal life; all men that give ear unto them, they have eternal advantage by them; advantage, I say, that never hath an end.

Besides, do but consider these two things, it is like they may have some sway upon thy soul—1. When he came on his message, he came with tears in his eyes, and did even weepingly tender the terms of reconciliation to them; I say, with tears in his eyes. And when he came near the city —*i.e.*, with his message of peace—beholding the hardness of their hearts, he wept over it, and took up a lamentation over it; because he saw they rejected his mercy, which was tidings of peace; I say, wilt thou then slight a weeping Jesus, one that so loveth thy soul that, rather than he will lose thee, he will with tears persuade with thee? 2. Not only so, but also when he came, he came all on a gore blood to proffer mercy to thee, to show thee still how dearly he did love thee; as if he had said, Sinner, here is mercy for thee; but behold my bloody sweat, my bloody wounds, my cursed death; behold and see what danger I have gone through to come unto thy soul; I am come indeed unto thee, and do bring thee tidings of salvation, but it cost me my heart's blood before I could come at thee, to give thee the fruits of my everlasting love. But more of this anon.

Thus have I spoken something concerning Christ's being the messenger of the new covenant; but because I am not willing to cut too short of what shall come after, I shall pass by these things not half touched, and come to the other which I promised even now; which was to show you, that as there were Levitical ceremonies in or belonging to the first covenant, so these types, or Levitical ceremonies, did represent the glorious things of the new covenant. In those ceremonies you read of *a sacrifice*, of *a priest to offer up the sacrifice*, the *place where*, and the *manner how, he was to offer it*; of which I shall speak something.

Christ the sacrifice of the new covenant.

THIRD. [A third office of Christ, in reference to the new covenant, was his becoming the sacrifice.] As touching the sacrifice; you find that it was not to be offered up of all kind of beasts, as of lions, bears, wolves, tigers, dragons, serpents, or such like; to signify, that not all kind of creatures that had sinned, as devils, the fallen angels, should be saved; but the sacrifice was to be taken out of some kind of beasts and birds, to signify, that some of God's creatures that had sinned he would be pleased to reconcile them to himself again; as poor fallen man and woman, those miserable creatures, God, the God of heaven, had a good look for after their fall; but not for the cursed devils, though more noble creatures by creation than we. Here is grace.

Now though these sacrifices were offered, yet they were not offered to the end they should make the comers to, or offerers thereof, perfect; but the things were to represent to the world what God had in after ages for to do, which was even the salvation of his creatures by that offering of the body of Jesus Christ, of which these were a shadow and a type for the accomplishing of the second covenant. For Christ was by covenant to offer a sacrifice, and that an effectual one too, if he intended the salvation of sinners—'A body hast thou prepared me; I am come to do thy will.' He. x. I shall therefore show you, *First*. What was expected by God in the sacrifice in the type, and then show you how it was answered in the antitype. *Second*. I shall show you the manner of the offering of the type, and so answerable thereto to show you the fitness of the sacrifice of the body of Christ, by way of answering some questions.

First. For the first of these, [What was expected by God in the sacrifice in the type, and how answered in the antitype]—1. God did expect that sacrifice which he himself had appointed, and not another, to signify, that none would serve his turn but the body and soul of his appointed Christ, the mediator of the new covenant. Jn. i. 29. 2. This sacrifice must not be lame nor deformed; it must have no scar, spot, or blemish; to signify, that Jesus Christ was to be a complete sacrifice by covenant. 1 Pe. i. 19. 3. This sacrifice was to be taken out of the flock or herd; to signify, that Jesus Christ was to come out of the race of mankind, according to covenant. He. x. 5. But,

Second. As to the manner of it [The offering of the types, and so answerable thereto, to show the fitness of the sacrifice of the body of Christ]—1. The sacrifice, before it was offered, was to have all the sins of the children of Israel confessed over it; to signify, that Jesus Christ must bear the sins of all his children by covenant. Is. liii. 4–7; 1 Pe. ii. 24. 'As for thee also, by the blood of thy covenant,' in his own body on the tree. Zec. ix. 10, 11. 2. It must be had to the place appointed—namely, without the camp of Israel; to signify, that Jesus Christ must be led to the Mount Calvary. Lu. xxiii. 33. 3. The sacrifice was to be killed there; to signify, that Jesus Christ must and did suffer without the city of Jerusalem for our salvation.

4. The sacrifice must not only have its life taken away, but also some of its flesh burned upon the altar; to signify, that Jesus Christ was not only to die a natural death, but also that he should undergo the pains and torments of the damned in hell. 5. Sometimes there must be a living offering and a dead offering, as the goat that was killed, and the scape-goat, the dead bird and the living bird, to signify, that Jesus Christ must die, and come to life again. Le. xiv. 4–6. 6. The goat that was to die was to be the sin-offering; that is, to be offered as the rest of the sin-offerings, to make an atonement as a type; and the other goat was to have all the sins of the children of Israel confessed over him, and then to be let go into the wilderness, never to be catched again. Le. xvi. 7–22. To signify, that Christ's death was to make satisfaction for sin, and his coming to life again was to bring in everlasting justification from the power, curse, and destroying nature of sin. Ro. iv. 25. 7. The scape-goat was to be carried by a fit man into the wilderness; to signify that Jesus Christ should be both fit and able to carry our sins quite away from us, so as they should never be laid to our charge again. Here is grace. 8. The sacrifices under the law, commonly part of them must be eaten; to signify, that they that are saved should spiritually feed on the body and blood of Jesus Christ, or else they have no life by him. Ex. xii. 5–11; Jn. vi. 51–53. 9. This sacrifice must be eaten with unleavened bread; to signify, that they which love their sins, that devilish leaven of wickedness, they do not feed upon Jesus Christ.*

Now of what hath been spoken this is the sum, that there is a sacrifice under the new covenant, as there were sacrifices under the old; and that this sacrifice did every way answer that, or those; indeed, they did but suffer for sin in *show*, but he in reality; they as the shadow, but he as the substance. O! when Jesus Christ did come to make himself a sacrifice, or to offer himself for sin, you may understand that our sins were indeed charged to *purpose* upon him. O! how they scared his soul, how they brake his body, insomuch that they made the blood run down his blessed face and from his precious side; therefore thou must understand these following things—First, that Jesus Christ by covenant did die for sin. Secondly, that his death was not a mere natural death, but a 'cursed death,' even such an one as men do undergo from God for their sins, though he himself had none, even such a death as to endure the very pains and torments of hell. O sad pains and inexpressible torments that this our sacrifice for sin went under! The pains of his body were not all; no, but the pains of his soul; for his soul was made an offering as well as his body, yet all but one sacrifice. Is. liii. To signify, that the suffering of Christ was not only a bodily suffering, but a soul suffering; not only to suffer what man could inflict upon him, but also to suffer soul torments that none but God can inflict, or suffer to be inflicted upon him. O, the torments of his soul! they were the torments indeed; his soul was that that felt the wrath of God. 'My soul,' saith he, 'is exceeding sorrowful, even unto death.' Mat. xxvi. 38. 'Now is my soul troubled, and what shall I say?' Jn. xii. 27. The rock was not so rent as was his precious soul; there was not such a terrible darkness on the face of the earth then as there was on his precious soul. O! the torments of hell and the eclipsings of the Divine smiles of God were both upon him at once; the devils assailing of him, and God forsaking of him, and all at once! 'My God, my God,' saith he, 'why hast thus forsaken me?' Matt. xxvii. 46. Now in my greatest extremity; now sin is laid upon me, the curse takes hold of me, the pains of hell are clasped about me, and thou hast forsaken me. O sad! Sinners, this was not done in pretence, but in reality; not in show, but in very deed; otherwise Christ had dissembled, and had not spoken the truth; but the truth of it his bloody sweat declares, his mighty cries declare, the things which and for what he suffered declare. Nay, I must say thus much, that all the damned souls in hell, with all their damnations, did never yet feel that torment and pain that did this blessed Jesus in a little time. Sinner, canst thou read that Jesus Christ was made an offering for sin, and yet go on in sin? Canst thou hear that the load of thy sins did break the very heart of Christ, and spill his precious blood? and canst thou find in thy heart to labour to lay more sins upon his back? Canst thou hear that he suffered the pains, the fiery flames of hell, and canst thou find in thy heart to add to his groans by slighting of his sufferings? O hard-hearted wretch! how canst thou deal so unkindly with such a sweet Lord Jesus?

As Christ did not suffer in his body without suffering in soul, nor yet in soul without his suffering in body; it was because not the body without the soul, but both the body and soul of the saints should be for ever saved.

Quest. But why did Christ offer himself in sacrifice?

Answ. That thou shouldst not be thrown to the very devils.

Quest. But why did he spill his precious blood?

Answ. That thou mightst enjoy the joys of heaven.

Quest. But why did he suffer the pains of hell?

Answ. That thou mightst not fry with the devil and damned souls.

Quest. But could not we have been saved if Christ had not died?

* These nine particulars are very methodically arranged, and are all deeply interesting. Very few of those who read the scriptural law of sacrifices see how clearly they pointed as types to Christ the great antitype.—Ed.

Answ. No; for without shedding of blood there is no remission; and besides, there was no death that could satisfy God's justice but his, which is evident, because there was none in a capacity to die, or that was able to answer an infinite God by his so suffering but he.*

Quest. But why did God let him die?

Answ. He standing in the room of sinners, and that in their names and natures, God's justice must fall upon him; for justice takes vengeance for sin wheresoever it finds it, though it be on his dear Son. Nay, God favoured his Son no more, finding our sins upon him, than he would have favoured any of us; for, should we have died? so did he. Should we have been made a curse? so was he. Should we have undergone the pains of hell? so did he.

Quest. But did He indeed suffer the torments of hell?

Answ. Yea, and that in such a horrible way too, that it is unspeakable.

Quest. Could He not have suffered without his so suffering? Would not his dying only of a natural death have served the turn?

Answ. No, in nowise. [1.] The sins for which He suffered called for the torments of hell; the conditions upon which he died did call for the torments of hell; for Christ did not die the death of a saint, but the death of a sinner, of a cursed and damned sinner; because he stood in their room, the law to which he was subjected called for the torments of hell; the nature of God's justice could not bate him anything; the death which he was to suffer had not lost its sting; all these being put together do irresistibly declare unto us that he, as a sacrifice, did suffer the torments of hell. Ga. iii. 13. But, 2. Had he not died and suffered the cursed death, the covenant had been made void, and his suretyship would have been forfeited, and, besides this, the world damned in the flames of hell-fire; therefore, his being a sacrifice was one part of the covenant; for the terms of the covenant were that he should spill his blood. O blessed Jesus! O blessed grace! Ze. ix. 10. 11.

Quest. But why, then, is his death so slighted by some?

Answ. Because they are enemies to him, either through ignorance or presumption; either for want of knowledge or out of malice; for surely did they love or believe him, they could not choose but break and bleed at heart to consider and to think of him. Zec. xii. 10, 11.

* It is a mark of prying and dangerous, if not wicked, curiosity to inquire whether God could have found any other way of salvation than by the atoning death of our blessed Lord. Instead of such vain researches, how much more consistent would it be to call upon our souls, and all that is within us, to bless HIS name, who hath thus provided abundant pardon, full remission, even to the chief of sinners.—ED.

Christ the High Priest of the New Covenant.

FOURTH, [A fourth office of Christ under the new covenant is his priestly.] Thus, passing this, I shall now speak something to Christ's priestly office. But, by the way, if any should think that I do here spin my thread too long in distinguishing his priestly office from his being a sacrifice, the supposing that for Christ to be a priest and a sacrifice is all one and the same thing; and it may be it is, because they have not thought on this so well as they should—namely, that as he was a sacrifice he was passive, that is, led or had away as a lamb to his sufferings; Is. liii.; but as a priest he was active—that is, he did willingly and freely give up his body to be a sacrifice. 'He hath given his life a ransom for many.' This consideration being with some weight and clearness on my spirit, I was and am caused to lay them down in two particular heads.

And therefore I would speak something to is this, that as there were priests under the first covenant, so there is a priest under this, belonging to this new covenant, a high priest, the chief priest; as it is clear where it is said, We '*having* a high priest over the house of God.' He. iii. 1; v. 5, 10; vii. 24—26; viii. 1, 4; x. 21.

Now the things that I shall treat upon are these —*First*, I shall show you the qualifications required of a priest under the law; *Second*, his office; and, *Third*, how Jesus Christ did according to what was signified by those under the law; I say, how he did answer the types, and where he went beyond them.

First, For *his qualifications*:—

1. They must be called thereto of God—'No man taketh this honour unto himself, but he that is called of God, as Aaron.' Heb. v. 4. Now Aaron's being called of God to be a priest signifies that Jesus Christ is a priest of God's appointment, such an one that God hath chosen, likes of, and hath set on work—'Called of God an high priest,' &c. Heb. v. 10.

2. The priests under the law they must be men, complete, not deformed—'Speak unto Aaron,' saith God to Moses, 'saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not approach to offer the bread of his God. For whatsoever man *he be* that hath a blemish, he shall not approach; a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, or a man that is broken-footed, or broken-handed, or crook-backt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken; no man that hath a blemish of the seed of Aaron the priest shall came nigh to offer the offerings of the Lord made by fire; he hath a blemish; he shall not come nigh to offer the bread of his God.'

Le. xxi. 17–21. What doth all this signify but that, (1.) He must not be lame, to signify he must not go haltingly about the work of our salvation. (2.) He must not be blind, to signify that he must not go ignorantly to work, but he must be quick of understanding in the things of God. (3.) He must not be scabbed, to signify that the priest must not be corrupt or filthy in his office. (4.) In a word, he must be every way complete, to signify to us that Jesus Christ was to be, and is, most complete and most perfect every way, an acceptable high priest in things pertaining to God in reference to his second covenant.

3. The priests under the law were not to be hard-hearted, but pitiful and compassionate, willing and ready, with abundance of bowels, to offer for the people, and to make an atonement for them. He. v. 1, 2. To signify, that Jesus Christ should be a tender-hearted high-priest, able and willing to sympathize and be affected with the infirmities of others, to pray for them, to offer up for them his precious blood; he must be such an one who can have compassion on a company of poor ignorant souls, and on them that are out of the way, to recover them, and to set them in safety. He. iv. 15. And that he might thus do, he must be a man that had experience of the disadvantages that infirmity and sin did bring unto these poor creatures. He. ii. 17.

4. The high priests under the law were not to be shy or squeamish in case there were any that had the plague or leprosy, scab or blotches; but must look on them, go to them, and offer for them (Le. xiii. read that whole chapter), all which is to signify, that Jesus Christ should not refuse to take notice of the several infirmities of the poorest people, but to teach them, and to see that none of them be lost by reason of their infirmity, for want of looking to or tending of.* This privilege also have we under this second covenant. This is the way to make grace shine.

5. The high priests under the law they were to be anointed with very excellent oil, compounded by art. Ex. xxix. 7; xxx. 30. To signify, that Jesus, the great high priest of this new covenant, should be in a most eminent way anointed to his priestly office by the Holy Spirit of the Lord.

6. The priest's food and livelihood in the time of his ministry was to be the consecrated and holy things. Ex. xxix. 33. To signify, that it is the very meat and drink of Jesus Christ to do his priestly office, and to save and preserve his poor, tempted, and afflicted saints. O what a new-covenant High Priest have we!

7. The priests under the law were to be washed with water. Ex. xxix. 4. To signify, that Jesus Christ should not go about the work of his priestly office with the filth of sin upon him, but was without sin to appear as our high priest in the presence of his Father, to execute his priestly office there for our advantage—'For such a high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens.' He. vii. 26.

8. The high priest under the law, before they went into the holy place, they were to be clothed with a curious garment, a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle, and they were to be made of gold, and blue, and purple, and scarlet, and fine linen; and in his garment and glorious ornaments there must be precious stones, and on those stones there must be written the names of the children of Israel (read Ex. xxviii.), and all this was to signify what a glorious high priest Jesus Christ should be, and how in the righteousness of God he should appear before God as our high priest, to offer up the sacrifice that was to be offered for our salvation to God his Father. But I pass that.

Second, Now I shall speak to *his office*. The office of the high priest in general was twofold. 1. To offer the sacrifice without the camp. 2. To bring it within the veil—that is, into the holiest of all, which did type out heaven.

1. [First part of the high priest's office.] (1.) It was the office of the priest to offer the sacrifice; and so did Jesus Christ; he did offer his own body and soul in sacrifice. I say, HE did OFFER it, and not another, as it is written, 'No man taketh away my life, but I lay it down of myself; I have power to lay it down, and I have power to take it again.' Jn. x. 17, 18. And again it is said, 'When he,' Jesus, 'had offered up one sacrifice for sins, for ever sat down on the right hand of God.' He. x. 12. (2.) The priests under the law must offer up the sacrifice that God had appointed, and none else, a complete one without any blemish; and so did our High Priest, where he saith, 'Sacrifice and offering thou wouldest not, but a body hast thou prepared me,' and that I will offer. He. x. 5. (3.) The priest was to take of the ashes of the sacrifice, and lay them in a clean place; and this signifies, that the body of Jesus, after it had been offered, should be laid into Joseph's sepulchre, as in a clean place, where never any man before was laid. Le. vi. 11, compared with Jn. xix. 41, 42.

2. [Second part of the high priest's office.] This being one part of his office, and when this was done, then in the next place he was, (1.) To put on the glorious garment, when he was to go into the holiest, and take of the blood, and carry

* The duty of the priests, under the law, led them to be familiar with the most loathsome and catching diseases; and doubtless they took every precaution to avoid contagion. Poor sin-sick soul, do you consider your state more loathsome and dangerous than the leprosy? Fly to Christ, our high priest and physician; he will visit you in the lowest abyss of misery, without fear of contagion, and with full powers to heal and save.—ED.

it thither, &c., he was to put on the holy garment, which signifieth the righteousness of Jesus Christ. (2.) He was in this holy garment, which hath in it the stones, and in the stones the names of the twelve tribes of the children of Israel, to appear in the holy places, 'And thou shalt take two onyx stones, and grave on them the names of the children of Israel: six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth. Ex. xxviii. 9, 10. And this was to signify, that when Jesus Christ was to enter into the holiest, then he was there to bear the names of his elect in the tables of his heart before the throne of God and the mercy-seat. He. xii. 23. (3.) With this he was to take of the blood of the sacrifices, and carry it into the holiest of all, which was a type of heaven, and there was he to sprinkle the mercy-seat; and this was to be done by the high priest only; to signify, that none but Jesus Christ must have this office and privilege, to be the people's high priest to offer for them. 'But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people.' He. ix. 7. (4.) He was there to make an atonement for the people with the blood, sprinkling of it upon the mercy-seat; but this must be done with much incense. 'And Aaron shall bring the bullock of the sin-offering which *is* for himself, and for his house, and shall kill the bullock of the sin-offering which *is* for himself: and he shall take a censor full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring *it* within the veil: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that *is* upon the testimony, that he die not: and he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy-seat eastward, and before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering, that *is* for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.' Le. xvi. 11–15. Now this was for the priest and the people; all which doth signify that Jesus Christ was after his death to go into heaven itself, of which this holy place was a figure, and there to carry the sacrifice that he offered upon the cross into the presence of God, to obtain mercy for the people in a way of justice. He. ix. And in that he is said to take his hands full of sweet incense, it signifies that Jesus Christ was to offer up his sacrifice in the presence of his Father in a way of intercession and prayers.

I might have branched these things out into several particulars, but I would be brief. I say, therefore, the office of the priest was to carry the blood into the holy place, and there to present it before the mercy-seat, with his heart full of intercessions for the people for whom he was a priest. Le. i. 8–11. This is Jesus Christ's work now in the kingdom of glory, to plead his own blood, the nature and virtue of it, with a perpetual intercession to the God of mercy on the behalf of us poor miserable sinners. He. vii. 25.

[*Comfortable considerations from Christ's intercession.*] Now, in the intercession of this Jesus, which is part of his priestly office, there are these things to be considered for our comfort—

1. There is a pleading of the virtue of his blood for them that are already come in, that they may be kept from the evils of heresies, delusions, temptations, pleasures, profits, or anything of this world which may be too hard for them. 'Father, I pray not that thou shouldest take them out of the world,' saith Christ, 'but that thou shouldest keep them from the evil.' Jn. xvii. 15.

2. In case the devil should aspire up into the presence of God, to accuse any of the poor saints, and to plead their backslidings against them, as he will do if he can, then there is Jesus, our Lord Jesus, ready in the court of heaven, at the right hand of God, to plead the virtue of his blood, not only for the great and general satisfaction that he did give when he was on the cross, but also the virtue that is in it now for the cleansing and fresh purging of his poor saints under their several temptations and infirmities; as saith the apostle, 'For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life'—that is, by his intercession. Ro. v. 10.

3. The maintaining of grace, also, is by Jesus Christ's intercession, being the second part of his priestly office. O, had we not a Jesus at the right hand of God making intercession for us, and to convey fresh supplies of grace unto us through the virtue of his blood being pleaded at God's right hand, how soon would it be with us as it is with those for whom he prays not at all? Jn. xvii. 9. But the reason why thou standest while others fall, the reason why thou goest through the many temptations of the world, and shakest them off from thee, while others are ensnared and entangled therein, it is because thou hast an interceding Jesus. 'I have prayed,' saith he, 'that thy faith fail not.' Lu. xxii. 32.

4. It is partly by the virtue of Christ's intercession that the elect are brought in. There are many that are to come to Christ which are not yet brought in to Christ: and it is one part of his work to pray for their salvation too—'Neither pray I for these alone, but for them also which shall believe,' though as yet they do not believe 'on me,' but that they may believe 'through their

word.' Jn. xvii. 20. And let me tell thee, soul, for thy comfort, who art a-coming in to Christ, panting and sighing, as if thy heart would break, I tell thee, soul, thou wouldest never have come to Christ, if he had not first, by the virtue of his blood and intercession, sent into thy heart an earnest desire after Christ; and let me tell thee also, that it is his *business* to make intercession for thee, not only that thou mightest come in, but that thou mightest be preserved when thou art come in. Compare He. vii. 25. Ro. viii. 33—39.

5. It is by the intercession of Christ that the infirmities of the saints in their holy duties are forgiven. Alas, if it were not for the priestly office of Christ Jesus, the prayers, alms, and other duties of the saints might be rejected, because of the sin that is in them; but Jesus being our high priest, he is ready to take away the iniquities of our holy things, perfuming our prayers with the glory of his own perfections; and therefore it is that there is an answer given to the saints' prayers, and also acceptance of their holy duties. Re. viii. 3, 4. 'But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption *for us*. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God? And for this cause he is the mediator of the New Testament,' or covenant, 'that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called' notwithstanding all their sins 'might receive the promise of eternal inheritance.' He. ix. 11—15.

Third. The third thing now to be spoken to is, to show *where and how Jesus Christ outvent and goes beyond these priests*, in all their qualifications and offices, for the comfort of poor saints.

1. They that were called to the priesthood under the law were but men; but he is both God and man. He. vii. 3, 28.

2. Their qualifications were in them in a very scanty way; but Jesus was every way qualified in an infinite and full way.

3. They were consecrated but for a time, but he for evermore. He. vii. 23, 24.

4. They were made without an oath, but he with an oath. ver. 20, 21.

5. They as servants; but he as a son. He. iii. 6.

6. Their garments were but such as could be made with hands, but his the very righteousness of God. Ex. xxviii.; Re. iii. 22. Phi. iii. 8, 9.

7. Their offerings were but the body and blood of beasts, and such like, but his offering was his own body and soul. He. ix. 12, 13; x. 4, 5; Is. liii. 10.

8. Those were at best but a shadow or type, but he the very substance and end of all those ceremonies. He. ix. 1, 10, 11.

9. Their holy place was but made by men, but his, or that which Jesus is entered, is into heaven itself. He. ix. 2, 3, 24.

10. When they went to offer their sacrifice, they were forced to offer for themselves, as men compassed about with infirmity, but he holy, harmless, who did never commit the least transgression. He. vii. 26; x. 11.

11. They when they went in to offer they were fain to do it standing, to signify that God had no satisfaction therein; but he, 'when he had offered one sacrifice for sins, for ever sat down on the right hand of God,' to signify, that God was very well pleased with his offering. He. x. 11, 12.

12. They were fain to 'offer oftentimes the same sacrifices which could never take away sins;' but he 'by one offering hath perfected for ever them that are sanctified,' He. x. 11, 14.

13. Their sacrifices at the best could but serve for the cleansing of the flesh, but his for cleansing both body and soul—the blood of Jesus Christ doth purge the conscience from dead works, to live a holy life. He. ix. 13, 14.

14. Those high priests could not offer but once a year in the holiest of all, but our high priest he ever liveth to make intercession for us. He. ix. 7; xii. 24, 25.

15. Those high priests, notwithstanding they were priests, they were not always to wear their holy garments; but Jesus never puts them off of him, but is in them always.

16. Those high priests, death would be too hard for them, but our high priest hath vanquished and overcome that cruel enemy of ours, and brought life and immortality to light through the glorious gospel. He. vii. 21, 23; ii. 15. 2 Ti. i. 10.

17. Those high priests were not able to save themselves; but this is able to save himself, and all that come to God by him. He. vii. 25.

18. Those high priests' blood could not do away sin; but the blood of Jesus Christ, who is our high priest, 'cleanseth us from all sin.' 1 Jn. i. 7.

19. Those high priests sometimes by sin caused God to reject their sacrifices; but this high priest doth always the things that please him.

20. Those high priests could never convey the Spirit by virtue of their sacrifices or office; but this high priest, our Lord Jesus, he can and doth give all the gifts and graces that are given to the sons of men.

21. Those high priests could never by their sacrifices bring the soul of any sinner to glory by virtue of itself; but Jesus hath by one offering, as

I said before, perfected for ever those that he did die for. Thus in brief I have showed in some particulars how and wherein Jesus our high priest doth go beyond those high priests; and many more without question might be mentioned, but I forbear.

Christ the forerunner of the saints.

Fifth. A fifth office of Christ in reference to the second covenant was, that he should be the forerunner to heaven before his saints that were to follow after. First, he strikes hands in the covenant, [and then] he stands bound as a surety to see everything in the covenant accomplished that was to be done on his part; [next] he brings the message from heaven to the world; and before he goeth back, he offereth himself for the same sins that he agreed to suffer for; and so soon as this was done, he goeth post-haste to heaven again, not only to exercise the second part of his priestly office, but as our forerunner, to take possession for us, even into heaven itself, as you may see, where it is said, 'Whither the forerunner is for us entered.' He. vi. 20.

First. He is run before to open heaven's gates —Be ye open, ye everlasting doors, that the King of glory may enter in.

Second. He is run before to take possession of glory in our natures for us.

Third. He is run before to prepare us our places against we come after—'I go to prepare a place for you.' Jn. xiv. 1–3.

Fourth. He is run thither to make the way easy, in that he hath first trodden the path himself.

Fifth. He is run thither to receive gifts for us. All spiritual and heavenly gifts had been kept from us had not Christ, so soon as the time appointed was come, run back to the kingdom of glory to receive them for us. But I cannot stand to enlarge upon these glorious things, the Lord enlarge them upon your hearts by meditation.

These things have I spoken to show you that saints are under grace.

Christ completely fulfilled the conditions of the new covenant.

Here now I might begin to speak of his prophetical and kingly office, and the privileges that do and shall come thereby, but that I fear I shall be too tedious, therefore at this time I shall pass them by. Thus you may see how the covenant of grace doth run, and with whom it was made, and also what were the conditions thereof.

Now, then, this grace, this everlasting grace of God, comes to be free to us through the satisfaction, according to the conditions, given by another for us; for though it be free, and freely given to us, yet the obtaining of it did cost our head, our public man, a very dear price. 'For ye are bought with a price,' even with the precious blood of Christ. So it is by another, I say, not by us; yet it is as surely made over to us, even to so many of us as do or shall believe, as if we had done it, and obtained the grace of God ourselves. 1 Co. vi. 20. 1 Pe. i. 2. Nay, surer; for consider, I say, this grace is free to us, and comes upon a clear score, by virtue of the labour and purchase of another for us; mark, that which is obtained by another for us is not obtained for us by ourselves—No, but Christ hath, not by the blood of goats and calves, 'obtained eternal redemption *for us*,' which were things offered by men under the law, 'but by his own blood,' meaning Christ's, 'he entered in once into the holy place, having obtained eternal redemption *for us*.' He. ix. 12.

It comes to be unchangeable through the perfection of that satisfaction that was given to God through the Son of Mary for us; for whatever the divine, infinite, and eternal justice of God did call for at the hands of man, if ever he intended to be a partaker of the grace of God, this Jesus, this one man, this public person, did completely give a satisfaction to it, even so effectually; which caused God not only to say, I am pleased, but 'I am well pleased;' completely and sufficiently satisfied with thee on their behalf; for so you must understand it. Mat. iii. 17. Mark therefore these following words —'And, having made peace,' or completely made up the difference, 'through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. And you, that were sometimes alienated and enemies in *your* mind by wicked works, yet now hath he reconciled,' how? 'in the body of his flesh, through death, to present you holy,' mark, 'holy and unblameable and unreproveable in his sight.' Col. i. 20–22. And thus it is grace, unchangeable grace to us; because it was obtained, yea, completely obtained, for us, by Jesus Christ, God-man.

Object. But some may say, How was it possible that one man Jesus, by one offering, should so completely obtain and bring in unchangeable grace for such an innumerable company of sinners as are to be saved?

Answ. First. In that he was every way fitted for such a work. And, *Second.* In that, as I said before, he did every way completely satisfy that which was offended by our disobedience to the former covenant.

[*First.* He was every way fitted for such a work.] And, for the clearing of this,

1. Consider, was it man that had offended? He was man that gave the satisfaction—'For since by man *came* death, by man came also the resurrection of the dead.' 1 Co. xv. 21.

2. Was it God that was offended? He was God that did give a satisfaction—'To us a child is born, and to us a son is given.—And his name shall be called The mighty God.' Is. ix. 6. 'He thought it

not robbery to be equal with God; but,' for our sakes, he 'made himself of no reputation,' &c. 2 Co. viii. 9. Phi. ii. 5–7.

3. For the further clearing of this, to show you that in everything he was rightly qualified for this great work, see what God himself saith of him; he calls him, in the first place, man; and, secondly, he owns him to be his fellow, saying, 'Awake, O sword, against my shepherd, and against the man'—mark, 'the man *that is* my fellow, saith the Lord of hosts.' Zec. xiii. 7.

So that now, let Divine and infinite justice turn itself which way it will, it finds one that can tell how to match it; for if it say, I will require the satisfaction of man, here is a man to satisfy its cry; and if it say, But I am an infinite God, and must and will have an infinite satisfaction; here is one also that is infinite, even fellow with God, fellow in his essence and being; fellow in his power and strength; fellow in his wisdom; fellow in his mercy and grace; together with the rest of the attributes of God; so that, I say, let justice turn itself which way it will, here is a complete person to give a complete satisfaction. Pr. viii. 22. 1 Co. i. 24. Ti. ii. 10, compared with ver. 11. Thus much of the fitness of the person.

Second. For the completeness of the satisfaction given by him for us. And that is discovered in these particulars—

1. Doth justice call for the blood of that nature that sinned? here is the heart-blood of Jesus Christ—'We have redemption through his blood,' Ep. i. 7, 14. 1 Pe. i. 18, 19; Zec. ix. 10, 11.

2. Doth justice say that this blood, if it be not the blood of one that is really and naturally God, it will not give satisfaction to infinite justice? then here is God, purchasing his church 'with his own blood.' Acts xx. 28.

3. Doth justice say, that it must not only have satisfaction for sinners, but they that are saved must be also washed and sanctified with this blood? then here is he that so loved us, that he 'washed us from our sins in his own blood.' Re. i. 5.

4. Is there to be a righteousness to clothe them with that are to be presented before Divine justice? then here is the righteousness of Christ, which is 'even the righteousness of God by faith.' Ro. iii. 22. Phi. iii. 8–10.

5. Are there any sins now that will fly upon this Saviour like so many lions, or raging devils, if he take in hand to redeem man? he will be content to bear them all himself alone, even in his own body upon the tree. 1 Pe. ii. 24.

6. Is there any law now that will curse and condemn this Saviour for standing in our persons to give satisfaction to God for the transgression of man? he will be willing to be cursed, yea, to be made a curse for sinners, rather than they shall be cursed and damned themselves. Ga. iii. 13.

7. Must the great and glorious God, whose eyes are so pure that he cannot behold iniquity; I say, must he not only have the blood, but the very life of him that will take in hand to be the deliverer and Saviour of us poor miserable sinners? he is willing to lay down his life for his sheep. Jn. x. 11.

8. Must he not only die a natural death, but must his soul descend into hell, though it should not be left there, he will suffer that also.* Ps. xvi. 10; and Ac. ii. 3.

9. Must he not only be buried, but rise again from the dead, and overcome death, that he might be the first-fruits to God of them that sleep, which shall be saved? he will be buried, and also through the strength of his Godhead he will raise himself out of the grave, though death hold him never so fast, and the Jews lay never such a great stone upon the mouth of the sepulchre, and seal it never so fast. 1 Co. xv. 4. Lu. xxiv. 34.

10. Must he carry that body into the presence of his Father, to take possession of heaven, and must he appear there as a priest, as forerunner, as an advocate, as prophet, as a treasure-house, as an interceder and pleader of the causes of his people? he will be all these, and much more, to the end the grace of God by faith in Jesus Christ might be made sure to all the seed. 'Who then can condemn? It is God that justifieth; because Christ hath died, yea rather, that is risen again.' Who, now seeing all this is so effectually done, shall lay anything, the least thing? who can find the least flaw, the least wrinkle, the least defect or imperfection, in this glorious satisfaction? He. vi. 20; ix. 24. Jn. xiv. 2, 3. 1 Jn. ii. 1.

Object. But is it possible that he should so *soon* give infinite justice a satisfaction, a complete satisfaction? for the eternal God doth require an eternal lying under the curse, to the end he may be eternally satisfied.

Answ. Indeed, that which is infinite must have an eternity to satisfy God in—that is, they that fall into the prison and pit of utter darkness must be there to all eternity, to the end the justice of God may have its full blow at them. But now he that I am speaking of is God, and so is infinite. Is. ix. 6. Tit. i. 16, 17. He. i. 8, 9. Ph. ii. 4–6. Now, he which is true God is able to give in as little a time an infinite satisfaction as Adam was in giving the dissatisfaction. Adam himself might have given satisfaction for himself as soon as Christ had he been very God, as Jesus Christ was. For the reason why the posterity of Adam, even so many of them as fall short of life, must lie broiling in hell to all eternity is this—they are not able to give the justice of God satisfaction, they being not infinite, as aforesaid. 'But Christ,' that is, God-

* שאול in the Psalms, translated ἅδης in Acts, means the unseen place of the dead, the invisible world, or the grave. —Ed.

man, 'being come an high priest,' that is, to offer and give satisfaction, 'of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own,'—mark you that, 'but by his own blood he entered in once into the holy place, having already obtained eternal redemption *for us*.' But how? 'For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit,' who through the power and virtue of his infinite Godhead, 'offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause,' that is, for that he is God as well as man, and so able to give justice an infinite satisfaction, therefore, 'he is the mediator of the new covenant, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.' He. ix. 11–15. As I said before.

Object. This is much; but is God contented with this? Is he satisfied now in the behalf of sinners by this man's thus suffering? If he is, then how doth it appear?

Answ. It is evident, yea, wonderful evident, that this hath pleased him to the full, as appeareth by these following demonstrations—

First. In that God did admit him into his presence; yea, receive him with joy and music, even with the sound of the trumpet, at his ascension into heaven. Ps. xlvii. 5. And Christ makes it an argument to his children that his righteousness was sufficient, in that he went to his Father, and they saw him no more, 'Of righteousness,' saith he, 'because I go to my Father, and ye see me no more.' Jn. xvi. 10. As if he had said, My Spirit shall show to the world that I have brought in a sufficient righteousness to justify sinners withal, in that when I go to appear in the presence of my Father on their behalf, he shall give me entertainment, and not throw me down from heaven, because I did not do it sufficiently.

Again; if you consider the high esteem that God the Father doth set on the death of his Son, you will find that he hath received good content thereby. When the Lord Jesus, by way of complaint, told his Father that he and his merits were not valued to the worth, his Father answered, It is a light thing that I should give thee, O my servant, to bring Jacob again; 'I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth.' Is. xlix. 6. As if the Lord had said, 'My Son, I do value thy death at a higher rate than that thou shouldst save the tribes of Israel only; behold the Gentiles, the barbarous heathens, they also shall be brought in as the price of thy blood. It is a light thing that thou shouldst be my servant only to bring, or redeem, the tribes of Jacob, and to restore the preserved of Israel; 'I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth.' *

Again; you may see it also by the carriage of God the Father to all the great sinners to whom mercy was proffered. We do not find that God maketh any objection against them that come to him for the pardon of their sins; because he did want a satisfaction suitable to the greatness of their sins. There was Manasseh, who was one that burned his children in the fire to the devil, that used witchcraft, that used to worship the host of heaven, that turned his back on the word that God sent unto him; nay, that did worse than the very heathen that God cast out before the children of Israel. 2 Ch. xxxiii. 1–13. Also those that are spoken of in the nineteenth of Acts, that did spend so much time in conjuration, and the like, for such I judge they were, that when they came to burn their books, they counted the price thereof to be fifty thousand pieces of silver. Ac. xix. 19. Simon Magus also, that was a sorcerer, and bewitched the whole city, yet he had mercy proffered to him once and again. Ac. viii. I say, it was not the greatness of the sins of these sinners; no, nor of an innumerable company of others, that made God at all to object against the salvation of their souls, which justice would have constrained him to had he not had satisfaction sufficient by the blood of the Lord Jesus. Nay, further, I do find that because God the Father would not have the merits of his Son to be undervalued, I say, he doth therefore freely by his consent let mercy be proffered to the greatest sinners—in the first place, for the Jews, that were the worst of men in that day for blasphemy against the gospel; yet the apostle proffered mercy to them in the first place—'It was necessary,' saith he, 'that the word of God should first have been spoken to you.' Ac. iii. 26; xiii. 46. And Christ gave them commission so to do; for, saith he, Let repentance and remission of sins be preached in my name among all nations, and begin—mark that, 'beginning at Jerusalem.' Lu. xxiv. 47. Let them that but the other day had their hands up to the elbows in my heart's blood have the first proffer of my mercy. And, saith

* How awful and vast must have been the sufferings of the Saviour, when he paid the redemption price for the countless myriads of his saints; redeemed 'out of every kindred, and tongue, and people, and nation.' How magnificent his glory when 'ten thousand times ten thousand, and thousands of thousands, shall sing with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, for ever and ever.' Such were the ecstatic visions which Bunyan enjoyed, drawn from the unerring pages of eternal truth.—Ed.

Paul, 'For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them that should hereafter believe on him to life everlasting.' 1 Ti. i. 16. As the apostle saith, those sinners that were dead, possessed with the devil, and the children of wrath, he hath quickened, delivered, and saved. That he might, even in the very 'ages to come, show the exceeding riches of his grace, in *his* kindness towards us,' and that 'through Jesus Christ.' Ep. ii. 7.

Second. It is evident that that which this man did as a common person he did it completely and satisfactorily, as appears by the openness, as I may so call it, which was in the heart of God to him at his resurrection and ascension—'Ask of me,' saith he, 'and I shall give *thee* the' very 'heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.' Ps. ii. 8. And this was at his resurrection. Ac. xiii. 33. Whereas, though he had asked, yet if he had not given a full and complete satisfaction, justice would not have given him any thing; for justice, the justice of God, is so pure, that if it be not completely satisfied in every particular, it giveth nothing but curses. Ga. iii. 10.

Third. It is yet far more evident that he hath indeed pleased God in the behalf of sinners, in that God hath given him gifts to distribute to sinners, yea, the worst of sinners, as a fruit of his satisfaction, and that at his ascension. Ps. lxviii. 18. Christ hath so satisfied God, that he hath given him all the treasures both of heaven and earth to dispose of as he seeth good; he hath so pleased God, that he hath given him a name above every name, a sceptre above every sceptre, a crown above every crown, a kingdom above every kingdom; he hath given him the highest place in heaven, even his own right hand; he hath given him all the power of heaven and earth, and under the earth, in his own hand, to bind whom he pleaseth, and to set free whom he thinks meet; he hath, in a word, such a high esteem in the eyes of his Father, that he hath put into his hands all things that are for the profit of his people, both in this world and that which is to come; and all this as the fruit of his faithfulness in doing of his work, as the Mediator of the new covenant. Phi. ii. 9; Re. xix. 6. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts —mark, thou hast received them—for men, even for the worst of men, for the rebellious also; and hath sent forth some, being furnished with these gifts; some, I say, for the work of the ministry, to the edifying of them that are already called, and also for the calling in of all those for whom he covenanted with his Father, till all come in the unity of faith, &c. Ep. iv. 8–13.

Fourth, It doth still appear yet far more evident; for will you hear what the Father himself saith for the showing of his well-pleasedness in these two particulars—First, in that he bids poor souls to hear and to do as Christ would have them. Mat. iii. 17; Lu. ix. 35. Secondly, in that he resolves to make them that turn their backs upon him, that dishonour him, which is done in a very great measure by those that lay aside his merits done by himself for justification; I say, he that resolved to make them his footstool, where he saith, 'Sit thou at my right hand until I make thine enemies thy footstool.' Ps. cx. 1. Are they enemies to thee? saith God. I will be even with them. Do they slight thy merits? do they slight thy groans, thy tears, thy blood, thy death, thy resurrection and intercession, thy second coming again in heavenly glory? I will tear them and rend them; I will make them as mire in the streets; I will make thy enemies thy footstool. Mat. xxii. 44; He. i. 13; x. 13. Ay, saith he, and 'Thou shalt dash them in pieces like a potter's vessel.' Ps. ii. 9. Look to it you that slight the merits of the blood of Christ.

Fifth. Again further; yet God will make all the world to know that he hath been and is well pleased in his Son, in that God hath given, and will make it appear he hath given, the world to come into his hand; and that he shall raise the dead, bring them before his judgment-seat, execute judgment upon them, which he pleaseth to execute judgment on to their damnation; and to receive them to eternal life whom he doth favour, even so many as shall be found to believe in his name and merits. He. ii. 'For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. For the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' Jn. v. 26–29. Ay, and the worst enemy that Christ hath now shall come at that day with a pale face, with a quaking heart, and bended knees, trembling before him, confessing the glory of his merits, and the virtue there was in them to save, 'to the glory of God the Father.' Ro. xiv. 11; Phi. ii. 11.

Much more might be added to discover the glorious perfection of this man's satisfaction; but for you that desire to be further satisfied concerning this, search the Scriptures, and beg of God to give you faith and understanding therein; and as for you that slight these things, and continue so doing, God hath another way to take with you, even to dash you in pieces like a potter's vessel; for this hath Christ received of his Father to do unto you. Re. ii. 27.

Thus I have showed you in particular, that the covenant of the grace of God is free and unchangeable to men—that is, in that it hath been obtained

for men, and that perfectly, to the satisfying of justice, and taking all things out of the way that were any ways a hindrance to our salvation. Col. ii. 14.

The covenant of grace unchangeable; the opposers answered.

The second thing for the discovering of this freeness and constancy of the covenant of the grace of God is manifested thus—

First. Whatsoever any man hath of the grace of God, he hath it as a free gift of God through Christ Jesus the mediator of this covenant, even when they are in a state of enmity to him, whether it be Christ as the foundation-stone, or faith to lay hold of him, mark that. Ro. v. 8, 9; Col. i. 21, 22. 'For by grace are ye saved, through faith; and that not of yourselves,' not for anything in you, or done by you for the purchasing of it, but '*it is* the free gift of God,' Ep. ii. 8, and that bestowed on you, even when ye 'were dead in trespasses and sins.' Ep. ii. 1, 9. Nay, if thou hast so much as one desire that is right, it is the gift of God; for of ourselves, saith the apostle, we are not able to speak a good word, or think a good thought. 2 Cor. iii. 5.

Was it not grace, absolute grace, that God made promise to Adam after transgression? Ge. iii. 15. Was it not free grace in God to save such a wretch as Manasseh was, who used enchantments, witchcraft, burnt his children in the fire, and wrought much evil? 2 Ch. xxxiii. Was it not free grace to save such as those were that are spoken of in the 16th of Ezekiel, which no eye pitied? Was it not free grace for Christ to give Peter a loving look after he had cursed, and swore, and denied him? Was it not free grace that met Paul when he was agoing to Damascus to persecute, which converted him, and made him a vessel of mercy?

And what shall I say of such that are spoken of in the 1 Co. vi. 9, 10, speaking there of fornicators, idolators, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners, the basest of sinners in the world, and yet were washed, and yet were justified; was it not freely by grace? O saints, you that are in heaven cry out, 'We came hither by grace; and you that are on earth, I am sure you cry, If ever we do go thither, it must be freely by grace!

Second. In the next place, it appears to be unchangeable in this—1. Because justice being once satisfied doth not use to call for the debt again. No; let never such a sinner come to Jesus Christ, and so to God by him, and justice, instead of speaking against the salvation of that sinner, it will say, I am just as well as faithful to forgive him his sins. 1 Ja. i. 9. When justice itself is pleased with a man, and speaks on his side, instead of speaking against him, we may well cry out, Who shall condemn? 2. Because there is no law to come in against the sinner that believes in Jesus Christ; for he is not under that, and that by right comes in against none but those that are under it. But believers are not under that—that is, not their Lord, therefore that hath nothing to do with them; and besides, Christ's blood hath not only taken away the curse thereof, but also he hath in his own person completely fulfilled it as a public person in our stead. Ro. viii. 1-4. 3. The devil that accused them is destroyed. He. ii. 14, 15. 4. Death, and the grave, and hell are overcome. 1 Co. xv. 55; Ho. xiii. 14. 5. Sin, that great enemy of man's salvation, that is washed away. Re. i. 5. 6. The righteousness of God is put upon them that believe, and given to them, and they are found in it. Phi. iii. 8–10; Ro. iii. 22. 7. Christ is always in heaven to plead for them, and to prepare a place for them. He. vii. 24; Jn. xiv. 1–4. 8. He hath not only promised that he will not leave us, nor forsake us, but he hath also sworn to fulfil his promises. O rich grace! free grace! Lord, who desired thee to promise? who compelled thee to swear? We use to take honest men upon their bare word; but God, 'willing more abundantly to show unto the heirs of promise the immutability of his counsel,' hath 'confirmed *it* by an oath, that by two immutable things,' his promise and his oath, 'in which *it was* impossible for God to lie,' or break either of them, 'we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us.' He. vi. 13–18. I will warrant you, God will never break his oath; therefore we may well have good ground to hope from such a good foundation as this, that God will never leave us indeed. Again,

Third. Not only thus, but, 1. God hath begotten believers again to himself, to be his adopted and accepted children, in and through the Lord Jesus. 1 Pe. i. 3. 2. God hath prepared a kingdom for them before the foundation of the world, through Jesus Christ. Mat. xxv. 3. He hath given them an earnest of their happiness while they live here in this world. 'After that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory,' and that through this Jesus. Ep. i. 13, 14. 4. If his children sin through weakness, or by sudden temptation, they confessing of it, he willingly forgives, and heals all their wounds, reneweth his love towards them, waits to do them good, casteth their sins into the depths of the sea, and all this freely, without any work done by men as men—Not for your own sakes do I do this, O house of Israel, be it known

These things are more fully laid down in that part of the book which containeth the discourse of the privileges of the new covenant.

unto you, saith the Lord, but wholly and alone by the blood of Jesus. Ezk. xxxvi. 22, 23. 5. In a word, if you would see it altogether, God's love was the cause why Jesus Christ was sent to bleed for sinners. Jesus Christ's bleeding stops the cries of Divine justice; God looks upon them as complete in him, gives them to him as his by right of purchase. Jesus ever lives to pray for them that are thus given unto him. God sends his Holy Spirit into them to reveal this to them, sends his angels to minister for them; and all this by virtue of an everlasting covenant between the Father and the Son. Thrice happy are the people that are in such a case!

Nay, further, he hath made them brethren with Jesus Christ, members of his flesh and of his bones, the spouse of this Lord Jesus; and all to show you how dearly, how really, how constantly he loveth us, who, by the faith of his operation, have laid hold upon him.

These things I might have treated upon more largely.

[*Further Arguments and Objections answered.*]

I shall now lay down a few arguments for the superabundant clearing of it, and afterwards answer two or three objections that may be made against it, and so I shall fall upon the next thing.

First. God loves the saints as he loves Jesus Christ; and God loves Jesus Christ with an eternal love; therefore the saints also with the same. 'Thou hast loved them as thou hast loved me.' Jn. xvii. 23.

Second. That love which is God himself, must needs be everlasting love; and that is the love wherewith God hath loved his saints in Christ Jesus; therefore his love towards his children in Christ must needs be an everlasting love. There is none dare say that the love of God is mixed with a created mixture; if not, then it must needs be himself. 1 Jn. iv. 16.

You must not understand that love in God is a passion as it is in us; but the love of God is the very essence or nature of God.

Third. That love which is always pitched upon us, in an object as holy as God, must needs be an everlasting love. Now the love of God was and is pitched upon us, through an object as holy as God himself, even our Lord Jesus; therefore it must needs be unchangeable.

Fourth. If he with whom the covenant of grace was made, did in every thing and condition do even what the Lord could desire or require of him, that his love might be extended to us, and that for ever, then his love must needs be an everlasting love, seeing everything required of us was completely accomplished for us by him; and all this hath our Lord Jesus done, and that most gloriously, even on our behalf; therefore it must needs be a love that lasts for ever and ever.

Fifth. If God hath declared himself to be the God that changeth not, and hath sworn to be immutable in his promise, then surely he will be unchangeable; and he hath done so; therefore it is impossible for God to lie, and so for his eternal love to be changeable. He. vi. 13–18. Here is an argument of the Spirit's own making! Who can contradict it? If any object, and say, But still it is upon the condition of believing—I answer, The condition also is his own free gift, and not a qualification arising from the stock of nature. Ep. ii. 8. Phi. i. 28, 29. So that here is the love unchangeable; here is also the condition given by him whose love is unchangeable, which may serve yet further for a strong argument that God will have his love unchangeable. Sinner, this is better felt and enjoyed than talked of.

Objection First. But if this love of God be unchangeable in itself, yet it is not unchangeably set upon the saints unless they behave themselves the better.

The first objection.

Answ. As God's love at the first was bestowed upon the saints without anything foreseen by the Lord in them, as done by them, De. ix. 4–6, so he goeth on with the same, saying, 'I will never leave thee nor forsake thee.' He. xiii. 5.

Objection Second. But how cometh it to pass then, that many fall off again from the grace of the gospel, after a profession of it for some time; some to delusions, and some to their open sins again?

The second objection.

Answ. They are all fallen away, not from the everlasting love of God to them, but from the profession of the love of God to them. Men may profess that God loves them when there is no such matter, and that they are the children of God, when the devil is their father; as it is in Jn. viii. 40–44. Therefore they that do finally fall away from a profession of the grace of the gospel, it is, first, because they are bastards, and not sons. Secondly, because as they are not sons, so God suffereth them to fall, to make it appear that they are not sons, not of the household of God—'They went out from us, but they were not of us; for if they had been of us, they would, *no doubt*,' mark that, 'no doubt,' saith he, 'they would have continued with us: but *they went out*' from us, 'that it might be made manifest that they were not all of us.' 1 Jn. ii. 19. And though Hymeneus and Philetus do throw themselves headlong to hell, 'nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.' 2 Ti. ii. 17–19.

Objection Third. But the scripture saith that there are some that had faith, yet lost it, and have made shipwreck of it. Now God loves no longer than they believe, as is evident; for 'he that believeth not shall be damned.' So then, if some may have faith, and yet lose it, and so lose the love of God because they have lost their faith, it is evident that God's love is not so immutable as you say it is to every one that believeth.

The third objection.

Answ. There are more sorts of faith than one that are spoken of in Scripture—

1. There is a faith that men may have, and yet be nothing, none of the saints of God, and yet may do great things therewith. 1 Co. xiii. 1–4.

2. There is a faith that was wrought merely by the operation of the miracles that were done in those days by Christ and his followers—'And many of the people believed on him.' How came they by their faith? Why, by the operation of the miracles that he did among them; for said they, 'When Christ cometh will he do more miracles than this man hath done?' Jn. vii. 31. The great thing that wrought their faith in them, was only by seeing the miracles that he did, Jn. ii. 23, which is not that saving faith which is called the faith of God's elect, as is evident; for there must not be only miracles wrought upon outward objects to beget that—that being too weak a thing—but it must be by the same power that was stretched out in raising Christ from the dead; yea, the exceeding greatness of that power. Ep. i. 18, 19. So there is a believing, being taken with some marvellous work, visibly appearing to the outward sense of seeing; and there is a believing that is wrought in the heart by an invisible operation of the Spirit, revealing the certainty of the satisfaction of the merits of Christ to the soul in a more glorious way, both for certainty and for durableness, both as to the promise and the constancy of it. Mat. xvi. 17, 18.

3. There is a faith of a man's own, of a man's self also; but the faith of the operation of God, in Scripture, is set in opposition to that; for, saith he, you are saved by grace, 'through faith, and that not of yourselves,' of your own making, but that which is the free gift of God. Ep. ii. 8.

4. We say there is an historical faith—that is, such as is begotten merely by the history of the Word, not by the co-operation of the Spirit with the Word.

5. We say there is a traditional faith—that is, to believe things by tradition, because others say they believe them; this is received by tradition, not by revelation, and shall never be able to stand, neither at the day of death, nor at the day of judgment; though possibly men, while they live here, may esteem themselves and states to be very good, because their heads are filled full of it.

6. There is a faith that is called in Scripture a dead faith, the faith of devils, or of the devil; they also that have only this, they are like the devil, and as sure to be damned as he, notwithstanding their faith, if they get no better into their hearts; for it is far off from enabling of them to lay hold of Jesus Christ, and so to put him on for eternal life and sanctification, which they must do if ever they be saved. Ja. ii. 19, 26.

But all these are short of the saving faith of God's elect, as is manifest; I say, first, Because these may be wrought, and not by that power so exceedingly stretched forth. Secondly, Because these are wrought, partly, (1.) By the sense of seeing—namely, the miracles—not by hearing; and, (2.) The rest is wrought by a traditional or historical influence of the words in their heads, not by a heavenly, invisible, almighty, and saving operation of the Spirit of God in their hearts.

7. I do suppose also that there is a faith that is wrought upon men through the influence of those gifts and abilities that God gives sometimes to those that are not his own by election, though by creation; my meaning is, some men, finding that God hath given them very great gifts and abilities, —as to the gifts of preaching, praying, working miracles, or the like—I say, they therefore do conclude that God is their Father, and they his children; the ground of which confidence is still begotten, not by the glorious operation of the Spirit, but by a considering of the great gifts that God hath bestowed upon them as to the things before-mentioned. As thus, (1.) The poor soul considering how ignorant it was, and now how knowing it is. (2.) Considering how vain it formerly was, and also now how civil it is, presently makes this conclusion —Surely God loves me, surely he hath made me one of his, and will save me. This is now a wrong faith, as is evident, in that it is placed upon a wrong object; for mark, this faith is not placed assuredly on God's grace alone, through the blood and merits of Christ being discovered effectually to the soul, but upon God through those things that God hath given it, as of gifts, either to preach, or pray, or do great works, or the like, which will assuredly come to nought as sure as God is in heaven, if no better faith and ground of faith be found out for thy soul savingly to rest upon.

As to the second clause of the objection, which runs to this effect, God loves men upon the account of their believing, I answer, that God loves men before they believe; he loves them, he calls them, and gives them faith to believe—'But God, who is rich in mercy, for his great love wherewith he loved us,' when? when he believed, or before? 'even when we were dead in sins,' and so, far off from believers, 'hath quickened us together with' Christ, 'by grace ye are saved.' Ep. ii. 4, 5.

Now, also, I suppose that thou wilt say in thy heart, I would you would show us then what is saving faith; which thing it may be I may touch upon a while hence, in the next thing that I am to speak unto. O they that have that are safe indeed!

Second. Who and how men are actually brought into the new covenant.

The second thing that I am to speak unto is this—Who *they are that are actually brought into*

this free and unchangeable grace; and also HOW *they are brought in.*

Answ. Indeed, now we are come to the pinch of the whole discourse; and if God do but help me to run rightly through this, as I do verily believe he will, I may do thee, reader, good, and bring glory to my God.

The question containeth these two branches—FIRST. *Who are brought in;* SECOND. *How they are brought in.*

[FIRST. *Who are brought in?*] The first is quickly answered—'Christ Jesus came into the world to save sinners,' Jewish sinners, Gentile sinners, old sinners, young sinners, great sinners, the chiefest of sinners. Publicans and harlots—that is, whores, cheaters, and exactors—shall enter into the kingdom of heaven. 1 Ti. i. 15. Ro. v. 7–11. 1 Co. vi. 9, 10. Mat. xxi. 31. 'For I came not,' saith Christ, 'to call the righteous, but sinners to repentance.' Mar. ii. 17.

A sinner in the Scripture is described *in general* to be a transgressor of the law—'Whosoever committeth sin, transgresseth the law; for sin is the transgression of the law.' 1 Jn. iii. 4. But *particularly;* they are described in a more particular way, as, 1. Such as in whom dwelleth the devil. Ep. ii. 2, 3. 2. Such as will do the service of him. Jn. viii. 44. 3. Such as are enemies to God. Col. i. 21. 4. Such as are drunkards, whoremasters, liars, perjured persons, covetous, revilers, extortioners, fornicators, swearers, possessed with devils, thieves, idolators, witches, sorcerers, conjurors, murderers, and the like. 1 Co. vi. 9, 10. 2 Ch. xxxiii. 1–13. Ac. ii. 36, 37; ix. 1–6; xix. 19. 1 Ti. i. 14–16. These are sinners, and such sinners that God hath prepared heaven, happiness, pardon of sin, and an inheritance of God, with Christ, with saints, with angels, if they do come in and accept of grace, as I might prove at large; for God's grace is so great, that if they do come to him by Christ, presently all is forgiven them; therefore never object that thy sins are too great to be pardoned; but come, taste and see how good the Lord is to any whosoever come unto him.

[SECOND.] The second thing is, *How are these brought into this everlasting covenant of grace?*

Answ. When God doth in deed and in truth bring in a sinner into this most blessed covenant, for so it is, he usually goeth this way—

Come to the touchstone, sinner.

First. He slays or kills the party to all things besides himself, and his Son Jesus Christ, and the comforts of the Spirit. For the clearing of this I shall show you, I. With what God kills; II. How God kills; III. To what God kills those whom he makes alive in Jesus Christ.

I. [*What* God kills]. When God brings sinners into the covenant of grace, he doth first kill them with the covenant of works, which is the moral law, or ten commandments. This is Paul's doctrine, and also Paul's experience. It is his doctrine where he saith, 'The ministration of death engraven in stones—the ministration of condemnation,' which is the law, in that place called the letter, 'killeth.' 2 Co. iii. 6–9. The letter, saith he, killeth; or the law, or the ministration of death, which in another place is called 'the voice of words,' He. xii. 19. because they have no life in them, but rather death and damnation, through our inability to fulfil them, doth kill. Ro. viii. 3. 2 Co. vi. It is his experience where he saith, 'I was alive' that is, to my own things, Phl. iii. 7–10, 'without the law once,' that is, before God did strike him dead by it, 'but when the commandment came,' that is, to do and exercise its right office on me, which was to kill me, then, 'sin revived, and I died,' and I was killed. 'And the commandment,' or the law, 'which *was ordained* to' be unto 'life, I found *to be* unto death. For sin taking occasion by the commandment, deceived me, and by it slew *me.*' Ro. vii. 9–11. And indeed, to speak my own experience, together with the experience of all the saints, they can seal with me to this, more or less.

II. But *how* doth God kill with this law, or covenant?

1. By opening to the soul the spirituality of it—'The law is spiritual,' saith he, 'but I am carnal, sold under sin.' Ro. vii. 14. Now the spirituality of the law is discovered this way—

(1.) By showing to the soul that every sinful thought is a sin against it. Ay, sinner, when the law doth come home indeed upon thy soul in the spirituality of it, it will discover such things to thee to be sins that now thou lookest over and regardest not; that is a remarkable saying of Paul when he saith, 'Sin revived, and I died.' Sin revived, saith he; as if he had said, Those things that before I did not value nor regard, but looked upon them to be trifles, to be dead, and forgotten; but when the law was fastened on my soul, it did so raise them from the dead, call them to mind, so muster them before my face, and put such strength into them, that I was overmastered by them, by the guilt of them. Sin revived by the commandment, or my sins had mighty strength, life, and abundance of force upon me because of that, insomuch that they killed me. Mat. v. 28.

(2.) It showeth that every such sin deserveth eternal damnation. Friends, I doubt there be but few of you that have seen the spirituality of the law of works. But this is one thing in which it discovereth its spirituality, and this is the proper work of the law.

(3.) God, with a discovery of this, doth also discover his own divine and infinite justice, of which the law is a description, which backs what is discovered by the law, and that by discovering of its purity and holiness to be so divine, so pure, so upright, and so far of from winking at the least sin, that he doth by that law, without any favour,

condemn the sinner for that sin. Ga. iii. 10. Now, when he hath brought the soul into this præmunire,* into this puzzle, then,

2. He showeth to the soul the nature and condition of the law as to its dealing with, or forbearing of, the sinner that hath sinned against it; which is to pass an eternal curse upon both soul and body of the party so offending, saying to him, Cursed be the man that continueth not in everything that is written in the book of the law to do it; for, saith the law, this is my proper work; first, to show thee thy sins; and when I have done that, then, in the next place, to condemn thee for them, and that without all remedy, as from ME, or anything within my bounds; for I am not to save any, to pardon any—nay, not to favour any in the least thing that have sinned against me; for God did not send me to make alive, but to discover sin, and to condemn for the same. Now, so soon as this is presented to the conscience, in the next place, the Lord also by this law doth show that now there is no righteous act according to the tenor of that covenant that can relieve him, or take him off from all this horror and curse that lies upon him; because that is not an administration of pardon, as I said before, to forgive the sin, but an administration of damnation, because of transgression. O, the very discovery of this striketh the soul into a deadly swoon, even above half dead! But when God doth do the work indeed, he doth, in the next place, show the soul that he is the man that is eternally under this covenant by nature, and that it is he that hath sinned against this law, and doth by right deserve the curse and displeasure of the same, and that all that ever he can do will not give satisfaction to that glorious justice that did give this law; holy actions, tears of blood, selling all, and giving it to the poor, or whatever else can be done by thee, it comes all short and is all to no purpose. Phi. iii. I will warrant him, he that seeth this, it will kill him to that which he was alive unto before, though he had a thousand lives. Ah, sinners, sinners, were you but sensible indeed of the severity and truth of this, it would make you look about you to purpose! O, how would it make you strive to stop at that that now you drink down with delight! How many oaths would it make you bite asunder! Nay, it would make you bite your tongues to think that they should be used as instruments of the devil to bring your souls into such an unspeakable misery; then also we should not have you hang the salvation of your souls upon such slender pins as now you do; no, no; but you would be in another mind then. O, then we should have you cry out, I must have Christ; what shall I do for Christ? how shall I come at Christ? Would I was sure, truly sure of Christ. My soul is gone, damned, cast away, and must for ever burn with the devils, if I do not get precious Jesus Christ!

3. In the next place, when God hath done this, then he further shows the soul that that covenant which it is under by nature is distinct from the covenant of grace; and also they that are under it are by nature without any of the graces which they have that are under the covenant of grace; as, (1.) That it hath no faith. Jn. xvi. 9. (2.) No hope. Ep. ii. 12. (3.) Nor none of the Spirit to work these things in it by nature. (4.) Neither will that covenant give to them any peace with God. (5.) No promise of safeguard from his revenging law by that covenant. (6.) But lieth by nature liable to all the curses, and condemnings, and thunderclaps of this most fiery covenant. (7.) That it will accept of no sorrow, no repentance, no satisfaction, as from thee. (8.) That it calls for no less than the shedding of thy blood. (9.) The damnation of thy soul and body. (10.) And if there be anything proffered to it by thee, as to the making of it amends, it throws it back again as dirt in thy face, slighting all that thou canst bring.

Now, when the soul is brought into this condition, then it is indeed dead, killed to that to which it was once alive. And therefore,

III. In the next place, to show you *to what* it is killed: and that is,

1. To sin. O, it dares not sin! it sees hell-fire is prepared for them that sin, God's justice will not spare it if it live in sin; the law will damn it if it live in sin; the devil will have it if it follow its sins. O, I say, it trembles at the very thoughts of sin! Ay, if sin do but offer to tempt the soul, to draw away the soul from God, it cries, it sighs, it shunneth the very appearance of sin, it is odious unto it. If God would but serve you thus that love your pleasures, you would not make such a trifle of sin as you do.

Here I am speaking of one that is effectually brought in.

2. It is killed to the law of God as it is the covenant of works. O, saith the soul, the law hath killed me to itself, 'I through the law am dead to the law.' Ga. ii. 19. The law is another thing than I did think it was. I thought it would not have been so soul-destroying, so damning a law! I thought it would not have been so severe against me for my little sins, for my playing, for my jesting, for my dissembling, quarrelling, and the like. I had some thoughts, indeed, that it would hew great sinners, but let me pass! and though it condemned great sinners, yet it would pass me by! But now, would I were free from this covenant, would I were free from this law! I will tell thee that a soul thus worked upon is more afraid of the covenant of works than he is of the devil; for he sees it is the law that doth give him up into his hands for sin; and if he was but

* This is a singular use of the law term 'premunire,' meaning that the soul has trusted in a foreign jurisdiction, incurred God's anger, and forfeited its liberty and all its goods.—ED.

clear from that, he should not greatly need to fear the devil. O, now every particular command tears the caul of his heart; now every command is a great gun well charged against his soul; now he sees he had as good run into a fire to keep himself from burning, as to run to the law to keep himself from damning; and this he sees really, ay, and feels it too, to his own sorrow and perplexity.*

3. The soul also now is killed to his own righteousness, and counts that but dung, but dross, not worth the dirt hanging on his shoes. O! then, says he, thou filthy righteousness! how hast thou deceived me! how hast thou beguiled my poor soul! Is. lxiv. 6. How did I deceive myself with giving of a little alms; with abstaining from some gross pollutions; with walking in some ordinances, as to the outside of them! How hath my good words, good thinkings, good meanings, as the world calls them, deceived my ignorant soul! I want the righteousness of faith, the righteousness of God; for I see now there is no less will do me any good.

4. It is also killed to its own faith, its notion of the gospel, its own hope, its own repentings, its own promises and resolutions, to its own strength, its own virtue, or whatsoever it had before. Now, saith the soul, that faith I thought I had, it is but fancy; that hope I thought I had, I see it is but hypocritical, but vain and groundless hope. Now the soul sees it hath by nature no saving faith, no saving hope, no grace at all by nature, by the first covenant. Now it crieth out, How many promises have I broken! and how many times have I resolved in vain, when I was sick at such a time, and in such a strait at such a place! Indeed, I thought myself a wise man once, but I see myself a very fool now. O, how ignorant am I of the gospel now, and of the blessed experience of the work of God on a Christian's heart! In a word, it sees itself beset by nature with all evil, and destitute of all good, which is enough to kill the stoutest, hardest-hearted sinner that ever lived on the earth. O, friends, should you be plainly dealt withal by this discovery of the dealing of God with a sinner when he makes him a saint, and would seriously try yourselves thereby, as God will try you one day, how few would there be found of you to be so much as acquainted with the work of God in the notion, much less in the experimental knowledge of the same! And indeed, God is fain to take this way with sinners, thus to kill them with the old covenant to all things below a crucified Christ.

These things would be too tedious to enlarge upon.

* These are solemn truths, in homely, forcible language. Let the soul be convinced that by the obedience of Christ it is released from the law, it has no fear of Satan or of future punishment; Christ is all and in all.—Ed.

Six reasons of this discourse.

1. Because otherwise there would be none in the world that would look after this sweet Jesus Christ. There are but a few that go to heaven in all, comparatively; and those few God is fain to deal with them in this manner, or else his heaven, his Christ, his glory, and everlasting happiness must abide by themselves, for all sinners. Do you think that Manasseh would have regarded the Lord, had he not suffered his enemies to have prevailed against him? 2 Ch. xxxiii. 1–16. Do you think that Ephraim would have looked after salvation, had not God first confounded him with the guilt of the sins of his youth? Je. xxxi. 18. What do you think of Paul? Ac. ix. 1–6. What do you think of the jailer? Ac. xvi. 30–32. What do you think of the three thousand? Ac. ii. 36, 37. Was not this the way that the Lord was fain to take to make them close in with Jesus Christ? Was he not fain to kill them to everything below a Christ, that were driven to their wits' ends, insomuch that they were forced to cry out, 'What shall we do to be saved?' I say, God might keep heaven and happiness to himself, if he should not go this way to work with sinners. O stout-hearted rebels! O tender-hearted God!

2. Because then, and not till then, will sinners accept of Jesus Christ on God's terms. So long as sinners can make a life out of anything below Christ, so long they will not close with Christ without indenting;† but when the God of heaven hath killed them to everything below himself and his Son, then Christ will down on any terms in the world. And, indeed, this is the very reason why sinners, when they hear of Christ, yet will not close in with him; there is something that they can take content in besides him. The prodigal, so long as he could content himself with the husks that the swine did eat, so long he did keep him away from his father's house; but when he could get no nourishment anywhere on this side of his father's house, then saith he, and not till then, 'I will arise, and go to my father,' &c.

I say, this is the reason, therefore, why men come no faster, and close no more readily, with the Son of God, but stand halting and indenting† about the terms they must have Christ upon; for, saith the drunkard, I look on Christ to be worth the having; but yet I am not willing to lose ALL for him; all but my pot, saith the drunkard; and all but the world, saith the covetous. I will part with anything but lust and pride, saith the wanton. But if Christ will not be had with-

† 'Indenture;' a written agreement, binding one party to reward the other for specified services. As man is by nature bound to love God with all his soul, he cannot be entitled to any reward for anything beyond his duty. When he feels that he has failed in his obedience, he must fly to Christ for that mercy which he can never obtain by indenture of service or merit and reward.—Ed.

out I forsake all, cast away all, then it must be with me as it was with the young man in the gospel, such news will make me sorry at the very heart.

But now, when a man is soundly killed to all his sins, to all his righteousness, to all his comforts whatsoever, and sees that there is no way but the devil must have him, but he must be damned in hell if he be not clothed with Jesus Christ; O, then, saith he, give me Christ on any terms, whatsoever he cost; though he cost me friends, though he cost me comforts, though he cost me all that ever I have; yet, like the wise merchant in the gospel, they will sell all to get that pearl. I tell you, when a soul is brought to see its want of Christ aright, it will not be kept back; father, mother, husband, wife, lands, livings, nay, life and all, shall go rather than the soul will miss of Christ. Ay, and the soul counteth Christ a cheap Saviour if he can get him upon any terms; now the soul indents* no longer. Now, Lord, give me Christ upon any terms, whatsoever he cost; for I am a dead man, a damned man, a cast-away, if I have not Christ. What say you, O you wounded sinners? Is not this true as I have said? Would you not give ten thousand worlds, if you had so many, so be you might be well assured that your sins shall be pardoned, and your souls and bodies justified and glorified at the coming of the Lord Jesus Christ?

3. The Lord goeth this way for this reason also, that it might make the soul sensible what it cost Christ to redeem it from death and hell. When a man cometh to feel the sting and guilt of sin, death and hell upon his conscience, then, and not till then, can he tell what it cost Christ to redeem sinners. O! saith the soul, if a few sins are so terrible, and lay the soul under such wrath and torment, what did Christ undergo, who bare the sins of thousands and thousands, and all at once?

This also is one means to make souls tender of sin (it is the burned child that feareth the fire), to make them humble in a sense of their own vileness, to make them count everything that God giveth them a mercy, to make much of the least glimpse of the love of God, and to prize it above the whole world. O sinners, were you killed indeed [to sin], then heaven would be heaven, and hell would be hell indeed; but because you are not wrought upon in this manner, therefore you count the ways of God as bad as a good man countoth the ways of the devil, and the ways of the devil and hell as good as a saint doth count the ways of God.

4. Again, God is fain to go this way, and all to make sinners make sure of heaven. So long as souls are senseless of sin, and what a damnable state they are in by nature, so long they will even dally with the kingdom of heaven and the salvation of their own poor souls; but when God cometh and showeth them where they are, and what is like to become of them if they miss of the crucified Saviour, O, then, saith the soul, would I were sure of Jesus; what shall I do to get assurance of Jesus? And thus is God forced, as I may say, to whip souls to Jesus Christ, they being so secure, so senseless, and so much their own enemies, as not to look out after their own eternal advantage.

5. A fifth reason why God doth deal thus with sinners it is, because he would bring Christ and the soul together in a right way. Christ and sinners would never come together in a beloved posture, they would not so suitably suit each other, if they were not brought together this way, the sinner being killed. O, when the sinner is killed, and indeed struck dead to everything below a naked Jesus, how suitably then doth the soul and Christ suit one with another. Then here is a naked sinner for a righteous Jesus, a poor sinner to a rich Jesus, a weak sinner to a strong Jesus, a blind sinner to a seeing Jesus, an ignorant, careless sinner to a wise and careful Jesus. O, how wise is God in dealing thus with the sinner! He strips him of his own knowledge, that he may fill him with Christ's; he killeth him for taking pleasure in sin, that he may take pleasure in Jesus Christ, &c.

6. God goeth this way with sinners, because he would have the glory of their salvation. Should not men and women be killed to their own things, they would do sacrifice unto them, and instead of saying to the Lamb, 'THOU ART WORTHY,' they would say their own arm, their own right hand hath saved them; but God will cut off boasting from ever entering within the borders of eternal glory; for he is resolved to have the glory of the beginning, the middle, and the end; of the contriving, and saving, and giving salvation to them that enter into the joys of everlasting glory. Job xl. 14. Ro. iii. 27. Ep. ii. 8, 9. Tit. iii. 5. Re. v. 9. 'That they might be called trees of righteousness, the planting of the Lord, that he might be glorified.' Is. lxi. 3. I might have run through many things as to this; but I shall pass them, and proceed.

Second. Now, the soul being thus killed to itself, its sins, its righteousness, faith, hope, wisdom, promises, resolutions, and the rest of its things which it trusted in by nature; in the next place, it hath also given unto it a most glorious, perfect, and never-fading life, which is—

The soul that hath the right work of God upon its heart, is not only killed to itself, but also made alive to Christ.

I. A life imputed to it, yet so really, that the very thought of it in the soul hath so much operation and authority, especially when the meditation of it is mixed with faith, as to make it, though

* See page 548.

condemned by the law, to triumph, and to look its enemies in the face with comfort, notwithstanding the greatness of the multitude, the fierceness of their anger, and the continuation of their malice, be never so hot against it.

This imputed life—for so it is—is the obedience of the Son of God as his righteousness, in his suffering, rising, ascending, interceding, and so consequently triumphing over all the enemies of the soul, and given to me, as being wrought on purpose for me. So that, is there righteousness in Christ? that is mine. Is there perfection in that righteousness? that is mine. Did he bleed for sin? it was for mine. Hath he overcome the law, the devil, and hell? the victory is mine, and I am counted the conqueror, nay, more than a conqueror, through him that hath loved me. And I do count this a most glorious life; for by this means it is that I am, in the first place, proclaimed both in heaven and earth guiltless, and such an one who, as I am in Christ, am not a sinner, and so not under the law, to be condemned, but as holy and righteous as the Son of God himself, because he himself is my holiness and righteousness, and so likewise having by this all things taken out of the way that would condemn me.

Sometimes I bless the Lord my soul hath had the life that now I am speaking of, not only imputed to me, but the very glory of it upon my soul; for, upon a time, when I was under many condemnings of heart, and feared, because of my sins, my soul would miss of eternal glory, methought I felt in my soul such a secret motion as this—Thy righteousness is in heaven, together with the splendour and shining of the Spirit of grace in my soul, which gave me to see clearly that my righteousness by which I should be justified from all that could condemn, was the Son of God himself in his own person, now at the right hand of his Father representing me complete before the mercy-seat in his ownself; so that I saw clearly that night and day, wherever I was, or whatever I was a doing, still there was my righteousness just before the eyes of Divine glory; so that the Father could never find fault with me for any insufficiency that was in my righteousness, seeing it was complete; neither could he say, Where is it? because it was continually at his right hand.*

Also, at another time, having contracted guilt upon my soul, and having some distemper of body upon me, I supposed that death might now so seize upon as to take me away from among men; then, thought I, what shall I do now? Is all right with my soul? Have I the right work of God on my soul? Answering myself, 'No, surely;' and that because there were so many weaknesses in me; yea, so many weaknesses in my best duties. For, thought I, how can such an one as I find mercy, whose heart is so ready to evil, and so backward to that which is good, so far as it is natural. Thus musing, being filled with fear to die, these words come in upon my soul, 'Being justified freely by his grace, through the redemption that is in Christ Jesus.' Ro. iii. 24. As if God had said, Sinner, thou thinkest because that thou hast had so many infirmities and weaknesses in thy soul while thou hast been professing of me, therefore now there can be no hopes of mercy; but be it known unto thee, that it was not anything done by thee at the first that moved me to have mercy upon thee: neither is it anything that is done by thee now that shall make me either accept or reject thee. Behold my Son, who standeth by me, he is righteous, he hath fulfilled my law, and given me good satisfaction; on him, therefore, do I look, and on thee only as thou art in him; and according to what he hath done, so will I deal with thee. This having stayed my heart, and taken off the guilt through the strength of its coming on my soul, anon after came in that word as a second testimony—'Who hath saved us, and called *us* with a holy calling; not according to our works' of righteousness which we have done, 'but according to his own purpose and grace, which was given us in Christ Jesus before the world began.' 2 Ti. i. 9. And thus is the sinner made alive from the dead, being justified by grace through the righteousness of Christ, which is unto all and upon all them that believe, according to the Scriptures—'And the life which I now live, - it is by the faith of the Son of God, who loved me, and gave himself for me.' Ga. ii. 20. 'I lay down my life for the sheep.' 'I am come that you might have life, and that you might have *it* more abundantly.' Jn. x. 10, 15. 'For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. That as sin reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.' Ro. v. 10, 21.

II. This life is not only imputed to him that is wrought on by the Spirit of grace—that is, not only counted his, but also there is put into the soul an understanding, enlightened on purpose to know the things of God, which is Christ and his imputed righteousness, 1 Jn. v. 20, which it never thought of nor understood before. 1 Co. ii. 9–11. Which understanding being enlightened and made to see such things that the soul cannot be contented without it lay hold of and apply Christ unto itself so effectually; I say, that the soul shall be exceedingly revived in a very heavenly measure with the application of this imputed righteousness; for thereby it knoweth it shall find God speaking peace to itself, with a fatherly affection, saying, 'Be of good

* For a deeply affecting account of the author's experience about this period read *Grace Abounding*, No. 259–261.—Ed.

cheer, thy sins are forgiven thee;' the righteousness of my Son I bestow upon thee; 'For what the law could not do in that it was weak through the,' thy 'flesh,' I have sent forth my only Son, and have condemned thy sins in his flesh. Ro. viii. 3, 4. And though thou hast gone astray like a lost sheep, yet on him I have laid thine iniquities; and though thou thereby didst undo and break thyself for ever, yet by his stripes I have healed thee. Thus, I say, the Lord causeth the soul by faith to apply that which he doth by grace impute unto it, for thus every soul more or less is dealt withal; the soul being thus enlightened, thus quickened, thus made alive from that dead state it was in before, or at least having the beginnings of this life, it hath these several virtuous advantages, which they have not that are dead in their sins and trespasses, and under the law—

[*Advantages possessed by the quickened.*]

First. It seeth what a sad condition all men by nature are in, they being in that state which itself was in but a while since; but now by grace it is a beginning to scrabble* out of it; now it seeth 'the whole world lieth in wickedness,' and so liable to eternal vengeance, because of their wickedness. 1 Ja. v. 19. Ah, friends, let me tell you, though you may be ignorant of your state and condition, yet the poor, groaning, hungering saints of God do see what a sad, woeful, miserable state you are in, which sometimes make them tremble to think of your most lamentable latter end, you dying so, and also to fly the faster to their Lord Jesus, for very fear that they also should be partakers of that most doleful doom. And this it hath by virtue of its own experience, knowing itself was but awhile ago in the same condition, under the same condemnation. O! there is now a hearty blessing of God that ever he should show to it its sad condition, and that he should incline its heart to seek after a better condition. O blessed be the Lord! saith the soul, that ever he should awaken me, stir up me, and bring me out of that sad condition that I once with them was in. Ps. cxl. 1–3. It makes also the soul to wonder to see how foolishly and vainly the rest of its neighbours do spend their precious time, that they should be so void of understanding, so forgetful of their latter end, so senseless of the damning nature of their sins. O that their eyes were but enlightened to see whereabouts they are! surely they would be of another mind than they are now in. Now, the soul wonders to see what slender pins those poor creatures do hang the stress of the eternal salvation of their souls upon. O! methinks, saith the soul, it makes me mourn to see that some should think that they were born Christians; and others, that their baptism makes them so;† others depend barely upon a traditional, historical faith, which will leave their souls in the midst of perplexity. O that they should trust to such fables, fancies, and wicked sleights of the devil, as their good doings, their good thinkings, their civil walking and living with the world. O miserable profession, and the end thereof will be a miserable end!

Like as the children of Israel, who fled for fear when the ground opened its mouth to swallow up Korah and his company.

But now, when the soul is thus wrought upon, it must be sure to look for the very gates of hell to be set open against it with all their force and might to destroy it. Now hell rageth, the devil roareth, and all the world resolveth to do the best they can to bring the soul again into bondage and ruin. Also, the soul shall not want enemies, even in its own heart's lust, as covetousness, adultery, blasphemy, unbelief, hardness of heart, coldness, half-heartedness, ignorance, with an innumerable company of attendants, hanging, like so many blocks, at its heels, ready to sink it into the fire of hell every moment, together with strange apprehensions of God and Christ, as if now they were absolutely turned to be its enemies, which maketh it doubt of the certainty of its salvation; for you must understand, that though a soul may in reality have the righteousness of the Son of God imputed to it, and also some faith in a very strong manner to lay hold upon it, yet at another time, through temptation, they may fear and doubt again, insomuch that the soul may be put into a very great fear lest it should return again into the condition it once was in. Ja. xxxii. 40. O, saith the soul, when I think of my former state, how miserable it was, it makes me tremble; and when I think that I may fall into that condition again, how sad are the thoughts of it to me! I would not be in that condition again for all the world. And this fear riseth still higher and higher, as the soul is sensible of Satan's temptations, or of the working of its own corruptions. Ah! these filthy lusts, these filthy corruptions; O that I were rid of them, that they were consumed in a moment, that I could be quite rid of them, they do so disturb my soul, dishonour my God, so defile my conscience, and sometimes so weaken my hands in the way of God, and my comforts in the Lord; O how glad should I be if I might be stripped of them. Ro. vii. 24. Which fear puts the soul upon flying to the Lord by prayer for the covering of his imputed righteousness, and for strength against the devil's temptations and its own corruptions; that God would give down his Holy Spirit to strengthen it against the things that

But this is but for the exercise of his faith.

* 'Scrabble;' to go on the hands and feet or knees. See a remarkable illustration of the word 'scrabble' in *Grace Abounding*, No. 335.—Ed.

† As Bunyan was a Baptist, this is a full proof that his friends did not ascribe regeneration to water baptism. It is an awful delusion to suppose that immersion in or sprinkling with water can effect or promote the new birth or spiritual regeneration of the soul; see p. 558.—Ed.

do so annoy its soul, and so discourage it in its way, with a resolution, through grace, never to be contented while [until] it doth find in itself a triumphing over it, by faith in the blood of a crucified Jesus.

Second. The soul that hath been thus killed by the law to the things it formerly delighted in, now, O now, it cannot be contented with that slender, groundless faith and hope that once it contented itself withal. No, no; but now it must be brought into the right saving knowledge of Jesus Christ, now it must have him discovered to the soul by the Spirit, now it cannot be satisfied because such and such do tell it is so. No; but now it will cry out, Lord, show me continually, in the light of thy Spirit, through thy word, that Jesus that was born in the days of Cæsar Augustus, when Mary, a daughter of Judah, went with Joseph to be taxed at Bethlehem, that he is the very Christ. Lord, let me see it in the light of thy Spirit, and in the operation thereof; and let me not be contented without such a faith that is so wrought even by the discovery of his birth, crucifying, death, blood, resurrection, ascension, intercession, and second—which is his personal—coming again, that the very faith of it may fill my soul with comfort and holiness. And O, how afraid the soul is lest it should fall short of this faith, and of the hope that is begotten by such discoveries as these are! For the soul knoweth that if it hath not this, it will not be able to stand either in death or judgment; and therefore, saith the soul, Lord, whatever other poor souls content themselves withal, let me have that which will stand me in stead, and carry me through a dangerous world; that may help me to resist a cunning devil; that may help me to suck true soul-satisfying consolation from Jesus Christ through thy promises, by the might and power of thy Spirit. And now, when the poor soul at any time hath any discovery of the love of God through a bleeding, dying, risen, interceding Jesus, because it is not willing to be deceived, O, how wary* is it of closing with it, for fear it should not be right, for fear it should not come from God! Saith the soul, Cannot the devil give one such comfort I trow? Cannot he transform himself thus into an angel of light? So that the soul, because that it would be upon a sure ground, cries out, Lord, show me thy salvation, and that not once or twice, but, Lord, let me have thy presence continually upon my heart, to-day, and to-morrow, and every day. For the soul, when it is rightly brought from under the covenant of works, and planted into the covenant of grace, then it cannot be, unless it be under some desperate temptation, contented without the presence of God, teaching, comforting, establishing, and helping of the soul to grow in the things of the Lord Jesus Christ; because it knoweth that if God hath but withdrawn his presence in any way from it, as he doth do sometimes for a while, that then the devil will be sure to be near at hand, working with his temptations, trying all ways to get the soul into slavery and sin again; also the corrupt principle, that will be joining and combining with the wicked one, and will be willing to be a co-partner with him to bring the soul into mischief; which puts a soul upon an earnest, continual panting after more of the strengthening, preserving, comforting, and teaching presence of God, and for strong supplies of faith, that it may effectually lay hold on him.

* But this may be its temptation, taking place through the timorousness of the soul.

Third. The soul is quickened so that it is not satisfied now without it do in deed and in truth partake of the peace of God's elect; now it is upon the examination of the reality of its joy and peace. Time was indeed that anything would serve its turn, any false conceits of its state to be good; but now all kind of peace will not serve its turn, all kind of joy will not be accepted with it; now it must joy in God through Jesus Christ; now its peace must come through the virtues of the blood of Christ speaking peace to the conscience by taking away both the guilt and filth of sin by that blood; also by showing the soul its free acceptance with God through Christ, he hath completely fulfilled all the conditions of the first covenant, and freely placed it into the safety of what he hath done, and so presents the soul complete and spotless in the sight of God through his obedience. Now, I say, he hath 'peace through the blood of his cross,' and sees himself reconciled to God by the death of his Son, or else his comfort will be questioned by him. Col. i. 20, 21. It is not every promise as cometh now upon his heart that will serve his turn, no, but he must see whether the babe Jesus be presented to the soul in and through that promise. Now if the babe leap in his womb, as I may so say, it is because the Lord's promise sounds aloud in his heart, coming to him big with the love and pardoning grace of God in Jesus Christ; I say, this is the first and principal joy that the soul hath that is quickened and brought into the covenant of grace.

Fourth. Now the man finds heavenly sanctification wrought in his soul through the most precious blood of the man whose name is Jesus Christ—'Jesus, that he might sanctify the people with his own blood, suffered without the gate.' Now the soul finds a change in the understanding, in the will, in the mind, in the affections, in the judgment, and also in the conscience; through the inward man a change, and through the outward man a change, from head to foot, as we use to say, 'for he that is in Christ,' and so in this covenant of grace, 'is a new creature,' or hath been twice made—made, and made again. 2 Co. v. 17. O, now the soul is resolved for heaven and glory; now it crieth out, Lord, if there be a right eye that is offensive to thee, pluck it out; or a right foot, cut it off; or a

right hand, take it from me. Now the soul doth begin to study how it may honour God, and bring praise to him. Now the soul is for a preparation for the second coming of Christ, endeavouring to lay aside everything that may hinder; and for the closing in with those things that may make it in a beloved posture against that day.

Fifth. And all this is from a gospel spirit, and not from a legal, natural principle, for the soul hath these things as the fruits and effects of its being separated unto the covenant of grace, and so now possessed with that spirit that doth attend, yea, and dwell in them that are brought into the covenant of grace from under the old covenant; I say, these things do spring forth in the soul from another root and stock than any of the actings of other men do; for the soul that is thus wrought upon is as well dead to the law and the righteousness thereof—as the first covenant—as well as to its sins.

Sixth. Now the soul begins to have some blessed experience of the things of God, even of the glorious mysteries of the gospel.

1. Now it knoweth the meaning of those words, 'My flesh is meat indeed, and my blood is drink indeed,' and that by experience; for the soul hath received peace of conscience through that blood, by the effectual application of it to the soul. Jn. vi. 55. First, By feeling the guilt of sin die off from the conscience by the operation thereof. Secondly, By feeling the power thereof to take away the curse of the law. Thirdly, By finding the very strength of hell to fail when once the blood of the man Jesus Christ is received in reality upon the soul.

2. Now the soul also knoweth by experience the meaning of that scripture that saith, 'Our old man is crucified with *him*, that the body of sin might be destroyed.' Ro. vi. 6. Now it sees that when the man Jesus did hang on the tree on Mount Calvary, that then the body of its sins was there hanged up, dead and buried with him, though it was then unborn, so as never to be laid to its charge, either here or hereafter; and also, so as never to carry it captive into perpetual bondage, being itself overcome by him, even Christ, the head of that poor creature. And indeed this is the way for a soul both to live comfortably as touching the guilt of sin, and also as touching the power of the filth of sin; for the soul that doth or hath received this in deed and in truth, finds strength against them both by and through that man that did for him and the rest of his fellow-sinners so gloriously overcome it, and hath given the victory unto them, so that now they are said to be overcomers, nay, 'more than conquerors through him,' the one man Jesus Christ. Ro. viii. 33–37.

3. Now the soul hath received a faith indeed, and a lively hope indeed, such an one as now it can fetch strength from the fulness of Christ, and from the merits of Christ.

4. Yea, now the soul can look on itself with one eye, and look upon Christ with another, and say, Indeed, it is true; I am an empty soul, but Christ is a full Christ; I am a poor sinner, but Christ is a rich Christ; I am a foolish sinner, but Christ is a wise Christ; I am an unholy, ungodly, unsanctified creature in myself, but Christ is made of God 'unto me, wisdom, and righteousness, and sanctification, and redemption.' 1 Co. i. 30.

5. Now also that fiery law, that it could not once endure, nor could not once delight in, I say, now it can delight in it after the inward man; now this law is its delight, it would always be walking in it, and always be delighting in it, being offended with any sin or any corruption that would be anyways an hinderance to it. Ro. vii. 24, 25. And yet it will not abide, it will not endure that that, even that that law should offer to take the work of its salvation out of Christ's hand; no, if it once comes to do that, then out of doors it shall go, if it were as good again. For that soul that hath the right work of God indeed upon it, cries, Not my prayers, not my tears, not my works, not my things, do they come from the work of the Spirit of Christ itself within me, yet these shall not have the glory of my salvation; no, it is none but the blood of Christ, the death of Christ, of the man Christ Jesus of Nazareth, the carpenter's son, as they called him, that must have the crown and glory of my salvation. None but Christ, none but Christ. And thus the soul labours to give Christ the pre-eminence. Col. i. 18.

A word of experience.

Now, before I go any further, I must needs speak a word from my own experience of the things of Christ; and the rather, because we have a company of silly ones in this day of ignorance that do either comfort themselves with a notion without the power, or else do both reject the notion and the power of this most glorious gospel; therefore, for the further conviction of the reader, I shall tell him, with David, something of what the Lord hath done for my soul; and indeed a little of the experience of the things of Christ is far more worth than all the world. It would be too tedious for me to tell thee here all from the first to the last; but something I shall tell thee, that thou mayest not think these things are fables.

Something of the author's experience.

Reader, When it pleased the Lord to begin to instruct my soul, he found me one of the black sinners of the world; he found me making a sport of oaths, and also of lies; and many a soul-poisoning meal did I make out of divers lusts, as drinking, dancing, playing, pleasure with the wicked

This conviction seized on my soul one Sabbath-day, when I was at play, being one of the first that I had, which when it came, though it scared me with its terror, yet through the temptation of the devil, immediately striking in therewith, I did rub it off again, and became as vile for some time as I was before, like a wretch that I was.*

* This is one of the very thrilling circumstances described

ones of the world. The Lord finding of me in this condition, did open the glass of his law unto me, wherein he showed me so clearly my sins, both the greatness of them, and also how abominable they were in his sight, that I thought the very clouds were charged with the wrath of God, and ready to let fall the very fire of his jealousy upon me; yet for all this I was so wedded to my sins, that, thought I with myself, I will have them though I lose my soul, (O wicked wretch that I was!) but God, the great, the rich, the infinite merciful God, did not take this advantage of my soul to cast me away, and say, Then take him, devil, seeing he cares for me no more; no, but he followed me still, and won upon my heart, by giving of me some understanding, not only into my miserable state, which I was very sensible of, but also that there might be hopes of mercy; also taking away that love to lust, and placing in the room thereof a love to religion; and thus the Lord won over my heart to some desire after the means, to hear the word, and to grow a stranger to my old companions, and to accompany the people of God, together with giving of me many sweet encouragements from several promises in the Scriptures. But after this, the Lord did wonderfully set my sins upon my conscience, those sins especially that I had committed since the first convictions; temptations also followed me very hard, and especially such temptations as did tend to the making me question the very way of salvation—viz., whether Jesus Christ was the Saviour or no; and whether I had best to venture my soul upon his blood for salvation, or take some other course. But being through grace kept close with God, in some measure, in prayer and the rest of the ordinances, but went about a year and upwards without any sound evidence as from God to my soul touching the salvation that comes by Jesus Christ. But, at the last, as I may say, when the set time was come, the Lord, just before the men called Quakers came into the country, did set me down so blessedly in the truth of the doctrine of Jesus Christ, that it made me marvel to see, first, how Jesus Christ was born of a virgin, walked in the world awhile with his disciples, afterwards hanged on the cross, spilt his blood, was buried, rose again, ascended above the clouds and heavens, there lives to make intercession, and that he also will come again at the last day to judge the world, and take his saints unto himself.

These things, I say, I did see so evidently, even as if I had stood by when he was in the world, and also when he was caught up. I having such a change as this upon my soul, it made me wonder; and musing with myself at the great alteration that was in my spirit—for the Lord did also very gloriously give me in his precious word to back the discovery of the Son of God unto me, so that I can say, through grace, it was according to the Scriptures. 1 Co. xv. 1-4. And as I was musing with myself what these things should mean, methought I heard such a word in my heart as this—I have set thee down on purpose, for I have something more than ordinary for thee to do; which made me the more marvel, saying, What, my Lord, such a poor wretch as I? Yet still this continued, I have set thee down on purpose, and so forth, with more fresh incomes of the Lord Jesus, and the power of the blood of his cross upon my soul, even so evidently that I saw, through grace, that it was the blood shed on Mount Calvary that did save and redeem sinners, as clearly and as really with the eyes of my soul as ever, methought, I had seen a penny loaf bought with a penny; which things then discovered had such operation upon my soul, that I do hope they did sweetly season every faculty thereof. Reader, I speak in the presence of God, and he knows I lie not; much of this, and such like dealings of his, could I tell thee of; but my business at this time is not so to do, but only to tell what operation the blood of Christ hath had over and upon my conscience, and that at several times, and also when I have been in several frames of spirit.

As, first, sometimes I have been so loaden with my sins, that I could not tell where to rest, nor what to do; yea, at such times I thought it would have taken away my senses; yet at that time God through grace hath all of a sudden so effectually applied the blood that was spilt at Mount Calvary out of the side of Jesus, unto my poor, wounded, guilty conscience, that presently I have found such a sweet, solid, sober, heart-comforting peace, that it hath made me as if it [my terror] had not been, and withal the same, I may say, and I ought to say, the power of it, hath had such a powerful operation upon my soul, that I have for a time been in a strait and trouble to think that I should love and honour him no more, the virtue of his blood hath so constrained me.

Again; sometimes methinks my sins have appeared so big to me that I thought one of my sins have been as big as all the sins of all the men in the nation; ay, and of other nations too, reader; these things be not fancies, for I have smarted for this experience, but yet the least stream of the heart blood of this man* Jesus hath vanished all away, and hath made it to fly, to the astonishment of such a poor sinner; and as I said before, hath

by Bunyan in his *Grace Abounding*, No. 24:—Sunday sports were then allowed by the State, and, after hearing a sermon on the evil of Sabbath-breaking, he went as usual to his sport. On that day it was a game at cat, and as he was about to strike, 'a voice did suddenly dart from heaven into my soul, which said, *Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?*'—Ed.

* The word *man* was essential in Bunyan's days, as an antidote to the jargon of the Ranters, who affirmed that Jesus only existed in the heart of the believer.—Ed.

delivered me up into sweet and heavenly peace and joy in the Holy Ghost.

Again; sometimes when my heart hath been hard, dead, slothful, blind, and senseless, which indeed are sad frames for a poor Christian to be in, yet at such a time, when I have been in such a case, then hath the blood of Christ, the precious blood of Christ, the admirable blood of the God of heaven, that run out of his body when it did hang on the cross, so softened, livened, quickened, and enlightened my soul, that truly, reader, I can say, O it makes me wonder!

I cannot stand here to tell thee of particular temptations.

Again; when I have been loaden with sin, and pestered with several temptations, and in a very sad manner, then have I had the trial of the virtue of Christ's blood with the trial of the virtue of other things; and I have found that when tears would not do, prayers would not do, repentings and all other things could not reach my heart; O then, one touch, one drop, one shining of the virtue of the blood, of that blood that was let out with the spear, it hath in a very blessed manner delivered me, that it hath made me to marvel. O! methinks it hath come with such life, such power, with such irresistible and marvellous glory, that it wipes off all the slurs, silences all the outcries, and quenches all the fiery darts, and all the flames of hell-fire, that are begotten by the charges of the law, Satan, and doubtful remembrances of my sinful life.

Friends, as Peter saith to the church, so I say to you, I have not preached to you cunningly devised fables in telling you of the blood of Christ, and what authority it hath had upon my conscience; O no; but as Peter saith touching the coming of the Lord Jesus into the world, so in some measure I can say of the blood of the Lord Jesus Christ that was shed when he did come into the world. There is not only my single testimony touching this; no, but there are all the prophets do agree in advancing this in writing, and also all the saints do now declare the same, in speaking forth the amiableness and many powerful virtues thereof. 'As for thee also, by the blood of thy covenant,' saith God to Christ, 'I have sent forth thy prisoners out of the pit wherein is no water.' Zec. ix. 11. 'We have redemption through his blood.' Ep. i. 7. Again, 'We have redemption through his blood.' Col. i. 14. 'Our robes are washed and made white in the blood of the Lamb.' Re. vii. 14. The devil is overcome through 'the blood of the Lamb.' Re. xii. 11. Yea, and conscience is purged too, and that through the blood of the Lamb. He. ix. 14. We have free recourse to the throne of grace through the blood of Jesus. He. x. 19. I could bring thee a cloud of witnesses out of all the types and shadows, and out of the sundry prophets, and much more out of the New Testament, but I forbear, because I would not be too tedious to the reader in making too large a digression, though I have committed here in this discourse no transgression, for the blood of Christ is precious blood. 1 Pe. i. 18, 19.

Third. The Privileges of the New Covenant.

In the next place, I shall show you the several privileges and advantages that the man or woman hath that is under this covenant of grace, over what they have that are under the covenant of the law and works. As,

First. The covenant of grace is not grounded upon our obedience, but upon God's love, even his pardoning love to us through Christ Jesus. The first covenant it stood to be broken or kept by us, and God's love or anger to be lost or enjoyed thereafter as we, as creatures, behaved ourselves; but now, the very ground of the covenant of grace is God's love, his mere love through Jesus Christ—'The Lord did not set his love upon you, nor choose you, because you were more in number than any people; for ye *were* the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers.' De. vii. 7, 8. Again, 'In his love and in his pity he redeemed them,' 'and the angel of his presence saved them,' that is, Jesus Christ. Is. lxiii. 9. And again, 'Who has saved us—not according to our works' of righteousness which we have done, 'but according to his own purpose and grace, which was given us in Christ Jesus before the world began.' 2 Ti. i. 9.

Second. This love is not conveyed to us through what we have done, as is before proved, but through what he hath done with whom the covenant was made, which was given us in Christ—According as he hath chosen us in Christ. 'Who hath blessed us with all spiritual blessings in heavenly places in Christ.' 'God for Christ's sake hath forgiven you,' that is, through Christ's doings, through Christ's sufferings. 2 Ti. i. 9. Ep. i. 3, 4; iv. 32. Now if this be but rightly understood, it doth discover abundance of comfort to them that are within the bounds of the covenant of grace. For,

1. Here a believer seeth he shall stand, if Christ's doings and sufferings stand; which is a sure foundation, for God dealeth with him through Christ. And so, secondly, he shall not fall, unless the suffering and merits of Christ be thrown over the bar, being found guilty, which will never be, before the eyes of Divine justice; for with him the covenant was made, and he was the surety of it; that is, as the covenant was made with him, so he stood bound to fulfil the same. Zec. ix. 11. He. vii. 22. For you must understand that the covenant was made between the Father and the Son long before it was accomplished, or manifestly sealed with Christ's blood; it was made before the world began. Tit. i. 2. Ep. i. 4. 1 Pe. i. 18—20. But the conditions thereof were not fulfilled until less than two thousand years ago;

and all that while did Jesus stand bound as a surety, as I said before, is used to do, till the time in which the payment should be made. And it was by virtue of his suretyship, having bound himself by covenant to do all things agreed on by the Father and him, that all those of the election that were born before he came, that they might be saved, and did enter into rest. For the forgiveness of sins that were past, though it was through the blood of Christ, yet it was also through the forbearance of God. Ro. iii. 25. That is, Christ becoming surety for those that died before his coming, that he would in deed and in truth, at the fulness of time, or at the time appointed, give a complete and full satisfaction for them according to the tenor or condition of the covenant. Ga. iv. 4. Again,

2. The second covenant, which believers are under, as the ground and foundation, if it is safe, so the promises thereof are *better*, *surer*, *freer*, and *fuller*, &c.

(1.) They are *better*, if you compare the excellency of the one with the excellency of the other. The first hath promised nothing but an earthly paradise —Do this, and thou shalt live; namely, here in an earthly paradise. But the other doth bring the promise of a heavenly paradise.

(2.) As the covenant of works doth promise an earthly paradise, yet it is a paradise or blessing, though once obtained, yet might be lost again; for no longer than thou doest well, no longer art thou accepted by that. O, but the promises in the new covenant do bring unto us the benefit of an eternal inheritance—That 'they which are called might receive the promise of eternal inheritance.' O rare! it is an 'eternal inheritance.' He. ix. 15.

(3.) The other, as it is not so good as this, so neither is it so sure as this; and therefore he calls the one such an one as might be, and was, shaken, but this is said to be such an one that cannot be shaken. 'And this *word*,' saith he, treating of the two covenants from verse the 18th to the 24th —'And this *word*, yet once more, signifieth the removing of those things that are,' or may be, 'shaken, as of things that are made, that those things that cannot be shaken,' which is the second covenant, 'may remain,' He. xii. 27; for, saith he, ver. 28, 'which cannot be moved.' Therefore, ye blessed saints, seeing you have received a kingdom 'which cannot be moved,' therefore, 'let us have grace whereby we may serve' our 'God acceptably, with reverence and godly fear.'

Thus in general, but more particularly.

(4.) They are *surer*, in that they are founded upon God's love also, and they come to us without calling for those things at our hands that may be a means of putting of a stop to our certain enjoying of them. The promises under, or of the law, they might easily be stopped by our disobedience; but the promises under the gospel say, 'If heaven above can be measured, and the foundations of the earth searched out,' then, and not till then, 'I will also cast off all the seed of Israel for all that they have done.' Je. xxxi. 37. Again, 'I, *even* I *am* he that blotteth out thy transgressions for mine own' name's 'sake, and will not remember thy sins.' Is. xliii. 25. I will make thee a partaker of my promise; and that I may so do, I will take away that which would hinder; 'I will cast all their sins into the depths of the sea,' that my promise may be sure to all the seed; and therefore, saith the apostle, when he would show us that the new-covenant promises were more sure than the old, he tells us plainly that the law and works are set aside, and they are merely made ours through the righteousness of faith, which is the righteousness of Christ—'For the promise, that he [Abraham] should be heir of the world,' saith he, 'was not to him, or to his seed, through the law,' or works, 'but through the righteousness of faith. For if they which are of the law,' or of works, '*be* heirs,' then 'faith is made void, and the promise made of none effect. Therefore *it is* of faith - to the end the promise might be sure to all the seed.' Ro. iv. 13—16.

(5.) *Surer*, because that as that is taken away that should hinder, so they are committed to a faithful friend of ours in keeping. For all the promises of God are in Christ, not yea and nay, but yea and amen; certain and sure; sure, because they are in the hand of our head, our friend, our brother, our husband, our flesh and bones, even in the heart and hand of our precious Jesus.

(6.) Because all the conditions of them are already fulfilled for us by Jesus Christ, as aforesaid; every promise that is a new-covenant promise, if there be any condition in it, our undertaker hath accomplished that for us, and also giveth us such grace as to receive the sweetness as doth spring from them through his obedience to every thing required in them.

(7.) *Surer*, because that as they are grounded upon the love of God, everything is taken out of the way, in the hand of a sure friend. And as Christ hath fulfilled every condition as to justification that is contained therein, so the Lord hath solemnly sworn with an oath for our better confidence in this particular—'For when God made promise to Abraham,' and so to all saints, 'because he could swear by no greater, he sware by himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife,' that there might be no more doubt or scruple concerning the certain fulfilling of the promise. 'Wherein God, willing more abundantly to

show unto the heirs of promise the immutability of his counsel,' or certain, constant, unchangeable decree of God in making of the promise, for the comfort of his children, 'confirmed *it* by an oath, that by two immutable things,' his promise backed with an oath, 'in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.' He. vi. 13—18.

(8.) That they are better it appears also in that they are *freer* and fuller. That they are freer, it is evident, in that the one saith, No works, no life —Do this, and then thou shalt live; if not, thou shalt be damned. But the other saith, We are saved by believing in what another hath done, without the works of the law—'Now to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.' Ro. iv. 4, 5. The one saith, Pay me that thou owest; the other saith, I do frankly and freely forgive thee all. The one saith, Because thou hast sinned, thou shalt die; the other saith, Because Christ lives, thou shalt live also. Jn. xv.

(9.) And as they are freer, so they are *fuller;* fuller of encouragement, fuller of comfort; the one, to wit, the law, looks like Pharoah's seven ill-favoured kine, more ready to eat one up than to afford us any food; the other is like the full grape in the cluster, which for certain hath a glorious blessing in it. The one saith, If thou hast sinned, turn again; the other saith, If thou hast sinned, thou shalt be damned, for all I have a promise in me.

3. They that are of the second are better than they that are of the first; and it also appeareth in this—The promises of the law, through them we have neither faith, nor hope, nor the Spirit conveyed; but through the promises of the gospel there are all these—'Whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the Divine nature.' 2 Pe. i. 4. O therefore 'let us hold fast the profession of *our* faith without wavering; for he *is* faithful that promised.' He. x. 23. 'In hope of eternal life,' how so? because 'God, that cannot lie, promised it before the world began.' Tit. i. 2.

4. They that are in this covenant are in a very happy state; for though there be several conditions in the gospel to be done, yet Christ Jesus doth not look that they should be done by man, as man, but by his own Spirit in them, as it is written, 'Thou hast wrought all our works in us.' Is there that condition, they must believe? Why, then, he will be both the 'author and finisher of *their* faith.' He. xii. 2, 3. Is there also hope to be in his children? he also doth and hath given them 'good hope through his grace.' 2 Th. ii. 16. Again, are the people of God to behave themselves to the glory of God the Father? then he will work in them 'both to will and to do of *his* own good pleasure.' Phi. ii. 13.

5. Again, as he works all our works in us and for us, so also by virtue of this covenant we have another nature given unto us, whereby, or by which we are made willing to be glorifying of God both in our bodies and in our spirits, which are his—'Thy people *shall be* willing in the day of thy power.' 1 Co. vi. 20. Ps. cx. 3.

6. In the next place, all those that are under this second covenant are in a wonderful safe condition; for in case they should slip or fall after their conversion into some sin or sins (for who lives and sins not? Pr. xxiv. 16), yet through the merits and intercession of Christ Jesus, who is their undertaker in this covenant, they shall have their sins pardoned, their wounds healed, and they raised up again; which privilege the children of the first covenant have not; for if they sin, they are never afterwards regarded by that covenant—They brake my covenant, and I regarded them not, saith the Lord. He. viii. 9. But when he comes to speak of the covenant of grace, speaking first of the public person under the name of David, he saith thus, 'He shall cry unto me, Thou *art* my Father, my God, and the rock of my salvation. Also I will make him *my* first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make *to endure* for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and *as* a faithful witness in heaven.' Ps. lxxxix. 26—37. 'My covenant shall stand fast with him'—mark that. As if God had said, I did not make this covenant with man, but with my Son, and with him I will perform it; and seeing he hath given me complete satisfaction, though his children do, through infirmity, transgress, yet my covenant is not therefore broken, seeing he with whom it was made standeth firm, according to the desire of my heart; so that my justice that is satisfied, and my law, hath nothing to say, for there is no want of perfection in the sacrifice of Christ. Mark

If you love your souls, and would have them live in the peace of God, to the which you are called in one body, even all believers, then I beseech you seriously to ponder, and labour to settle

in your souls this one thing, that the new covenant is not broken by our transgressions, and that because it was not made with us. The reason why the very saints of God have so many ups and downs in this their travel towards heaven, it is because they are so weak in the faith of this one thing; for they think that if they fail of this or that particular performance, if their hearts be dead and cold, and their lusts mighty and strong, therefore now God is angry, and now he will shut them out of his favour, now the new covenant is broken, and now Christ Jesus will stand their friend no longer; now also the devil hath power again, and now they must have their part in the resurrection of damnation; when, alas! the covenant is not for all this never the more broken, and so the grace of God no more straitened than it was before. Therefore, I say, when thou findest that thou art weak here, and failing there, backward to this good, and thy heart forward to that evil; then be sure thou keep a steadfast eye on the Mediator of this new covenant, and be persuaded that it is not only made with him, and his part also fulfilled, but that he doth look upon his fulfilling of it, so as not to lay thy sins to thy charge, though he may as a father chastise thee for the same—'If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless,' mark, 'nevertheless my loving-kindness will I not utterly take from HIM, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips.' And what was that? Why, that 'his seed shall endure for ever, and his throne as the sun before me.' Ps. lxxxix. 30-36.

7. Another privilege that the saints have by virtue of the new covenant is, that they have part of the possession or hold of heaven and glory already, and that two manner of ways—(1.) The Divine nature is conveyed from heaven into them; and, secondly, the human nature, *i.e.*, the nature of man, is received up, and entertained in, and hath got possession of heaven. We have the first-fruits of the Spirit, saith the man of God; we have the earnest of the Spirit, which is instead of the whole, for it is the earnest of the whole—'Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.' Ep. i. 13, 14. Ro. viii. 8—11. (2.) The nature of man, *our* nature is got into glory as the first-fruits of mankind, as a forerunner to take possession till we all come thither. 1 Cor. xv. 20. For the man born at Bethlehem is ascended, which is part of the lump of mankind, into glory as a public person, as the first-fruits, representing the whole of the children of God; so that in some sense it may be said that the saints have already taken possession of the kingdom of heaven by their Jesus, their public person, he being in their room entered to prepare a place for them. Jn. xiv. 1—4. I beseech you consider, when Jesus Christ came down from glory, it was that he might bring us to glory; and that he might be sure not to fail, he clotheth himself with our nature, as if one should take a piece out of the whole lump instead of the whole, until the other comes, and investeth it in that glory which he was in before he came down from heaven. He. ii. 14, 15. And thus is that saying to be understood, speaking of Christ and his saints, which saith, 'And' he 'hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus.' Ep. ii. 6.

8. Again, not only thus, but all the power of God, together with the rest of his glorious attributes, are on our side, in that they dwell in our nature, which is the *man* Jesus, and doth engage for us poor, simple, empty, nothing creatures as to our eternal happiness. 1 Pe. i. 5. 'For in him,' that is, in the man Christ, who is our nature, our head, our root, our flesh, our bone, 'dwelleth all the fulness of the Godhead bodily.' Col. ii. 9, 10. Mark how they are joined together, 'In whom dwelleth the fulness of the Godhead. And ye are complete in him.' God dwelleth completely in him, and you also are completely implanted in him, which is the head of all principality and power; and all this by the consent of the Father—'For it hath pleased *the Father* that in him should all fulness dwell.' Col. i. 19. Now mark, the Godhead doth not dwell in Christ Jesus for himself only, but that it may be in a way of righteousness conveyed to us, for our comfort and help in all our wants—'All power is given unto me in heaven and in earth,' saith he. Mat. xxviii. 18. And then followeth, 'And lo, I am with you alway, *even* unto the end of the world.' ver. 20. 'He hath received gifts for men, yea for the rebellious.' Ps. lxviii. 18. 'Of his fulness have all we received, and grace for grace.' Jn. i. 16. And this the saints cannot be deprived of, because the covenant made with Christ, in every tittle of it, was so completely fulfilled as to righteousness, both active and passive, that justice cannot object anything; holiness now can find fault with nothing; nay, all the power of God cannot shake anything that hath been done for us by the Mediator of the new covenant; so that now there is no covenant of works to a believer; none of the commands, accusations, condemnations, or the least tittle of the old covenant to be charged on any of those that are the children of the second covenant; no sin to be charged, because there is no law to be pleaded, but all is made up by our middle man, Jesus Christ. O blessed covenant! O blessed privilege! Be wise, therefore, O ye poor drooping souls that are the sons of this second covenant, and 'stand fast in the liberty wherewith

Christ hath made you free, and be not entangled again,' nor terrified in your consciences, 'with the yoke of bondage;' neither the commands, accusations, or condemnations of the law of the old covenant. Ga. v. 1.

Two hell-bred objections answered.

The first objection.

Object. If it be so, then one need not care what they do; they may sin, and sin again, seeing Christ hath made satisfaction.

Answ. If I were to point out one that was under the power of the devil, and going post-haste to hell, for my life I would look no farther for such a man than to him that would make such a use as this of the grace of God. What, because Christ is a Saviour, thou wilt be a sinner! because his grace abounds, therefore thou wilt abound in sin! O wicked wretch! rake hell all over, and surely I think thy fellow will scarce be found! And let me tell thee this before I leave thee—as God's covenant with Christ for his children, which are of faith, stands sure, immutable, unrevocable, and unchangeable, so also hath God taken such a course with thee, that unless thou canst make God forswear himself, it is impossible that thou shouldst go to heaven, dying in that condition—'They tempted me, proved me,' and turned the grace of God into lasciviousness, 'so I sware, mark that, 'so I sware,' and that in my wrath, too, that they should never enter into my rest. Compare He. iii. 9–11, with 1 Co. x. 5–10. No, saith God; if Christ will not serve their turns, but they must have their sins too, take them, devil; if heaven will not satisfy them, take them, hell; devour them, hell; scald them, fry them, burn them, hell! God hath more places than one to put sinners into. If they do not like of heaven, he will fit them with hell; if they do not like Christ, they shall be forced to have the devil. Therefore we must and will tell of the truth of the nature of the covenant of the grace of God to his poor saints, for their encouragement and for their comfort, who would be glad to leap at Christ upon any terms; yet therewith, we can tell how, through grace, to tell the hogs and sons of this world what a hog-sty there is prepared for them, even such an one that God hath prepared to put the devil and his angels into, is fitly prepared for them. Mat. xxv. 41.

The second objection.

Object. But if Christ hath given God a full and complete satisfaction, then though I do go on in sin, I need not fear, seeing God hath already been satisfied. It will be injustice in God to punish for those sins for which he is already satisfied for by Christ.

Answ. Rebel, rebel, there are some in Christ, and some out of him. [1.] They that are in him have their sins forgiven, and they themselves made new creatures, and have the Spirit of the Son, which is a holy, loving, self-denying Spirit. And they that are thus in Jesus Christ are so far off from delighting in sin, that sin is the greatest thing that troubleth them; and O how willingly would they be rid of the very thoughts of it. Ps. cxix. 113. It is the grief of their souls, when they are in a right frame of spirit, that they can live no more to the honour and glory of God than they do; and in all their prayers to God, the breathings of their souls are as much for sanctifying grace as pardoning grace, that they might live a holy life. They would as willingly live holy here as they would be happy in the world to come; they would as willingly be cleansed from the filth of sin as to have the guilt of it taken away; they would as willingly glorify God here as they would be glorified by him hereafter. Phi. iii. 6–22. 2. But there are some that are out of Christ, being under the law; and as for all those, let them be civil or profane, they are such as God accounts wicked; and I say, as for those, if all the angels in heaven can drag them before the judgment-seat of Christ, they shall be brought before it to answer for all their ungodly deeds; and being condemned for them, if all the fire in hell will burn them, they shall be burned there, if they die in that condition. Jude 15. And therefore, if you love your souls, do not give way to such a wicked spirit. 'Let no man deceive you with' such 'vain words,' as to think, because Christ hath made satisfaction to God for sin, therefore you may live in your sins. O no, God forbid that any should think so, 'for because of these things cometh the wrath of God upon the children of disobedience.' Ep. v. 6.

Thus have I, reader, given thee a brief discourse touching the covenant of works and the covenant of grace, also of the nature of the one, together with the nature of the other. I have also in this discourse endeavoured to show you the condition of them that are under the law, how sad it is, both from the nature of the covenant they are under, and also by the carriage of God unto them by that covenant. And now, because I would bring all into as little a compass as I can, I shall begin with the use and application of the whole in as brief a way as I can, desiring the Lord to bless it to thee.

[USE AND APPLICATION.]

A use of examination about the old covenant.

The first use is a use of examination.

First. And, first of all, let us here begin to examine a little touching the covenant you stand before God in, whether it be the covenant of works or the covenant of grace; and for the right doing of this, I shall lay down this proposition—namely, that all men naturally come into the world under the first of these, which is called the old covenant, or the covenant of works, which is the law; 'And were

all by nature the children of wrath, even as others;' which they could not be, had they not been under the law; for there are none that are under the other covenant that are still the children of wrath, but the children of faith, the children of the promise, the accepted children, the children not of the bond-woman, but of the free. Ga. iv. 28–31.

[*Quest.*] Now here lieth the question, Which of these two covenants art thou under, soul?

Answ. I hope I am under the covenant of grace.

Quest. But what ground hast thou to think that thou art under that blessed covenant, and not rather under the covenant of works, that strict, that soul-damning covenant?

Answ. What ground? Why, I hope I am.

Quest. But what ground hast thou for this thy hope? for a hope without a ground is like a castle built in the air, that will never be able to do thee any good, but will prove like unto that spoken of in Job viii, 'Whose hope shall be cut off, and whose trust *shall be*' like 'a spider's web. He shall lean upon his house, but it shall not stand; he shall hold it fast,' as thou wouldst thy hope, it is like, 'but it shall not endure.' Job viii. 13–15.

Answ. My hope is grounded upon the promises; what else should it be grounded upon?

Reply. Indeed, to build my hope upon Christ Jesus, upon God in Christ, through the promise, and to have this hope rightly, by the shedding abroad of the love of God in the heart, it is a right-grounded hope. Ro. v. 1–7.

Quest. But what promises in the Scripture do you find your hope built upon? and how do you know whether you do build your hope upon the promises in the gospel, the promises of the new covenant, and not rather on the promises of the old covenant, for there are promises in that as well as in the other?

Answ. I hope that if I do well I shall be accepted; because God hath said I shall. Ge. iv. 7.

Reply. O soul, if thy hope be grounded there, thy hope is not grounded upon the gospel promises, or the new covenant, but verily upon the old; for these words were spoken to Cain, a son of the old covenant; and they themselves are the tenor and scope of that; for that runs thus: 'Do this, and thou shalt live. The man that doth these things shall live by them. If thou do well, thou shalt be accepted.' Le. xviii. 5. Eze. xx. 11. Ro. x. 5. Ga. iii. 12. Ge. iv. 7.

Reply. Why, truly, if a man's doing well, and living well, and his striving to serve God as well as he can, will not help him to Christ, I do not know what will; I am sure sinning against God will not.

Quest. Did you never read that Scripture which saith, 'Israel, which followed after the law of righteousness, hath not attained to the law of righteousness?' Ro. ix. 30–32.

Object. But doth not the scripture say, 'Blessed *are* they that do his commandments, that they may have right to the tree of life?' Re. xxii. 14.

Answ. There is first, therefore, to be inquired into, whether to keep his commandments be to strive to keep the law as it is a covenant of works, or whether it be meant of the great commandments of the New Testament which are cited in 1 Jn. iii. 22, 23. —'And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.' But what do you mean, John? Do you mean the covenant of the law, or the covenant of the gospel? Why, 'this is his commandment,' saith he, 'That we should believe on the name of his Son Jesus Christ, and love one another,' as the fruits of this faith, 'as he gave us commandment.' If it be the old covenant, as a covenant of works, then the gospel is but a lost thing. If it were of works, then no more of grace; therefore it is not the old covenant, as the old covenant.

Quest. But what do you mean by these words—the old covenant as the old covenant? Explain your meaning.

Answ. My meaning is, that the law is not to be looked upon for life, so as it was handed out from Mount Sinai, if ever thou wouldst indeed be saved; though after thou hast faith in Christ, thou mayest and must solace thyself in it, and take pleasure therein, to express thy love to him who hath already saved thee by his own blood, without thy obedience to the law, either from Sinai or elsewhere.

Quest. Do you think that I do mean that my righteousness will save me without Christ's? If so, you mistake me, for I think not so; but this I say, I will labour to do what I can; and what I cannot do, Christ will do for me.

Answ. Ah, poor soul, this is the wrong way too; for this is to make Christ but a piece of a Saviour; thou wilt do something, and Christ shall do the rest; thou wilt set thy own things in the first place, and if thou wantest at last, then thou wilt borrow of Christ; thou art such an one that dost Christ the greatest injury of all. First, in that thou dost undervalue his merits by preferring of thy own works before his; and, secondly, by mingling of thy works thy dirty, ragged righteousness with his.

Quest. Why, would you have us do nothing? Would you have us make Christ such a drudge as to do all, while we sit idling still?

Answ. Poor soul, thou mistakest Jesus Christ in saying thou makest him a drudge in letting him do all; I tell thee, he counts it a great glory to do all for thee, and it is a great dishonour unto him for thee so much as to think otherwise. And this the saints of God that have experienced the work of grace upon their souls do count it also the same—'Saying, Thou art worthy to take the book, and to open the seals thereof.' Re. v. 9. 'Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory,

and blessing.' ver. 12. And why so? read again the 9th verse, 'For thou wast slain, and hast redeemed us to God by thy' own 'blood.' See also Eph. i. 6, 7. 'To the praise of the glory of his grace - in whom we have redemption through his blood.'

Reply. All this we confess, that Jesus Christ died for us; but he that thinks to be saved by Christ, and liveth in his sins, shall never be saved.

Answ. I grant that. But this I say again, a man must not make his good doings the lowest round of the ladder by which he goeth to heaven—that is, he that will and shall go to heaven must, wholly and alone, without any of his own things, venture his precious soul upon Jesus Christ and his merits.

Quest. What, and come to Christ as a sinner?

Answ. Yea, with all thy sins upon thee, even as filthy as ever thou canst.

Quest. But is not this the way to make Christ to loath us? You know when children fall down in the dirt, they do usually before they go home make their clothes as clean as they can, for fear their parents should chide them; and so I think should we.

Answ. This comparison is wrongly applied, if you bring it to show us how we must do when we come to Christ. He that can make himself clean hath no need of Christ; for the whole, the clean, and righteous have no need of Christ, but those that are foul and sick. Physicians, you know, if they love to be honoured, they will not bid the patients first make themselves whole, and then come to them; no, but bid them come with their sores all running on them, as the woman with her bloody issue. Mar. v. And as Mary Magdalene with her belly full of devils, and the lepers all scabbed; and that is the right coming to Jesus Christ.

Reply. Well, I hope that Christ will save me, for his promises and mercy are very large; and as long as he hath promised to give us life, I fear my state the less.

Answ. It is very true, Christ's promises are very large, blessed be the Lord for ever; and also so is his mercy; but notwithstanding all that, there are many go in at the broad gate; and therefore I say, your business is seriously to inquire whether you are under the first or second covenant; for unless you are under the second, you will never be regarded of the Lord, forasmuch as you are a sinner. Ho. viii. 9. And the rather, because if God should be so good to you as to give you a share in the second, you shall have all your sins pardoned, and for certain have eternal life, though you have been a great sinner. But do not expect that thou shalt have any part or share in the large promises and mercy of God, for the benefit and comfort of thy poor soul, whilst thou art under the old covenant; because so long thou art out of Christ, through whom God conveyeth his mercy, grace, and love to sinners. 'For all the promises of God in him *are* yea, and in him amen.' Indeed, his mercy, grace, and love are very great, but they are treasured up in him, given forth in him, through him.' 'But God, who is rich in mercy, for his great love wherewith he loved us—that he might show the exceeding riches of his grace'—but which way?—'in *his* kindness towards us through Christ Jesus.'

But out of Christ thou shalt find God a just God, a sin-avenging God, a God that will by no means spare the guilty; and be sure that every one that is found out of Jesus Christ will be found guilty in the judgment-day, upon whom the wrath of God shall smoke to their eternal ruin. Now, therefore, consider of it, and take the counsel of the apostle, in 2 Co. xiii. 5, which is, to examine thyself whether thou art 'in the faith,' and to prove thy ownself whether thou hast received the Spirit of Christ into thy soul, whether thou hast been converted, whether thou hast been born again, and made a new creature, whether thou hast had thy sins washed away in the blood of Christ, whether thou hast been brought from under the old covenant into the new; and do not make a slight examination, for thou hast a precious soul either to be saved or damned.

And that thou mayest not be deceived, consider that it is one thing to be convinced, and another to be converted; one thing to be wounded, and another to be killed, and so to be made alive again by the faith of Jesus Christ. When men are killed, they are killed to all things they lived to before, both sin and righteousness, as all their old faith and supposed grace that they thought they had. Indeed, the old covenant will show thee that thou art a sinner, and that a great one too; but the old covenant, the law, will not show thee, without the help of the Spirit, that thou art without all grace by nature; no; but in the midst of thy troubles thou wilt keep thyself from coming to Christ by persuading thy soul that thou art come already, and hast some grace already. O, therefore, be earnest in begging the Spirit, that thy soul may be enlightened, and the wickedness of thy heart discovered, that thou mayst see the miserable state that thou art in by reason of sin and unbelief, which is the great condemning sin; and so in a sight and sense of thy sad condition, if God should deal with thee in severity according to thy deservings. Do thou [now] cry to God for faith in a crucified Christ, that thou mayst have all thy sins washed away in his blood, and such a right work of grace wrought in thy soul that may stand in the judgment-day. Again,

Second use.

Second. In the next place, you know I told you that a man might go a great way in a profession, and have many excellent gifts, so as to do many wondrous works, and yet be but under the law; from hence you may learn not to judge yourselves to be the children of God, because you may have some gifts of knowledge or understanding more than others: no, for thou mayst be the knowingest man in all the country as to head-knowledge, and

yet be but under the law, and so consequently under the curse, notwithstanding that, 1 Co. xiii. Now, seeing it is so, that men may have all this and yet perish, then what will become of those that do no good at all, and have no understanding, neither of their own sadness, nor of Christ's mercy? O, sad! Read with understanding, Is. xxvii. 11, 'Therefore he that made them will not have mercy on them, and he that formed them will show them no favour.' See also 2 Th. i. 8, 9.

Now there is one thing which, for want of, most people do miscarry in a very sad manner, and that is, because they are not able to distinguish between the nature of the law and the gospel. O, people, people, your being blinded here as to the knowledge of this is one great cause of the ruining of many. As Paul saith, 'While Moses is read,' or while the law is discovered, 'the veil is upon their heart,' 2 Co. iii. 15, that is, the veil of ignorance is still upon their hearts, so that they cannot discern either the nature of the law or the nature of the gospel, they being so dark and blind in their minds, as you may see, if you compare it with ch. iv. 3, 4. And truly I am confident, that were you but well examined, I doubt many of you would be found so ignorant that you would not be able to give a word of right answer concerning either the law or the gospel. Nay, my friends, set the case, one should ask you what time you spend, what pains you take, to the end you may understand the nature and difference of these two covenants, would you not say, if you should speak the truth, that you did not so much as regard whether there were two or more? Would you not say, I did not think of covenants, or study the nature of them? I thought that if I had lived honestly, and did as well as I could, that God would accept of me, and have mercy upon me, as he had on others. Ah, friends, this is the cause of the ruin of thousands; for if they are blinded to this, both the right use of the law, and also of the gospel, is hid from their eyes, and so for certain they will be in danger of perishing most miserably, poor souls that they are, unless God, of his mere mercy and love, doth rend the veil from off their hearts, the veil of ignorance, for that is it which doth keep these poor souls in this besotted and blindfolded condition, in which if they die they may be lamented for, but not helped; they may be pitied, but not preserved from the stroke of God's everlasting vengeance.

A legal spirit.

In the next place, if you would indeed be delivered from the first into the second covenant, I do admonish you to the observing of these following particulars. First. Have a care that you do not content yourselves, though you do good works —that is, which in themselves are good. Secondly. In and with a legal spirit, which are done these ways as followeth.

First. If you do anything commanded in Scripture, and in your doing of it do think that God is well pleased therewith, because you, as you are religious men, do do the same. Upon this mistake was Paul himself in danger of being destroyed; for he thought, because he was zealous, and one of the strictest sects for religion, therefore God would have been good unto him, and have accepted his doings, as it is clear, for he counted them his gain. Phl. iii. 4–8. Now this is done thus—When a man doth think that because he thinks he is more sincere, more liberal, with more difficulty, or to the weakening of his estate; I say, if a man, because of this doth think that God accepteth his labour, it is done from an old-covenant spirit. Here I assoil a natural man.

Again; some men think that they shall be heard because they have prayer in their families, because they can pray long, and speak excellent expressions, or express themselves excellently in prayer, that because they have great enlargements in prayer, I say, that therefore to think that God doth delight in their doings, and accept their works, this is from a legal spirit.

Again; some men think that because their parents have been religious before them, and have been indeed the people of God, they think if they also do as to the outward observing of that which they learned from their forerunners, that therefore God doth accept them; but this also is from a wrong spirit; and yet how many are there in England at this day that think the better of themselves merely upon that account; ay, and think the people of God ought to think so too, not understanding that it is ordinary for an Eli to have a Hophni and a Phinehas, both sons of Belial; also a good Samuel to have a perverse offspring; likewise David an Absalom. I say, their being ignorant of, or else negligent in regarding this, they do think that because they do spring from such and such, as the Jews in their generations did, that therefore they have a privilege with God more than others, when there is no such thing; but for certain, if the same faith be not in them which was in their forerunners, to lay hold of the Christ of God in the same spirit as they did, they must utterly perish, for all their high conceits that they have of themselves. Jn. viii. 33–35; Mat. iii. 7–9.

Second. When people come into the presence of God without having their eye upon the Divine Majesty, through the flesh and blood of the Son of Mary, the Son of God, then also do they come before God, and do whatsoever they do from a legal spirit, an old-covenant spirit. As, for instance, you have some people, it is true, they will go to prayer, in appearance very fervently, and will plead very hard with God that he would grant them their desires, pleading their want, and the abundance thereof; they will also plead with God his great

mercy, and also his free promises; but yet they neglecting the aforesaid body or person of Christ, the righteous Lamb of God, to appear before him in, I say, in thus doing they do not appear before the Lord no otherwise than in an old-covenant spirit; for they go to God only as a merciful Creator, and they themselves as his creatures; not as he is, their Father in the Son, and they his children by regeneration through the Lord Jesus. Ay, and though they may call God their Father, in the notion—not knowing what they say, only having learned such things by tradition—as the Pharisees did, yet Christ will have his time to say to them, even to their faces, as he did once to the Jews, Your father, for all this your profession, is the devil, to their own grief and everlasting misery. Jn. viii. 44.

Third. The third thing that is to be observed, if we would not be under the law, or do things in a legal spirit, is this—to have a care that we do none of the works of the holy law of God for life, or acceptance with him; no, nor of the gospel neither. To do the works of the law to the end we may be accepted of God, or that we may please him, and to have our desires of him, is to do things from a legal or old-covenant spirit, and that is expressly laid down where it is said, 'To him that worketh is the reward not reckoned of grace, but of debt;' that is, he appears before God through the law, and his obedience to it. Ro. iv. 4, 5. And again, though they be in themselves gospel-ordinances, as baptism, breaking of bread, hearing, praying, meditating, or the like; yet, I say, if they be not done in a right spirit, they are thereby used as a hand by the devil to pull thee under the covenant of works, as in former times he used circumcision, which was no part of the covenant of works, the ten commands, but a seal of the righteousness of faith; yet, I say, they being done in a legal spirit, the soul was thereby brought under the covenant of works, and so most miserably destroyed unawares to itself, and that because there was not a right understanding of the nature and terms of the said covenants. And so it is now; souls being ignorant of the nature of the old covenant, do even by their subjecting to several gospel ordinances, run themselves under the old covenant, and fly off from Christ, even when they think they are acoming closer to him. O, miserable! If you would know when or how this is done, whether in one particular or more, I shall show you as followeth—

1. That man doth bring himself under the covenant of works, by gospel ordinances, when he cannot be persuaded that God will have mercy upon him except he do yield obedience to such or such a particular thing commanded in the word. This is the very same spirit that was in the false brethren (spoken of Acts xv., Gal., the whole epistle), whose judgment was, that unless such and such things were done, 'they could not be saved.' As now-a-days we have also some that say, Unless your infants be baptized they cannot be saved;* and others say, unless you be rightly baptized, you have no ground to be assured that you are believers, or members of churches; which is so far off from being so good as a legal spirit, that it is the spirit of blasphemy, as is evident, because they do reckon that the Spirit, righteousness, and faith of Jesus, and the confession thereof, is not sufficient to declare men to be members of the Lord Jesus; when, on the other side, though they be rank hypocrites, yet if they do yield an outward subjection to this or that, they are counted presently communicable members, which doth clearly discover that there is not so much honour given to the putting on the righteousness of the Son of God as there is given to that which a man may do, and yet go to hell within an hour after; nay, in the very doing of it doth shut himself for ever from Jesus Christ.

2. Men may do things from a legal or old-covenant spirit when they content themselves with their doing of such and such a thing, as prayers, reading, hearing, baptism, breaking of bread, or the like; I say, when they can content themselves with the thing done, and sit down at ease and content because the thing is done. As, for instance, some men being persuaded that such and such a thing is their duty, and that unless they do do it, God will not be pleased with them, nor suffer them to be heirs of his kingdom, they from this spirit do rush into and do the thing, which being done, they are content, as being persuaded that now they are without doubt in a happy condition, because they have done such things, like unto the Pharisee, who, because he had done this and the other thing, said therefore, in a bragging way, 'Lord, I thank thee that I am not as this publican;' for I have done thus and thus; when, alas! the Lord gives him never a good word for his labour, but rather a reproof.

3. That man doth act from a legal spirit who maketh the strictness of his walking the ground of his assurance for eternal life. Some men, all the ground they have to believe that they shall be saved, it is because they walk not so loose as their neighbours, they are not so bad as others are, and therefore they question not but that they shall do well. Now this is a false ground, and a thing that is verily legal, and savours only of some slight and shallow apprehensions of the old covenant. I call them shallow apprehensions, because they are not right and sound, and are such as will do the soul no good, but beguile it, in that the knowledge of the nature of this covenant doth not appear to

* See the note on p. 546.—Ed.

the soul, only some commanding power it hath on the soul, which the soul endeavouring to give up itself unto, it doth find some peace and content, and especially if it find itself to be pretty willing to yield itself to its commands. And is not this the very ground of thy hoping that God will save thee from the wrath to come? If one should ask thee what ground thou hast to think thou shalt be saved, wouldst thou not say, Truly, because I have left my sins, and because I am more inclinable to do good, and to learn, and get more knowledge; I endeavour to walk in church order, as they call it, and therefore I hope God hath done a good work for me, and I hope will save my soul. Alas, alas! this is a very trick of the devil to make souls build the ground of their salvation upon this their strictness, and abstaining from the wickedness of their former lives, and because they desire to be stricter and stricter. Now, if you would know such a man or woman, you shall find them in this frame—namely, when they think their hearts are good, then they think also that Christ will have mercy upon them; but when their corruptions work, then they doubt and scruple until again they have their hearts more ready to do the things contained in the law and ordinances of the gospel. Again, such men do commonly cheer up their hearts, and encourage themselves still to hope all shall be well, and that because they are not so bad as the rest, but more inclinable than they, saying, I am glad I am not as this publican, but better than he, more righteous than he. La. xviii. 11.

Do not think that I am against the order of the gospel.

4. This is a legal and old-covenant spirit that secretly persuades the soul that if ever it will be saved by Christ, it must first be fitted for Christ by its getting of a good heart and good intentions to do this and that for Christ; I say, that the soul when it comes to Christ may not be rejected or turned off; when in deed and in truth this is the very way for the soul to turn itself from Jesus Christ, instead of turning to him; for such a soul looks upon Christ rather to be a painted Saviour or a cypher than a very and real Saviour. Friend, if thou canst fit thyself, what need hast thou of Christ? If thou canst get qualifications to carry to Christ that thou mightst be accepted, thou dost not look to be accepted in the Beloved. Shall I tell thee? Thou art as if a man should say, I will make myself clean, and then I will go to Christ that he may wash me; or like a man possessed, that will first cast the devils out of himself, and then come to Christ for cure from him. Thou must, therefore, if thou wilt so lay hold of Christ as not to be rejected by him; I say, thou must come to him as the basest in the world, more fit to be damned, if thou hadst thy right, than to have the least smile, hope, or comfort from him. Come with the fire of hell in thy conscience, come with thy heart hard, dead, cold, full of wickedness and madness against thy own salvation; come as renouncing all thy tears, prayers, watchings, fastings; come as a blood-red sinner; do not stay from Christ till thou hast a greater sense of thy own misery, nor of the reality of God's mercy; do not stay while thy heart is softer and thy spirit in a better frame, but go against thy mind, and against the mind of the devil and sin, throw thyself down at the foot of Christ, with a halter about thy neck, and say, Lord Jesus, hear a sinner, a hard-hearted sinner, a sinner that deserveth to be damned, to be cast into hell; and resolve never to return, or to give over crying unto him, till thou do find that he hath washed thy conscience from dead works with his blood virtually, and clothed thee with his own righteousness, and made thee complete in himself; this is the way to come to Christ.

THE USE OF THE NEW COVENANT.

Now a few words to the second doctrine, and so I shall draw towards a conclusion.

The use, for the second doctrine.

First Use. The doctrine doth contain in it very much comfort to thy soul who art a new-covenant man, or one of those who are under the new covenant. There is, *First*, pardon of sin; and, *Second*, the manifestation of the same; and, *Third*, a power to cause thee to persevere through faith to the very end of thy life.

First, There is, first, pardon of sin, which is not in the old covenant; for in that there is nothing but commands; and if not obeyed, condemned. O, but there is pardon of sin, even of all thy sins, against the first and second covenant, under which thou art, and that freely upon the account of Jesus Christ the righteous, he having in thy name, nature, and in the room of thy person, fulfilled all the whole law in himself for thee, and freely giveth it unto thee. O, though the law be a ministration of death and condemnation, yet the gospel, under which thou art, is the ministration of life and salvation. 2 Co. iii. 6-9. Though they that live and die under the first covenant, God regardeth them not. He. viii. 9. Yet they that are under the second are as the apple of his eye. De. xxxii. 10. Ps. xvii. 8. Zech. ii. 8. Though they that are under the first, the law, are 'called to blackness, and darkness, and tempest, the sound of a trumpet,' and a burning mountain, which sight was so terrible, that Moses said, 'I exceedingly fear and quake.' He. xii. 18-22. 'But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born,' whose names 'are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus,' to

blessed Jesus, 'the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that* of Abel.' He. xii. 22–24. Even forgiveness of sins. Ep. i. 7.

Second, The covenant that thou art under doth allow of repentance in case thou chance to slip or fall by sudden temptation; but the law allows of none. Ro. ii. 5. Ga. iii. 10. The covenant that thou art under allows thee strength also; but the law is only a sound of words, commanding words, but no power is given by them to fulfil the things commanded. He. xii. 19. Thou that art under this second, art made a son; but they that are under that first, are slaves and vagabonds. Ge. iv. 12. Thou that art under this, hast a Mediator, that is to stand between justice and thee; but they under the other, their mediator is turned an accuser, and speaketh most bitter things against their souls. 1 Ti. ii. 5. Jn. v. 45. Again; the way that thou hast into paradise is a new and living way—mark, a living way; but they that are under the old covenant, their way into paradise is a killing and destroying way. He. x. 20. Ge. iii. 24. Again; thou hast the righteousness of God to appear before God withal; but they under the old covenant have nothing but the righteousness of the law, which Paul counts dirt and dung. Phi. iii. 7–9. Thou hast that which will make thee perfect, but the other will not do so—'The law made nothing perfect; but the bringing in of a better hope did,' which is the Son of God, 'by the which we draw nigh to God.' He. vii. 19.

Third, The new covenant promiseth thee a new heart, as I said before; but the old covenant promiseth none; and a new spirit, but the old covenant promiseth none. Eze. xxxvi. 26. The new covenant conveyeth faith, but the old one conveyeth none. Ga. iii. Through the new covenant the love of God is conveyed into the heart; but through the old covenant there is conveyed none of it savingly through Jesus Christ. Ro. v. The new covenant doth not only give a promise of life, but also with that the assurance of life, but the old one giveth none; the old covenant wrought wrath in us and to us, but the new one worketh love. Ro. iv. 15. Ga. v. 6. Thus much for the first use.

Second Use. As all these, and many more privileges, do come to thee through or by the new covenant, and that thou mightst not doubt of the certainty of these glorious privileges, God hath so ordered it that they do all come to thee by way of purchase, being obtained for thee, ready to thy hand, by that one man Jesus, who is the Mediator, or the person that hath principally to do both with God and thy soul in the things pertaining to this covenant; so that now thou mayst look on all the glorious things that are spoken of in the new covenant, and say, All these must be mine; I must have a share in them; Christ hath purchased them for me, and given them to me. Now I need not to say, O! but how shall I come by them? God is holy, I am a sinner; God is just, and I have offended, No; but thou mayst say, Though I am vile, and deserve nothing, yet Christ is holy, and he deserveth all things; though I have so provoked God by breaking his law that he could not in justice look upon me, yet Christ hath so gloriously paid the debt that now God can say, Welcome, soul, I will give thee grace, I will give thee glory, thou shalt lie in my bosom, and go no more out; my Son hath pleased me, he hath satisfied the loud cries of the law and justice, that called for speedy vengeance on thee; he hath fulfilled the whole law, he hath brought in everlasting righteousness. Da. ix. 24, 25. He hath overcome the devil, he hath washed away thy sins with his most precious blood, he hath destroyed the power of death, and triumphs over all the enemies. This he did in his own person, as a common Jesus, for all persons in their stead, even as for so many as shall come in to him; for his victory I give to them, his righteousness I give to them, his merits I bestow on them, and look upon them holy, harmless, undefiled, and for ever comely in my eye, through the victory of the Captain of their salvation. 1 Co. xv. 55–57.

And that thou mayest, in deed and in truth, not only hear and read this glorious doctrine, but be found one that hath the life of it in thy heart, thou must be much in studying of the two covenants, the nature of the one, and the nature of the other, and the conditions of them that are under them both. Also, thou must be well-grounded in the manner of the victory, and merits of Christ, how they are made thine.

[*First*,] And here thou must, in the first place, believe that the babe that was born of Mary, lay in a manger at Bethlehem, in the time of Cæsar Augustus; that he, that babe, that child, was the very Christ.

Second, Thou must believe that in the days of Tiberius Cæsar, when Herod was tetrarch of Galilee, and Pontius Pilate governor of Judea, that in those days he was crucified, or hanged on a tree between two thieves, which by computation, or according to the best account, is above sixteen hundred years since.*

Third, Thou must also believe that when he did hang upon that cross of wood on the Mount Calvary, that then he did die there for the sins of those that did die before he was crucified; also for their sins that were alive at the time of his crucifying, and also that he did by that one death give satisfaction to God for all those that should be born and believe in him after his death, even unto the world's end. I say, this thou must believe,

* See the note on p. 549.—Ed.

upon pain of eternal damnation, that by that one death, that when he did die, he did put an end to the curse of the law and sin, and at that time by his death on the cross, and by his resurrection out of Joseph's sepulchre, he did bring in a sufficient righteousness to clothe thee withal completely—'For by one offering he hath perfected for ever them that are sanctified.' Not that he should often offer himself—'for then must he often have suffered since the foundation of the world; but now ONCE in the end of the world hath he appeared to put,' or do, 'away sin by the sacrifice of himself'—namely, when he hanged on the cross. For it is by the offering up of the body of this blessed Jesus Christ ONCE for all. Indeed, other priests may offer oftentimes sacrifices and offerings which can never take away sins; but this man, this Jesus, this anointed and appointed sacrifice, when he had offered ONE sacrifice for sins, for ever sat down on the right hand of God. He. x. 14; ix. 24, 25.

This is the doctrine that I will live and die by, and be willing to be damned if it saves me not. I am not ashamed of the gospel of Christ, for it is the power of God to salvation; therefore I preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness. Ro. i. 16. 1 Co. i. 23.

[*A word of advice.*] But because thou in thy pursuit after the faith of the gospel wilt be sure to meet with devils, heretics, particular corruptions, as unbelief, ignorance, the spirit of works animated on by suggestions, false conclusions, with damnable doctrines, I shall therefore briefly, besides what hath been already said, speak a word or two more before I leave thee of further advice, especially concerning these two things. *First*, How thou art to conceive of the Saviour. *Second*, How thou art to make application of him.

First. For the Saviour. 1. Thou must look upon him to be very God and very man; not man only, nor God only, but God and man in one person, both natures joined together, for the putting of him in a capacity to be a suitable Saviour; suitable, I say, to answer both sides and parties, with whom he hath to do in the office of his Mediatorship and being of a Saviour. 2. Thou must not only do this, but thou must also consider and believe that even what was done by Jesus Christ, it was not done by one nature without the other; but thou must consider that both natures, both the Godhead and the manhood, did gloriously concur and join together in the undertaking of the salvation of our bodies and souls; not that the Godhead undertook anything without the manhood, neither did the manhood do anything without the virtue and union of the Godhead; and thou must of necessity do this, otherwise thou canst not find any sound ground and footing for thy soul to rest upon.

For if thou look upon any of these asunder—that is to say, the Godhead without the manhood, or the manhood without the Godhead—thou wilt conclude that what was done by the Godhead was not done for man, being done without the manhood; or else, that that which was done with the manhood could not answer Divine justice, in not doing what it did by the virtue and in union with the Godhead; for it was the Godhead that gave virtue and value to the suffering of the manhood, and the manhood being joined therewith, that giveth us an interest into the heavenly glory and comforts of the Godhead.

What ground can a man have to believe that Christ is his Saviour, if he do not believe that he suffered for sin in his nature? And what ground also can a man have to think that God the Father is satisfied, being infinite, if he believe not also that he who gave the satisfaction was equal to him who was offended?

Therefore, beloved, when you read of the offering of the body of the Son of man for our sins, then consider that he did it in union with, and by the help of, the eternal Godhead. 'How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works,' &c.

And when thou readest of the glorious works and splendour of the Godhead in Christ, then consider that all that was done by the Godhead, it was done as it had union and communion with the manhood. And then thou shalt see that the devil is overcome by God-man; sin, death, hell, the grave, and all overcome by Jesus, God-man, and then thou shalt find them overcome indeed. They must needs be overcome when God doth overcome them; and we have good ground to hope the victory is ours, when in our nature they are overcome.

Second. The second thing is, how to apply, or to make application of this Christ to the soul. And for this there are to be considered the following particulars—

1. That when Jesus Christ did thus appear, being born of Mary, he was looked upon by the Father as if the sin of the whole world was upon him; nay, further, God did look upon him and account him the sin of man—'He hath made him *to be* sin for us,' 2 Co. v. 21; that is, God made his Son Jesus Christ our sin, or reckoned him to be, not only a sinner, but the very bulk of sin of the whole world, and condemned him so severely as if he had been nothing but sin. 'For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh'—that is, for our sins condemned his Son Jesus Christ; as if he had in deed and in truth been our very sin, although altogether 'without sin.' Ro. viii. 3. 2 Co. v. 21. Therefore, as to the taking away of thy curse, thou must reckon him to be made sin for thee. And as to his being thy jus-

tification, thou must reckon him to be thy righteousness; for, saith the Scripture, 'He,' that is, God, 'hath made HIM *to be* SIN for us, though he knew no sin, that *we* might be made the RIGHTEOUSNESS of God in HIM.'

2. Consider for whose sakes all this glorious design of the Father and the Son was brought to pass; and that you shall find to be for man, for sinful man. 2 Co. viii. 9.

3. The terms on which it is made ours; and that you will find to be a free gift, merely arising from the tender-heartedness of God — you are 'justified freely by his grace, through the redemption that is in Christ, whom God hath set forth *to be* a propitiation through faith in his blood,' &c. Ro. iii. 25.

4. How men are to reckon it theirs; and that is, upon the same terms which God doth offer it, which is freely, as they are worthless and undeserving creatures, as they are without all good, and also unable to do any good. This, I say, is the right way of applying the merits of Christ to thy soul, for they are freely given to thee, a poor sinner, not for anything that is in thee, or done by thee, but freely as thou art a sinner, and so standest in absolute need thereof.

And, Christian, thou art not in this thing to follow thy sense and feeling, but the very Word of God. The thing that doth do the people of God the greatest injury, it is their too little hearkening to what the gospel saith, and their too much giving credit to what the law, sin, the devil, and conscience saith; and upon this very ground to conclude that because there is a certainty of guilt upon the soul, therefore there is also for certain, by sin, damnation to be brought upon the soul. This is now to set the Word of God aside, and to give credit to what is formed by the contrary; but thou must give more credit to one syllable of the written word of the gospel than thou must give to all the saints and angels in heaven and earth; much more than to the devil and thy own guilty conscience.

Let me give you a parable:—There was a certain man that had committed treason against his king; but forasmuch as the king had compassion upon him, he sent him, by the hand of a faithful messenger, a pardon under his own hand and seal; but in the country where this poor man dwelt, there were also many that sought to trouble him, by often putting of him in mind of his treason, and the law that was to be executed on the offender. Now which way should this man so honour his king, but as by believing his handwriting, which was the pardon. Certainly he would honour him more by so doing than to regard all the clamours of his enemies continually against him.

Just thus it is here: thou having committed treason against the King of heaven, he through compassion, for Christ's sake, hath sent thee a pardon; but the devil, the law, and thy conscience do continually seek to disturb thee by bringing thy sins afresh into thy remembrance. But now, wouldst thou honour thy King? Why then, he that believeth 'the record that God hath given of his Son,' hath set to his seal that God is true. 'And this is the record, that God hath given to us eternal life, and this life is in his Son.' 1 Jn. v. 11. And therefore, my brethren, seeing God our Father hath sent us damnable traitors a pardon from heaven, even all the promises of the gospel, and also hath sealed to the certainty of it with the heart-blood of his dear Son, let us not be daunted, though our enemies, with terrible voices, do bring our former life never so often into our remembrance.

Object. But, saith the soul, how, if after I have received a pardon, I should commit treason again? What should I do then?

Answ. Set the case: thou hast committed abundance of treason, he hath by him abundance of pardons—'Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.' Is. lv. 7.

Sometimes I myself have been in such a strait that I have been almost driven to my wit's ends with the sight and sense of the greatness of my sins; but calling to mind that God was God in his mercy, pity, and love, as well as in his holiness, justice, &c.; and again, considering the ability of the satisfaction that was given to holiness and justice, to the end there might be way made for sinners to lay hold of this mercy; I say, I considering this, when tempted to doubt and despair, I have answered in this manner—

'Lord, here is one of the greatest sinners that ever the ground bare; a sinner against the law, and a sinner against the gospel. I have sinned against light, and I have sinned against mercy. And now, Lord, the guilt of them breaks my heart. The devil also he would have me despair, telling of me that thou art so far from hearing my prayers in this my distress, that I cannot anger thee worse than to call upon thee; for, saith he, thou art resolved for ever to damn, and not to grant me the least of thy favour; yet, Lord, I would fain have forgiveness. And thy Word, though much may be inferred from it against me, yet it saith, If I come unto thee, thou wilt in nowise cast me out. Lord, shall I honour thee most by believing thou canst pardon my sins, or by believing thou canst not? Shall I honour thee most by believing thou wilt pardon my sins, or by believing thou wilt not? Shall I honour the blood of thy Son also by despairing that the virtue thereof is not sufficient, or by believing that it is sufficient to purge me from

all my blood-red and crimson sins? Surely, thou that couldst find so much mercy as to pardon Manasseh, Mary Magdalene, the three thousand murderers, persecuting Paul, murderous and adulterous David, and blaspheming Peter—thou that offeredst mercy to Simon Magus, a witch, and didst receive the astrologers and conjurors in the 19th of Acts—thou hast mercy enough for one poor sinner. Lord, set the case: my sins were bigger than all these, and I less deserved mercy than any of these, yet thou hast said in thy Word that he that cometh to thee thou wilt in nowise cast out.' And God hath given comfort to my soul, even to such a sinner as I am. And I tell you, there is no way so to honour God, and to beat out the devil, as to stick to the truth of God's Word and the merits of Christ's blood by believing. When Abraham believed—even against hope and reason—he gave glory to God. Ro. iv. And this is our victory, even our faith. 1 Jn. v. 4. Believe, and all things are possible to you. He that believeth shall be saved. He that believeth on the Son hath everlasting life, and shall never perish, neither shall any man pluck them out of Christ's Father's hands.

And if thou dost indeed believe this, thou wilt not only confess him as the Quakers do—that is, that he was born at Bethlehem of Mary, suffered on Mount Calvary under Pontius Pilate, was dead and buried, rose again, and ascended, &c.; for all this they confess, and in the midst of their confession they do verily deny that his death on that Mount Calvary did give satisfaction to God for the sins of the world, and that his resurrection out of Joseph's sepulchre is the cause of our justification in the sight of God, angels, and devils; but, I say, if thou dost believe these things indeed, thou dost believe that then, so long ago, even before thou wast born, he did bear thy sins in his own body, which then was hanged on the tree, and never before nor since; that thy old man was then crucified with him, namely, in the same body then crucified. See 1 Pe. ii. 24; and Ro. vi. 6. This is nonsense to them that believe not; but if thou do indeed believe, thou seest it so plain, and yet such a mystery, that it makes thee wonder. But,

[Third Use.] In the third place, this glorious doctrine of the new covenant, and the Mediator thereof, will serve for the comforting, and the maintaining of the comfort, of the children of the new covenant this way also—that is, that he did not only die and rise again, but that he did ascend in his own person into heaven to take possession thereof for me, to prepare a place there for me, standeth there in the second part of his suretyship to bring me safe in my coming thither, and to present me in a glorious manner, without spot or wrinkle, or any such thing; that he is there exercising of his priestly office for me, pleading the perfection of his own righteousness for me, and the virtue of his blood for me; that he is there ready to answer the accusations of the law, devil, and sin for me. Here thou mayst through faith look the very devil in the face, and rejoice, saying, O Satan! I have a precious Jesus, a soul-comforting Jesus, a sin-pardoning Jesus. Here thou mayst hear the biggest thunder-crack that the law can give, and yet not be daunted. Here thou mayst say, O law! thou mayst roar against sin, but thou canst not reach me; thou mayst curse and condemn, but not my soul; for I have a righteous Jesus, a holy Jesus, a soul-saving Jesus, and he hath delivered me from thy threats, from thy curses, from thy condemnations; I am out of thy reach, and out of thy bounds; I am brought into another covenant, under better promises, promises of life and salvation, free promises to comfort me without my merit, even through the blood of Jesus, the satisfaction given to God for me by him; therefore, though thou layest my sins to my charge, and sayest thou wilt prove me guilty, yet so long as Christ is above ground, and hath brought in everlasting righteousness, and given that to me, I shall not fear thy threats, thy charges, thy soul-scaring denunciations; my Christ is all, hath done all, and will deliver me from all that thou, and whatsoever else can bring an accusation against me. Thus also thou may say when death assaulteth thee—O death, where is thy sting? Thou mayst bite indeed, but thou canst not devour; I have comfort by and through the one man Jesus; Jesus Christ, he hath taken thee captive, and taken away thy strength; he hath pierced thy heart, and let out all thy soul-destroying poison; therefore, though I see thee, I am not afraid of thee; though I feel thee, I am not daunted; for thou hast lost thy sting in the side of the Lord Jesus; through him I overcome thee, and set foot upon thee. Also, O Satan! though I hear thee grumble, and make a hellish noise, and though thou threaten me very highly, yet my soul shall triumph over thee, so long as Christ is alive and can be heard in heaven; so long as he hath broken thy head, and won the field of thee; so long as thou art in prison, and canst not have thy desire. I, therefore, when I hear thy voice, do pitch my thoughts on Christ my Saviour, and do hearken what he will say, for he will speak comfort; he saith, he hath got the victory, and doth give to me the crown, and causeth me to triumph through his most glorious conquest.

Nay, my brethren, the saints under the Levitical law, who had not the new covenant sealed or confirmed any further than by promise that it should be; I say, they, when they thought of the glorious privileges that God had promised should come, though at that time they were not come, but seen afar off, how confidently were they persuaded of them, and embraced them, and were so fully satis-

fied as touching the certainty of them, that they did not stick at the parting with all for the enjoying of them. How many times doth David in the Psalms admire, triumph, and persuade others to do so also, through the faith that he had in the thing that was to be done? Also Job, in what faith doth he say he should see his Redeemer, though he had not then shed one drop of blood for him, yet because he had promised so to do; and this was signified by the blood of bulls and goats. Also Samuel, Isaiah, Jeremiah, Zechariah, &c., how gloriously in confidence did they speak of Christ, and his death, blood, conquest, and everlasting priesthood, even before he did manifest himself in the flesh which he took of the Virgin. We that have lived since Christ, have more ground to hope than they under the old covenant had, though they had the word of the just God for the ground of their faith. Mark, they had only the promise that he should and would come; but we have the assured fulfilling of those promises, because he is come; they were told that he should spill his blood, but we do see he hath spilt his blood; they ventured all upon his standing surety for them, but we see he hath fulfilled, and that faithfully too, the office of his suretyship, in that, according to the engagement, he hath redeemed us poor sinners; they ventured on the new covenant, though not actually sealed, only 'because he judged him faithful who had promised.' He. xi. 11. But we have the covenant sealed, all things are completely done, even as sure as the heart-blood of a crucified Jesus can make it.

Shall not we then that see all things already done before us make it a strong argument to increase our faith. He. xi.

For they were so many sure promises, with a remembrance in them, also for the better satisfaction of them that believed them.

There is as great a difference between their dispensation and ours for comfort, even as much as there is between the making of a bond with a promise to seal it, and the sealing of the same. It was made indeed in their time, but it was not sealed until the time the blood was shed on the Mount Calvary; and that we might indeed have our faith mount up with wings like an eagle, he showeth us what encouragement and ground of faith we have to conclude we shall be everlastingly delivered, saying, 'For where a testament' or covenant '*is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first *testament* was dedicated without blood.' He. ix. 16–18. As Christ's blood was the confirmation of the new covenant, yet it was not sealed in Abraham, Isaac, or Jacob's days to confirm the covenant that God did tell them of, and yet they believed; therefore we ought to give the more earnest heed to believe the things that we have heard, and not in any wise to let them be questioned; and the rather, because you see the testament is not only now made, but confirmed; not only spoken of and promised, but verily sealed by the death and blood of Jesus, who is the testator thereof.

My brethren, I would not have you ignorant of this one thing, that though the Jews had the promise of a sacrifice, of an everlasting high priest that should deliver them, yet they had but the promise; for Christ was not sacrificed, and was not then come a high priest of good things to come; only the type, the shadow, the figure, the ceremonies they had, together with Christ's engaging as surety to bring all things to pass that were promised should come, and upon that account received and saved.

It was with them and their dispensation as this similitude gives you to understand:—Set the case that there be two men who make a covenant that the one should give the other ten thousand sheep on condition the other give him two thousand pound; but forasmuch as the money is not to be paid down presently, therefore if he that buyeth the sheep will have any of them before the day of payment, the creditor requesteth a surety; and upon the engagement of the surety there is part of the sheep given to the debtor even before the day of payment, but the other at and after.' So it is here; Christ covenanted with his Father for his sheep—'I lay down my life for my sheep,' saith he—but the money was not to be paid down so soon as the bargain was made, as I have already said, yet some of the sheep were saved even before the money was paid, and that because of the suretyship of Christ; as it is written, 'Being justified,' or saved, 'freely by his grace through the redemption,' or purchase, 'that is in Christ Jesus. Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past,' or the sinners who died in the faith before Christ was crucified, through God's forbearing till the payment was paid; to declare, I say, at this time his righteousness; 'that he might be just, and the justifier of him which believeth in Jesus.' Ro. iii. 24–26.

The end of my speaking of this is, to show you that it is not wisdom now to doubt whether God will save you or no, but to believe, because all things are finished as to our justification: the covenant not only made, but also sealed; the debt paid, the prison doors flung off of the hooks, with a proclamation from heaven of deliverance to the prisoners of hope, saying, 'Turn you to the stronghold, ye prisoners of hope, even to-day do I declare,' saith God, '*that* I will render double unto thee.' Zec. ix. 12. And, saith Christ, when he was come, 'The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel,' that is, good tidings 'to the poor,' that their sins should

be pardoned, that their souls shall be saved. 'He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,' and to comfort them that mourn, 'to preach the acceptable year of the Lord.' Lu. iv. 18, 19.

Therefore here, soul, thou mayst come to Jesus Christ for anything thou wantest, as to a common treasure-house, being the principal man for the distributing of the things made mention of in the new covenant, he having them all in his own custody by right of purchase; for he hath bought them all, paid for them all. Dost thou want faith? then come for it to the man Christ Jesus. He. xii. 2. Dost thou want the Spirit? then ask it of Jesus. Dost thou want wisdom? Dost thou want grace of any sort? Dost thou want a new heart? Dost thou want strength against thy lusts, against the devil's temptations? Dost thou want strength to carry thee through afflictions of body, and affliction of spirit, through persecutions? Wouldst thou willingly hold out, stand to the last, and be more than a conqueror? then be sure thou meditate enough on the merits of the blood of Jesus, how he hath undertaken for thee, that he hath done the work of thy salvation in thy room, that he is filled of God on purpose to fill thee, and is willing to communicate whatsoever is in him or about him to thee. Consider this, I say, and triumph in it.

Again; this may inform us of the safe state of the saints as touching their perseverance, that they shall stand though hell rages, though the devil roareth, and all the world endeavoureth the ruin of the saints of God, though some, through ignorance of the virtue of the offering of the body of Jesus Christ, do say a man may be a child of God to-day, and a child of the devil to-morrow, which is gross ignorance; for what? Is the blood of Christ, the death of Christ, the resurrection of Christ, of no more virtue than to bring in for us an uncertain salvation? or must the effectualness of Christ's merits, as touching our perseverance, be helped on by the doings of man? Surely they that are predestinated are also justified; and they that are justified, they shall be glorified. Ro. viii. 30. Saints, do not doubt of the salvation of your souls, unless you do intend to undervalue Christ's blood; and do not think but that he that hath begun the good work of his grace in you will perfect it to the second coming of our Lord Jesus. Phi. i. 6. Should not we, as well as Paul, say, I am persuaded that nothing shall separate us from the love of God, which is in Christ Jesus. Ro. viii. O let the saints know, that unless the devil can pluck Christ out of heaven, he cannot pull a true believer out of Christ. When I say a true believer, I do mean such an one as hath the faith of the operation of God in his soul.

Lastly, Is there such mercy as this? such privileges as these? Is there so much ground of comfort, and so much cause to be glad? Is there so much store in Christ, and such a ready heart in him to give it to me? Hath his bleeding wounds so much in them, as that the fruits thereof should be the salvation of my soul, of my sinful soul, as to save me, sinful me, rebellious me, desperate me? What then? Shall not I now be holy? Shall not I now study, strive, and lay out myself for him that hath laid out himself soul and body for me? Shall I now love ever a lust or sin? Shall I now be ashamed of the cause, ways, people, or saints of Jesus Christ? Shall I not now yield my members as instruments of righteousness, seeing my end is everlasting life? Ro. vi. Shall Christ think nothing too dear for me? and shall I count anything too dear for him? Shall I grieve him with my foolish carriage? Shall I slight his counsel by following of my own will? Thus, therefore, the doctrine of the new covenant doth call for holiness, engage to holiness, and maketh the children of that covenant to take pleasure therein. Let no man, therefore, conclude on this, that the doctrine of the gospel is a licentious doctrine; but if they do, it is because they are fools, and such as have not tasted of the virtue of the blood of Jesus Christ; neither did they ever feel the nature and sway that the love of Christ hath in the hearts of his. And thus also you may see that the doctrine of the gospel is of great advantage to the people of God that are already come in, or to them that shall at the consideration hereof be willing to come in, to partake of the glorious benefits of this glorious covenant. But, saith the poor soul,

Object. Alas! I doubt this is too good for me.

Inquirer. Why so, I pray you?

Object. Alas! because I am a sinner.

Reply. Why, all this is bestowed upon none but sinners, as it is written, While we were ungodly, Christ died for us. Ro. v. 6, 8. 'He came into the world to save sinners.' 1 Ti. i. 15.

Object. O, but I am one of the chief of sinners.

Reply. Why, this is for the chief of sinners—'Christ Jesus came into the world to save sinners, of whom I am chief,' saith Paul. 1 Ti. i. 15.

Object. O, but my sins are so big, that I cannot conceive how I should have mercy.

Reply. Why, soul? Didst thou ever kill anybody? Didst thou ever burn any of thy children in the fire to idols? Hast thou been a witch? Didst thou ever use enchantments and conjuration? Didst thou ever curse, and swear, and deny Christ? And yet if thou hast, there is yet hopes of pardon; yea, such sinners as these have been pardoned, as appears by these and the like scriptures, 2 Ch. xxxiii. 1–10, compared with ver. 12, 13. Again, Ac. xix. 19, 20; viii. 22, compared with ver. 9; Mat. xxvi. 74, 75.

You that are resolved to go on in your sins, meddle not with this.

Object. But though I have not sinned in such kind of sins, yet it may be I have sinned as bad.

Answ. That cannot likely be; yet though thou hast, still there is ground of mercy for thee, forasmuch as thou art under the promise. Jn. vi. 37.

The unpardonable sin.

Object. Alas! man, I am afraid that I have sinned the unpardonable sin, and therefore there is no hope for me.

Answ. Dost thou know what the unpardonable sin, the sin against the Holy Ghost, is? and when it is committed?

Reply. It is a sin against light.

Answ. That is true; yet every sin against light is not the sin against the Holy Ghost.

Reply. Say you so?

Answ. Yea, and I prove it thus—If every sin against light had been the sin that is unpardonable, then had David and Peter and others sinned that sin; but though they did sin against light, yet they did not sin that sin; therefore every sin against light is not the sin against the Holy Ghost, the unpardonable sin.

Object. But the Scripture saith, 'If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.'

Answ. Do you know what that wilful sin is?

Reply. Why, what is it? Is it not for a man to sin willingly after enlightening?

Answ. 1. Yes; yet doubtless every willing sin is not that; for then David had sinned it when he lay with Bathsheba; and Jonah, when he fled from the presence of the Lord; and Solomon also, when he had so many concubines. 2. But that sin is a sin that is of another nature, which is this—For a man after he hath made some profession of salvation to come alone by the blood of Jesus, together with some light and power of the same upon his spirit; I say, for him after this knowingly, wilfully, and despitefully to trample upon the blood of Christ shed on the cross, and to count it an unholy thing, or no better than the blood of another man, and rather to venture his soul any other way than to be saved by this precious blood. And this must be done, I say, after some light, He. vi. 4, 5, despitefully, He. x. 29, knowingly, 2 Pe. ii. 21, and wilfully, He. x. 26, compared with ver. 29, and that not in a hurry and sudden fit, as Peter's was, but with some time beforehand to pause upon it first, with Judas; and also with a continued resolution never to turn or be converted again; 'for *it is* impossible to renew such again to repentance,' they are so resolved and so desperate. He. vi.

Quest. And how sayest thou now? Didst thou ever, after thou hadst received some blessed light from Christ, wilfully, despitefully, and knowingly stamp or trample the blood of the man Christ Jesus under thy feet? and art thou for ever resolved so to do?

Answ. O no; I would not do that wilfully, despitefully, and knowingly, not for all the world.

Inquiry. But yet I must tell you, now you put me in mind of it, surely sometimes I have most horrible blasphemous thoughts in me against God, Christ, and the Spirit. May not these be that sin I trow?

Answ. Dost thou delight in them? Are they such things as thou takest pleasure in?

Reply. O no; neither would I do it for a thousand worlds. O, methinks they make me sometimes tremble to think of them. But how and if I should delight in them before I am aware?

Answ. Beg of God for strength against them, and if at any time thou findest thy wicked heart to give way in the least thereto, for that is likely enough, and though thou find it may on a sudden give way to that hell-bred wickedness that is in it, yet do not despair, forasmuch as Christ hath said, 'All manner of sins and blasphemies shall be forgiven to the sons of men. And whosoever speaketh a word against the Son of man,' that is, Christ, as he may do with Peter, through temptation, yet upon repentance, 'it shall be forgiven him.' Mat. xii. 32.

Object. But I thought it might have been committed all on a sudden, either by some blasphemous thought, or else by committing some other horrible sin.

Answ. For certain, this sin and the commission of it doth lie in a knowing, wilful, malicious, or despiteful, together with a final trampling the blood of sweet Jesus under foot. He. x.

Object. But it seems to be rather a resisting of the Spirit, and the motions thereof, than this which you say; for, first, its proper title is the sin against the Holy Ghost; and again, 'They have done despite unto the Spirit of grace;' so that it rather seems to be, I say, that a resisting of the Spirit, and the movings thereof, is that sin.

Answ. First. For certain, the sin is committed by them that do as before I have said—that is, by a final, knowing, wilful, malicious trampling under foot the blood of Christ, which was shed on Mount Calvary when Jesus was there crucified. And though it be called the sin against the Spirit, yet as I said before, every sin against the Spirit is not that; for if it were, then every sin against the light and convictions of the Spirit would be unpardonable; but that is an evident untruth, for these reasons—First, Because there be those who have sinned against the movings of the Spirit, and that knowingly too, and yet did not commit that sin; as Jonah, who when God had expressly by his Spirit bid him go to Nineveh, he runs thereupon quite another way.

Secondly, Because the very people that have sinned against the movings of the Spirit are yet, if they do return, received to mercy. Witness also Jonah, who though he had sinned against the movings of the Spirit of the Lord in doing contrary thereunto, 'yet when he called,' as he saith, 'to the Lord,' out of the belly of hell, 'the Lord heard him, and gave him deliverance, and set him again about his work.' Read the whole story of that prophet. But,

Answ. Second. I shall show you that it must needs be wilfully, knowingly, and a malicious rejecting of the man Christ Jesus as the Saviour—that is, counting his blood, his righteousness, his intercession in his own person, for he that rejects one rejects all, to be of no value as to salvation; I say, this I shall show you is the unpardonable sin, and then afterwards in brief show you why it is called the sin against the Holy Ghost.

[*Must be a wilfully and maliciously rejecting the Saviour.*]

1. That man that doth reject, as aforesaid, the blood, death, righteousness, resurrection, ascension, and intercession of the man Christ, doth reject that sacrifice, that blood, that righteousness, that victory, that rest, that God alone hath appointed for salvation—'Behold the Lamb,' or sacrifice, 'of God.' Jn. i. 29. 'We have redemption through his blood.' Ep. i. 7. That I may 'be found in him'—to wit, in Christ's righteousness, with Christ's own personal obedience to his Father's will. Phl. iii. 7–10. By his resurrection comes justification. Ro. iv. 25. His intercession now in his own person in the heavens, now absent from his saints, is the cause of the saints' perseverance. 2 Co. vi. 7, 8. Ro. viii. 33–39.

2. They that reject this sacrifice, and the merits of this Christ, which he by himself hath brought in for sinners, have rejected him through whom alone all the promises of the new testament, together with all the mercy discovered thereby, doth come unto poor creatures—'For all the promises of God in him *are* yea, and in him amen, unto the glory of God.' 2 Co. i. 20. And all spiritual blessings are made over to us through him; that is, through and in this man, which is Christ, we have all our spiritual, heavenly, and eternal mercies. Ep. i. 3, 4.

3. He that doth knowingly, wilfully, and despitefully reject this Man for salvation doth sin the unpardonable sin, because there is never another sacrifice to be offered. 'There is no more offering for sin.—There remaineth no more sacrifice for sin,' He. x. 18–26; namely, than the offering of the body of Jesus Christ a sacrifice once for all. He. x. 10, 14, compared with 18, 26. No; but they that shall, after light and clear conviction, reject the first offering of his body for salvation, do crucify him the second time, which irrecoverably merits their own damnation—'For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.' 'If they shall fall away, to renew them again unto repentance.' And why so? Seeing, saith the apostle, they do crucify to themselves the Son of God afresh, and do put *him* to an open shame. O, then, how miserably hath the devil deceived some, in that he hath got them to reject the merits of the first offering of the body of Christ, which was for salvation, and got them to trust in a fresh crucifying of Christ, which unavoidably brings their speedy damnation.

4. They that do reject this Man, as aforesaid, do sin the unpardonable sin, because in rejecting him they do make way for the justice of God to break out upon them, and to handle them as it shall find them; which will be, in the first place, sinners against the first covenant, which is the soul-damning covenant; and also despising of, even the life, and glory, and consolations, pardon, grace, and love, that is discovered in the second covenant, forasmuch as they reject the Mediator and priest of the same, which is the man Jesus. And the man that doth so, I would fain see how his sins should be pardoned, and his soul saved, seeing the means, which is the Son of man, the Son of Mary, and his merits, are rejected; 'for,' saith he, 'if you believe not that I am he, you shall,' mark, 'you shall,' do what you can; 'you shall,' appear where you can; 'you shall,' follow Moses' law, or any holiness whatsoever, 'ye shall die in your sins.' Jn. viii. 24. So that, I say, the sin that is called the unpardonable sin is a knowing, wilful, and despiteful rejecting of the sacrificing of the Son of man the first time for sin.

[*Why it is called the sin against the Holy Ghost.*]

And now to show you why it is called the sin against the Holy Ghost, as in these scriptures, Mat. xii. He. x. Mar. iii.

1. Because they sin against the manifest light of the Spirit, as I said before; it is a sin against the light of the Spirit—that is, they have been formerly enlightened into the nature of the gospel and the merits of the man Christ, and his blood, righteousness, intercession, &c.; and also professed and confessed the same, with some life and comfort in and through the profession of him; yet now against all that light, maliciously, and with despite to all their former profession, turn their backs and trample upon the same.

2. It is called the sin against the Holy Ghost because such a person doth, as I may say, lay

violent hands on it; one that sets himself in opposition to, and is resolved to resist all the motions that do come in from the Spirit to persuade the contrary. For I do verily believe that men, in this very rejecting of the Son of God, after some knowledge of him, especially at their first resisting and refusing of him, they have certain motions of the Spirit of God to dissuade them from so great a soul-damning act. But they, being filled with an overpowering measure of the Spirit of the devil, do despite unto these convictions and motions by studying and contriving how they may answer them, and get from under the convincing nature of them; and therefore it is called a doing despite unto the Spirit of grace. He. x. 29. And so,

3. In that they do reject the beseechings of the Spirit, and all its gentle entreatings of the soul to tarry still in the same doctrine.

4. In that they do reject the very testimony of the prophets and apostles, with Christ himself; I say, their testimony, through the Spirit, of the power, virtue, sufficiency, and prevalency of the blood, sacrifice, death, resurrection, ascension, and intercession of the man Christ Jesus, of which the Scriptures are full both in the Old and New Testament, as the apostle saith, for all the prophets from Samuel, with them that follow after, have showed of these days—that is, in which Christ should be a sacrifice for sin. Ac. iii. 24, compared with ver. 6, 13–15, 18, 26. Again, saith he, 'He therefore that despiseth, despiseth not man, but God; who hath also given unto us his Holy Spirit.' 1 Th. iv. 8; that is, he rejecteth or despiseth the very testimony of the Spirit.

5. It is called the sin against the Holy Ghost, because he that doth reject and disown the doctrine of salvation by the man Christ Jesus, through believing in him, doth despise, resist, and reject the wisdom of the Spirit; for the wisdom of God's Spirit did never more appear than in its finding out a way for sinners to be reconciled to God by the death of this man; and therefore Christ, as he is a sacrifice, is called the wisdom of God. And again, when it doth reveal the Lord Jesus it is called the 'Spirit of wisdom and revelation in the knowledge of him.' Ep. i. 17.

Object. But, some may say, the slighting or rejecting of the Son of man, Jesus of Nazareth, the Son of Mary, cannot be the sin that is unpardonable, as is clear from that scripture in Mat. xii. 32, where he himself saith, 'Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.' Now by this it is clear that the sin that is unpardonable is one thing, and the sin against the Son of man another; that sin that is against the Son of man is pardonable; but if that was the sin against the Holy Ghost, it would not be pardonable; therefore the sin against the Son of man is not the sin against the Holy Ghost, the unpardonable sin.

Answ. 1. I do know full well that there are several persons that have been pardoned, yet have sinned against the Son of man, and that have for a time rejected him, as Paul, 1 Ti. i. 13, 14, also the Jews. Ac. ii. 36, 37. But there was an ignorant rejecting of him, without the enlightening, and taste, and feeling of the power of the things of God, made mention of in He. vi. 3–6. 2. There is and hath been a higher manner of sinning against the Son of man, which also hath been, and is still, pardonable; as in the case of Peter, who in a violent temptation, in a mighty hurry, upon a sudden denied him, and that after the revelation of the Spirit of God from heaven to him, that he, Jesus, was the Son of God. Mat. xvi. 16–18. This also is pardonable, if there be a coming up again to repentance. O, rich grace! O, wonderful grace! that God should be so full of love to his poor creatures, that though they do sin against the Son of God, either through ignorance, or some sudden violent charge breaking loose from hell upon them, but yet take it for certain that if a man do slight and reject the Son of God and the Spirit in that manner as I have before hinted—that is, for a man after some great measure of the enlightening by the Spirit of God, and some profession of Jesus Christ to be the Saviour, and his blood that was shed on the mount without the gates of Jerusalem to be the atonement; I say, he that shall after this knowingly, wilfully, and out of malice and despite reject, speak against, and trample that doctrine under foot, resolving for ever so to do, and if he there continue, I will pawn my soul upon it, he hath sinned the unpardonable sin, and shall never be forgiven, neither in this world, nor in the world to come; or else those scriptures that testify the truth of this must be scrabbled out, and must be looked upon for mere fables, which are these following—'For if after they have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ,' which is the Son of man, Mat. xvi. 13, 'and are again entangled therein, and overcome,' which must be by denying this Lord that bought them, 2 Pe. ii. 1, 'the latter end is worse with them than the beginning,' 2 Pe. ii. 20. 'For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift - and have tasted the good word of God, and the powers of the world to come; if they shall fall away,' not only fall, but fall away, that is, finally, He. x. 29, 'it is impossible to renew them again unto repentance;' and the reason is rendered, 'seeing they crucify to themselves the Son of God,' which is the Son of man, 'afresh, and put *him* to an open shame.' He. vi. 4–6. Now if you would further know what it is to crucify the Son of God afresh, it is

this—for to undervalue and trample under foot the merits and virtue of his blood for remission of sins, as is clearly manifested in He. x. 26–28, where it is said, 'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy, - of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God,' there is the second crucifying of Christ, which the Quakers think to be saved by, 'and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing,'—and then followeth,—'and hath done despite unto the Spirit of grace?' ver. 29. All that Paul had to keep him from this sin was, his ignorance in persecuting the man and merits of Jesus Christ. Ac. ix. But I obtained mercy, saith he, because I did *it* ignorantly. 1 Ti. i. 13. And Peter, though he did deny him knowingly, yet he did it unwillingly, and in a sudden and fearful temptation, and so by the intercession of Jesus escaped that danger. So, I say, they that commit this sin, they do it after light, knowingly, wilfully, and despitefully, and in the open view of the whole world reject the Son of man for being their Lord and Saviour, and in that it is called the sin against the Holy Ghost. It is a name most fit for this sin to be called the sin against the Holy Ghost, for these reasons but now laid down; for this sin is immediately committed against the motions, and convictions, and light of that Holy Spirit of God that makes it its business to hand forth and manifest the truth and reality of the merits and virtues of the Lord Jesus, the Son of man. And therefore beware, Ranters and Quakers, for I am sure you are the nearest that sin by profession, which is, indeed, the right committing of it, of any persons that I do know at this day under the whole heavens, forasmuch as you will not venture the salvation of your souls on the blood shed on Mount Calvary, out of the side of that man that was offered up in sacrifice for all that did believe. Lu. xxiii. 33. In that his offering up of his body at that time, either before he offered it, or that have, do, or shall believe on it for the time since, together with that time that he offered it, though formerly you did profess that salvation was wrought out that way, by that sacrifice then offered, and also seemed to have some comfort thereby; yea, insomuch that some of you declared the same in the hearing of many, professing yourselves to be believers of the same. O, therefore, it is sad for you that were once thus enlightened, and have tasted these good things, and yet, notwithstanding all your profession, you are now turned from the simplicity that is in Christ to another doctrine, which will be to your destruction, if you continue in it; for without blood there is no remission. He. ix. 22.

Many other reasons might be given, but that I would not be too tedious; yet I would put in this caution, that if there be any souls that be but now willing to venture their salvation upon the merits of a naked Jesus, I do verily for the present believe they have not sinned that sin, because there is still a promise holds forth itself to such a soul where Christ saith, 'Him that cometh to me, I will in nowise,' for nothing that he hath done, 'cast him out.' Jn. vi. 37. That promise is worthy to be written in letters of gold.

Objections answered for their comfort who would have their part in the new covenant.

Object. But, alas, though I should never sin that sin, yet I have other sins enough to damn me.

Answ. What though thou hadst the sins of a thousand sinners, yet if thou come to Christ, he will save thee, Jn. vi. 37. See also He. vii. 25.

Object. Alas, but how should I come? I doubt I do not come as I should do? My heart is naught and dead; and, alas! then how should I come?

Answ. Why, bethink thyself of all the sins that ever thou didst commit, and lay the weight of them all upon thy heart, till thou art down loaden with the same, and come to him in such a case as this, and he will give thee rest for thy soul. Mat. xi. 28–30. And again; if thou wouldst know how thou shouldst come, come as much undervaluing thyself as ever thou canst, saying, Lord, here is a sinner, the basest in all the country; if I had my deserts, I had been damned in hell-fire long ago; Lord, I am not worthy to have the least corner in the kingdom of heaven; and yet, O that thou wouldst have mercy! Come like Benhadad's servants to the king of Israel, with a rope about thy neck, 1 Ki. xx. 31, 32. and fling thyself down at Christ's feet, and lie there a while, striving with him by thy prayers, and I will warrant thee speed. Mat. xi. 28–30. Jn. vi. 37.

Object. O, but I am not sanctified.

Answ. He will sanctify thee, and be made thy sanctification also. 1 Co. i. 30; vi. 10, 11.

Object. O, but I cannot pray.

Answ. To pray is not for thee to down on thy knees, and say over a many scripture words only; for that thou mayest do, and yet do nothing but babble. But if thou from a sense of thy baseness canst groan out thy heart's desire before the Lord, he will hear thee, and grant thy desire; for he can tell what is the meaning of the groanings of the Spirit. Ro. viii. 26, 27.

Object. O, but I am afraid to pray, for fear my prayers should be counted as sin in the sight of the great God.

Answ. That is a good sign that thy prayers are more than bare words, and have some prevalence at the throne of grace through Christ Jesus, or else

the devil would never seek to labour to beat thee off from prayer by undervaluing thy prayers, telling thee they are sin; for the best prayers he will call the worst, and the worst he will call the best, or else how should he be a liar?

Object. But I am afraid the day of grace is past; and if it should be so, what should I do then?

Answ. Truly, with some men indeed it doth fare thus, that the day of grace is at an end before their lives are at an end. Or thus, the day of grace is past before the day of death is come, as Christ saith, 'If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace,' that is, the word of grace or reconciliation, 'but now they are hid from thine eyes.' Lu. xix. 41, 42. But for the better satisfying of thee as touching this thing, consider these following things—

First, Doth the Lord knock still at the door of thy heart by his word and Spirit? If so, then the day of grace is not past with thy soul; for where he doth so knock, there he doth also proffer and promise to come in and sup, that is, to communicate of his things unto them, which he would not do was the day of grace past with the soul. Re. iii. 20.

Object. But how should I know whether Christ do so knock at my heart as to be desirous to come in? That I may know also, whether the day of grace be past with me or no?

Answ. Consider these things—1. Doth the Lord make thee sensible of thy miserable state without an interest in Jesus Christ, and that naturally thou hast no share in him, no faith in him, no communion with him, no delight in him, or love in the least to him? If he hath, and is doing of this, he hath, and is knocking at thy heart. 2. Doth he, together with this, put into thy heart an earnest desire after communion with him, together with holy resolutions not to be satisfied without real communion with him. 3. Doth he sometimes give thee some secret persuasions, though scarcely discernible, that thou mayest attain, and get an interest in him? 4. Doth he now and then glance in some of the promises into thy heart, causing them to leave some heavenly savour, though but for a very short time, on thy spirit? 5. Dost thou at some time see some little excellency in Christ? And doth all this stir up in thy heart some breathings after him? If so, then fear not, the day of grace is not past with thy poor soul; for if the day of grace should be past with such a soul as this, then that scripture must be broken where Christ saith, 'Him that cometh to me, I will in nowise,' for nothing, by no means, upon no terms whatsoever, 'cast out.' Jn. vi. 37.

Object. But surely, if the day of grace was not past with me, I should not be so long without an answer of God's love to my soul; that therefore doth make me mistrust my state the more is, that I wait and wait, and yet am not delivered.

Answ. 1. Hast thou waited on the Lord so long as the Lord hath waited on thee? It may be the Lord hath waited on thee these twenty, or thirty, yea, forty years or more, and thou hast not waited on him seven years. Cast this into thy mind, therefore, when Satan tells thee that God doth not love thee, because thou hast waited so long without an assurance, for it is his temptation, for God did wait longer upon thee, and was fain to send to thee by his ambassadors time after time; and, therefore, say thou, I will wait to see what the Lord will say unto me; and the rather, because he will speak peace, for he is the Lord thereof. But, 2. Know that it is not thy being under trouble a long time that will be an argument sufficiently to prove that thou art past hopes; nay, contrariwise, for Jesus Christ did take our nature upon him, and also did undertake deliverance for those, and bring it in for them who 'were all their LIFETIME subject to bondage.' He. ii. 14, 15.

Object. But alas! I am not able to wait, all my strength is gone; I have waited so long, I can wait no longer.

Answ. 1. It may be thou hast concluded on this long ago, thinking thou shouldst not be able to hold out any longer; no, not a year, a month, or a week; nay, it may be, not so long. It may be in the morning thou hast thought thou shouldst not hold out till night; and at night, till morning again; yet the Lord hath supported thee, and kept thee in waiting upon him many weeks and years; therefore that is but the temptation of the devil to make thee think so, that he might drive thee to despair of God's mercy, and so to leave off following the ways of God, and to close in with thy sins again. O therefore do not give way unto it, but believe that thou shalt 'see the goodness of the Lord in the land of the living. Wait on the Lord, be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord.' Ps. xxvii. 13, 14. And that thou mayest so do, consider these things —(1.) If thou, after thou hast waited thus long, shouldst now give over, and wait no longer, thou wouldst lose all thy time and pains that thou hast taken in the way of God hitherto, and wilt be like to a man that, because he sought long for gold, and did not find it, therefore turned back from seeking after it, though he was hard by it, and had almost found it, and all because he was loath to look and seek a little further. (2.) Thou wilt not only lose thy time, but also lose thy own soul, for salvation is nowhere else but in Jesus Christ. Ac. iv. 12. (3.) Thou wilt sin the highest sin that ever thou didst sin before, in drawing finally back, insomuch that God may say, My soul shall have no pleasure in him. He. x. 38. But, 2. Consider, thou sayest, all my strength is gone, and therefore how should I wait? Why, at that time when thou feelest and findest thy strength quite gone, even that is the time when

the Lord will renew and give thee fresh strength. 'The youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew *their* strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint.' Is. xl. 30, 31.

Object. But though I do wait, yet if I be not elected to eternal life, what good will all my waiting do me? 'For *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy.' Therefore, I say, if I should not be elected, all is in vain.

Answ. 1. Why, in the first place, to be sure thy backsliding from God will not prove thy election, neither thy growing weary of waiting upon God. But, 2. Thou art, it may be, troubled to know whether thou art elected; and, sayest thou, If I did but know that, that would encourage me in my waiting on God. *Answ.* I believe thee; but mark, thou shalt not know thy election in the first place, but in the second—that is to say, thou must first get acquaintance with God in Christ, which doth come by thy giving credit to his promises, and records which he hath given of Jesus Christ's blood and righteousness, together with the rest of his merits—that is, before thou canst know whether thou art elected, thou must believe in Jesus Christ so really, that thy faith laying hold of, and drinking and eating the flesh and blood of Christ, even so that there shall be life begotten in thy soul by the same; life from the condemnings of the law; life from the guilt of sin; life over the filth of the same; life also to walk with God in his Son and ways; the life of love to God the Father, and Jesus Christ his Son, saints and ways, and that because they are holy, harmless, and such that are altogether contrary to iniquity.

For these things must be in thy soul as a forerunner of thy being made acquainted with the other; God hath these two ways to show to his children their election—(1.) By testimony of the Spirit—that is, the soul being under trouble of conscience and grieved for sin, the Spirit doth seal up the soul by its comfortable testimony; persuading of the soul that God, for Christ's sake, hath forgiven all those sins that lie so heavy on the conscience, and that do so much perplex the soul, by showing it that that law, which doth utter such horrible curses against it, is by Christ's blood satisfied and fulfilled. Ep. i. 13, 14. (2.) By consequence—that is, the soul finding that God hath been good unto it, in that he hath showed it its lost state and miserable condition, and also that he hath given it some comfortable hope that he will save it from the same; I say, the soul, from a right sight thereof, doth, or may, draw this conclusion, that if God had not been minded to have saved it, he would not have done for it such things as these. But for the more sure dealing with thy soul, it is not good to take any of these apart—that is, it is not good to take the testimony of the Spirit, as thou supposest thou hast, apart from the *fruits* thereof, so as to conclude the testimony thou hast received to be a sufficient ground without the other; not that it is not, if it be the testimony of the Spirit, but because the devil doth also deceive souls by the workings of his Spirit in them, pretending that it is the Spirit of God. And again; thou shouldst not satisfy thyself, though thou do find some seekings in thee after that which is good, without the testimony of the other—that is to say, of the Spirit—for it is the testimony of two that is to be taken for truth; therefore, say I, as thou shouldst be much in praying for the Spirit to testify assurance to thee, so also thou shouldst look to the end of it when thou thinkest thou hast it; which is this, to show thee that it is alone for Christ's sake that thy sins are forgiven thee, and also thereby a constraining of thee to advance him, both by words and works, in holiness and righteousness all the days of thy life. From hence thou mayst boldly conclude thy election — 'Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father. Knowing, brethren,' saith the apostle, 'beloved, your election of God.' But how? why by this, 'For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which' hath 'delivered us from the wrath to come.' 1 Th. iii. 4–6, 10.

Object. But alas, for my part, instead of finding in me anything that is good, I find in me all manner of wickedness, hard-heartedness, hypocrisy, coldness of affection to Christ, very great unbelief, together with everything that is base and of an ill savour. What hope therefore can I have?

Answ. If thou wast not such an one, thou hadst no need of mercy. If thou wast whole, thou hadst no need of the physician. Dost thou therefore see thyself in such a sad condition as this? Thou hast the more need to come to Christ, that thou mayst be not only cleansed from these evils, but also that thou mayst be delivered from that wrath they will bring upon thee, if thou dost not get rid of them, to all eternity.

Quest. But how should I do? and what course should I take to be delivered from this sad and troublesome condition?

Answ. Dost thou see in thee all manner of wickedness? The best way that I can direct a soul in such a case is, to pitch a steadfast eye on him that

is full, and to look so steadfastly upon him by faith, that thereby thou mayst even draw down of his fulness into thy heart; for that is the right way, and the way that was typed out, before Christ came in the flesh, in the time of Moses, when the Lord said unto him, 'Make thee a fiery serpent' of brass, which was a type of Christ 'and set it upon a pole; and it shall come to pass' that when a serpent hath bitten any man, 'when he looketh upon it, shall live.' Nu. xxi. 8. Even so now in gospel times, when any soul is bitten with the fiery serpents—their sins—that then the next way to be healed is, for the soul to look upon the Son of man, who, as the serpent was, was hanged on a pole, or tree, that whosoever shall indeed look on him by faith may be healed of all their distempers whatever. Jn. iii. 14, 15.

As now to instance in some things. 1. Is thy heart hard? Why, then, behold how full of bowels and compassion is the heart of Christ towards thee, which may be seen in his coming down from heaven to spill his heart-blood for thee. 2. Is thy heart slothful and idle? Then see how active the Lord Jesus is for thee in that he did not only die for thee, but also in that he hath been ever since his ascension into heaven making intercession for thee. He. vii. 25. 3. Dost thou see and find in thee iniquity and unrighteousness? Then look up to heaven, and see there a righteous person, even thy righteous Jesus Christ, now presenting thee in his own perfections before the throne of his Father's glory. 1 Co. i. 30. 4. Dost thou see that thou art very much void of right sanctification? Then look up, and thou shalt see that thy sanctification is in the presence of God a complete sanctification, representing all the saints as righteous, as sanctified ones in the presence of the great God of heaven. And so whatsoever thou wantest, be sure to strive to pitch thy faith upon the Son of God, and behold him steadfastly, and thou shalt, by so doing, find a mighty change in thy soul. For when we behold him as in a glass, even the glory of the Lord, we are changed, namely, by beholding, 'from glory to glory, *even* as by the Spirit of the Lord.' 2 Co. iii. 18. This is the true way to get both comfort to thy soul, and also sanctification and right holiness into thy soul.

Poor souls that are under the distemper of a guilty conscience, and under the workings of much corruption, do not go the nearest way to heaven if they do not in the first place look upon themselves as cursed sinners by law; and yet at that time they are blessed, for ever blessed saints by the merits of Jesus Christ. 'O wretched man that I am,' saith Paul; and yet, O blessed man that I am, through my Lord Jesus Christ; for that is the scope of the Scripture. Ro. vii. 24, 25.

Object. But, alas, I am blind, and cannot see; what shall I do now?

Answ. Why, truly, thou must go to him that can make the eyes that are blind to see, even to our Lord Jesus, by prayer, saying, as the poor blind man did, 'Lord, that I might receive my sight;' and so continue begging with him, till thou do receive sight, even a sight of Jesus Christ, his death, blood, resurrection, ascension, intercession, and that for thee, even for thee. And the rather, because, 1. He hath invited thee to come and buy such eye-salve of him that may make thee see. Re. iii. 18. 2. Because thou shalt never have any true comfort till thou dost thus come to see and behold the Lamb of God that hath taken away thy sins. Jn. i. 29. 3. Because that thereby thou wilt be able through grace, to step over and turn aside from the several stumbling-blocks that Satan, together with his instruments, hath laid in our way, which otherwise thou wilt not be able to shun, but wilt certainly fall when others stand, and grope and stumble when others go upright, to the great prejudice of thy poor soul.

Object. But, alas, I have nothing to carry with me; how then should I go?

Answ. Hast thou no sins? If thou hast, carry them, and exchange them for his righteousness; because he hath said, 'Cast thy burden upon the Lord, and he shall sustain thee.' Ps. lv. 22; and again, because he hath said, though thou be heavy laden, yet if thou do but come to him, he will give thee rest. Mat. xi. 28.

Object. But, you will say, Satan telleth me that I am so cold in prayers, so weak in believing, so great a sinner, that I do go so slothfully on in the way of God, that I am so apt to slip at every temptation, and to be entangled therewith, together with other things, so that I shall never be able to attain those blessed things that are held forth to sinners by Jesus Christ; and therefore my trouble is much upon this account also, and many times I fear that will come upon me which Satan suggesteth to me—that is, I shall miss of eternal life.

Answ. 1. As to the latter part of the objection, that thou shalt never attain to everlasting life, that is obtained for thee already, without thy doing, either thy praying, striving, or wrestling against sin. If we speak properly, it is Christ that hath in his own body abolished death on the cross, and brought light, life, and glory to us through this his thus doing. But this is the thing that thou aimest at, that thou shalt never have a share in this life already obtained for so many as do come by faith to Jesus Christ; and all because thou art so slothful, so cold, so weak, so great a sinner, so subject to slip and commit infirmities. 2. I answer, Didst thou never learn for to outshoot the devil in his own bow, and to cut off his head with his own sword, as David served Goliath, who was a type of him.

Quest. O how should a poor soul do this? This is rare, indeed.

Answ. Why, truly thus—Doth Satan tell thee thou prayest but faintly, and with very cold devotion? Answer him thus, and say, I am glad you told me, for this will make me trust the more to Christ's prayers, and the less to my own; also I will endeavour henceforward to groan, to sigh, and to be so fervent in my crying at the throne of grace, that I will, if I can, make the heavens rattle again with the mighty groans thereof. And whereas thou sayest that I am so weak in believing, I am glad you mind me of it; I hope it will henceforward stir me up to cry the more heartily to God for strong faith, and make me the more restless till I have it. And seeing thou tellest me that I run so softly, and that I shall go near to miss of glory, this also shall be, through grace, to my advantage, and cause me to press the more earnestly towards the mark for the prize of the high calling of God in Christ Jesus. And seeing thou dost tell me that my sins are wondrous great, hereby thou bringest the remembrance of the unsupportable vengeance of God into my mind, if I die out of Jesus Christ, and also the necessity of the blood, death, and merits of Christ to help me; I hope it will make me fly the faster, and press the harder after an interest in him; and the rather, because, as thou tellest me, my state will be unspeakably miserable without him. And so all along, if he tell thee of thy deadness, dulness, coldness, or unbelief, or the greatness of thy sins, answer him, and say, I am glad you told me, I hope it will be a means to make me run faster, seek earnestlier, and to be the more restless after Jesus Christ. If thou didst but get this art as to outrun him in his own shoes, as I may say, and to make his own darts to pierce himself, then thou mightst also say, how doth Satan's temptations, as well as all other things, work together for my good, for my advantage. Ro. viii. 28.

Object. But I do find so many weaknesses in every duty that I do perform, as when I pray, when I read, when I hear, or any other duty, that it maketh me out of conceit with myself, it maketh me think that my duties are nothing worth.

Answ. I answer, it may be it is thy mercy that thou art sensible of infirmities in thy best things thou doest; ay, a greater mercy than thou art aware of.

Quest. Can it be a mercy for me to be troubled with my corruptions? Can it be a privilege for me to be annoyed with infirmities, and to have my best duties infected with it? How can it possibly be?

Answ. Verily, thy sins appearing in thy best duties, do work for thy advantage these ways—1. In that thou findest ground enough thereby to make thee humble; and when thou hast done all, yet to count thyself but an unprofitable servant. And, 2. Thou by this means art taken off from leaning on anything below a naked Jesus for eternal life. It is like, if thou wast not sensible of many by-thoughts and wickednesses in thy best performances, thou wouldst go near to be some proud, abominable hypocrite, or a silly, proud, dissembling wretch at the best, such an one as would send thy soul to the devil in a bundle of thy own righteousness. But now, thou, through grace, seest that in all and everything thou doest there is sin enough in it to condemn thee. This, in the first place, makes thee have a care of trusting in thy own doings; and, secondly, showeth thee that there is nothing in thyself which will do thee any good by working in thee, as to the meritorious cause of thy salvation. No; but thou must have a share in the birth of Jesus, in the death of Jesus, in the blood, resurrection, ascension, and intercession of a crucified Jesus. And how sayest thou? Doth not thy finding of this in thee cause thee to fly from a depending on thy own doings? And doth it not also make thee more earnestly to groan after the Lord Jesus? Yea, and let me tell thee also, it will be a cause to make thee admire the freeness and tenderheartedness of Christ to thee, when he shall lift up the light of his countenance upon thee, because he hath regarded such an one as thou, sinful thou; and therefore, in this sense, it will be a mercy to the saints that they do find the relics of sin still struggling in their hearts. But this is not simply the nature of sin, but the mercy and wisdom of God, who causeth all things to work together for the good of those that love and fear God. Ro. viii. And, therefore, whatever thou findest in thy soul, though it be sin of never so black a soul-scaring nature, let it move thee to run the faster to the Lord Jesus Christ, and thou shalt not be ashamed—that is, of thy running to him.

But when thou dost apprehend that thou art defiled, and also thy best duties annoyed with many weaknesses, let that scripture come into thy thoughts which saith, 'Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;' and if thou shalt understand that, what thou canst not find in thyself thou shalt find in Christ. Art thou a fool in thyself? then Christ is made of God thy wisdom. Art thou unrighteous in thyself? Christ is made of God thy righteousness. Dost thou find that there is but very little sanctifying grace in thy soul? still here is Christ made thy sanctification; and all this in his own person without thee, without thy wisdom, without thy righteousness, without thy sanctification, without in his own person in thy Father's presence, appearing there perfect wisdom, righteousness, and sanctification in his own person; I say, as a public person for thee; so that thou mayest believe, and say to

thy soul, My soul, though thou dost find innumerable infirmities in thyself, and in thy actions, yet look upon thy Jesus, the man Jesus; he is wisdom, and that for thee, to govern thee, to take care for thee, and to order all things for the best for thee.

☞ He is also thy righteousness now at God's right hand, always shining before the eyes of his glory; so that there it is unmovable, though thou art in never such a sad condition, yet thy righteousness, which is the Son of God, God-man, shines as bright as ever, and is as much accepted of God as ever. O this sometimes hath been life to me; and so, whatever thou, O my soul, findest wanting in thyself, through faith thou shalt see all laid up for thee in Jesus Christ, whether it be wisdom, righteousness, sanctification, or redemption. Nay, not only so, but, as I said before, he is all these in his own person without thee in the presence of his Father for thee.

Object. But now, if any should say in their hearts, O, but I am one of the old-covenant men, I doubt—that is, I doubt I am not within this glorious covenant of grace. And how if I should not?

Answ. Well, thou fearest that thou art one of the old covenant, a son of the bond-woman. [1.] In the first place, know that thou wast one of them by nature, for all by nature are under that covenant; but set the case that thou art to this day under that, yet let me tell thee, in the first place, there are hopes for thee; for there is a gap open, a way made for souls to come from under the covenant of works, by Christ, 'for he hath broken down the middle wall of partition *between us*' and you. Ep. ii. 14. And therefore, if thou wouldst be saved, thou mayest come to Christ; if thou wantest a righteousness, as I said before, there is one in Christ; if thou wouldst be washed, thou mayest come to Christ; and if thou wouldst be justified, there is justification enough in the Lord Jesus Christ. That is the first. [2.] And thou canst not be so willing to come to Christ as he is willing thou shouldst come to him. Witness his coming down from heaven, his humiliation, his spilling of his blood from both his cheeks, by sweat under the burden of sin, Lu. xxii. 44, and his shedding of it by the spear when he hanged on the cross. It appears also by his promises, by his invitations, by his sending forth his messengers to preach the same to poor sinners, and threateneth damnation upon this very account, namely, the neglect of him; and declares that all the thousands and ten thousands of sins in the world should not be able to damn those that believed in him; that he would pardon all, forgive and pass by all, if they would but come unto him; moreover, promiseth to cast out none, no, not the poorest, vilest, contemptiblest creature in the whole world. 'Come unto me all,' every one, though you be never so many, never so vile, though your load be never so heavy and intolerable, though you deserve no help, not the least help, no mercy, not the least compassion, yet 'cast your burden upon me, and you shall find rest for your souls.' Come unto me and I will heal you, love you, teach you, and tell you the way to the kingdom of heaven. Come unto me, and I will succour you, help you, and keep you from all devils and their temptations, from the law and its curses, and from being for ever overcome with any evil whatever. Come unto me for what you need, and tell me what you would have, or what you would have me do for you, and all my strength, love, wisdom, and interest that I have with my Father shall be laid out for you. Come unto me, your sweet Jesus, your loving and tender-hearted Jesus, your everlasting and sin-pardoning Jesus. Come unto me, and I will wash you, and put my righteousness upon you, pray to my Father for you, and send my Spirit into you, that you might be saved. Therefore,

Consider, besides this, what a privilege thou shalt have at the day of judgment above thousands, if thou do in deed and in truth close in with this Jesus and accept of him; for thou shalt not only have a privilege in this life, but in the life everlasting, even at the time of Christ's second coming from heaven; for then, when there shall be the whole world gathered together, and all the good angels, bad angels, saints, and reprobates, when all thy friends and kindred, with thy neighbours on the right hand and on the left shall be with thee, beholding of the wonderful glory and majesty of the Son of God; then shall the Son of glory, even Jesus, in the very view and sight of them all, smile and look kindly upon thee; when a smile or a kind look from Christ shall be worth more than ten thousand worlds, then thou shalt have it. You know it is counted an honour for a poor man to be favourably looked upon by a judge, or a king, in the sight of lords, earls, dukes, and princes; why, thus it will be with thee in the sight of all the princely saints, angels, and devils, in the sight of all the great nobles in the world; then, even thou that closest in with Christ, be thou rich or poor, be thou bond or free, wise or foolish, if thou close in with him, he will say unto thee, 'Well done, good and faithful servant,' even in the midst of the whole world; they that love thee shall see it, and they that hate thee shall all to their shame behold it; for if thou fear him here in secret, he will make it manifest even at that day upon the house-top.

Secondly, Not only thus, but thou shalt also be lovingly received and tenderly embraced of him at that day, when Christ hath thousands of gallant saints, as old Abraham, Isaac, Jacob, David, Isaiah, Jeremiah, together with all the prophets, and apostles, and martyrs, attending on him; together with many thousands of glittering angels

ministering before him; besides, when the ungodly shall appear there with their pale faces, with their guilty consciences, and trembling souls, that would then give thousands and ten thousands of worlds, if they had so many, if they could enjoy but one loving look from Christ. I say, then, then shalt thou have the hand of Christ reached to thee kindly to receive thee, saying, Come, thou blessed, step up hither; thou wast willing to leave all for me, and now will I give all to thee; here is a throne, a crown, a kingdom, take them; thou wast not ashamed of me when thou wast in the world among my enemies, and now will not I be ashamed of thee before thine enemies, but will, in the view of all these devils and damned reprobates, promote thee to honour and dignity. 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' Thou shalt see that those who have served me in truth shall lose nothing by the means. No; but ye shall be as pillars in my temple, and inheritors of my glory, and shall have place to walk in among my saints and angels. Zec. iii. 7. O! who would not be in this condition? who would not be in this glory? It will be such a soul-ravishing glory, that I am ready to think the whole reprobate world will be ready to run mad, to think that they should miss of it. De. xxviii. 34. Then will the vilest drunkard, swearer, liar, and unclean person willingly cry, 'Lord, Lord, open to us,' yet be denied of entrance; and thou in the meantime embraced, entertained, made welcome, have a fair mitre set upon thy head, and clothed with immortal glory. Zec. iii. 5. O, therefore, let all this move thee, and be of weight upon thy soul to close in with Jesus, this tender-hearted Jesus. And if yet, for all what I have said, thy sins do still stick with thee, and thou findest thy hellish heart loath to let them go, think with thyself in this manner—Shall I have my sins and lose my soul? Will they do me any good when Christ comes? Would not heaven be better to me than my sins? and the company of God, Christ, saints, and angels, be better than the company of Cain, Judas, Balaam, with the devils in the furnace of fire? Canst thou now that readest or hearest these lines turn thy back, and go on in thy sins? Canst thou set so light of heaven, of God, of Christ, and the salvation of thy poor, yet precious soul? Canst thou hear of Christ, his bloody sweat and death, and not be taken with it, and not be grieved for it, and also converted by it? If so, I might lay thee down several considerations to stir thee up to mend thy pace towards heaven; but I shall not; there is enough written already to leave thy soul without excuse, and to bring thee down with a vengeance into hell-fire, devouring fire, the lake of fire, eternal, everlasting fire; O to make thee swim and roll up and down in the flames of the furnace of fire!

ISRAEL'S HOPE ENCOURAGED;

OR,

WHAT HOPE IS, AND HOW DISTINGUISHED FROM FAITH:

WITH ENCOURAGEMENTS FOR A HOPING PEOPLE.

ADVERTISEMENT BY THE EDITOR.

'AUSPICIOUS hope! in thy sweet garden grow
Wreaths for each toil, a charm for every woe.'

Christian hope is a firm expectation of all promised good, but especially of eternal salvation and happiness in heaven, where we shall be like the Son of God. This hope is founded on the grace, blood, righteousness, and intercession of Christ—the earnest of the Holy Spirit in our hearts, and the unchangeable truth and enlightening power of God.* 'Every man that hath this hope in him purifieth himself even as God is pure.' 1 JN. III. 3. Blessed hope! TIT. II. 13. Well might the apostle pray for the believing Romans, 'That ye may abound in hope through the power of the Holy Ghost.' XV. 13. 'Which is Christ in you the hope of glory.' COL. I. 27. This is the sacred, the solemn, the all-important subject which Bunyan in his ripe age makes the theme of his meditations and of his deeply impressive exhortations.

When drawing near the end of his pilgrimage—while in the fullest fruition of his mental powers—he gives the result of his long and hallowed experience to comfort and cherish his fellow pilgrims in their dangerous heaven-ward journey. One of his last labours was to prepare this treatise for the press, from which it issued three years after his decease, under the care of his pious friend Charles Doe.

Here, as drawn from the holy oracles of God, we contemplate Hope, the helmet of salvation, without which our mental powers are exposed to be led captive into despair at the will of Satan. Our venerable author pictures most vividly the Christian's weakness and the power of his enemies; 'Should you see a man that could not go from door to door but he must be clad in a coat of mail, a helmet of brass upon his head, and for his life-guard a thousand men, would you not say, surely this man has store of enemies at hand? This is the case, enemies lie in wait for Israel in every hole, he can neither eat, drink, wake, sleep, work, sit still, talk, be silent—worship his God in public or private, but he is in danger. p. 602. Poor, lame, infirm, helpless man, cannot live without tender—great—rich—manifold—abounding mercies. 'No faith, no hope,' 'to hope without faith is to see without eyes, or expect without reason.' p. 577. Faith is the anchor which enters within the vail; Christ in us the hope of glory is the mighty cable which keeps us fast to that anchor. p. 578. 'Faith lays hold of that end of the promise that is nearest to us, to wit, in the Bible—Hope lays hold of that end that is fastened to the mercy-seat.' p. 578. Thus the soul is kept by the mighty power of God. They who have no hope, enter Doubting Castle of their own free will—they place themselves under the tyranny of Giant Despair—that he may put out their eyes, and send them to stumble among the tombs, and leave their bones in his castle-yard, a trophy to his victories, and a terror to any poor pilgrim caught by him trespassing on Bye-path Meadow.† Hope is as a guardian angel—it enables us to come boldly to a throne of grace 'in a godly sort.' p. 589. The subject is full of consolation. Are we profanely apt to judge of God harshly, as of one that would gather where he had not strawn? Hope leads us to form a holy and just conception of the God of love. 'Kind brings forth its kind, know the tree by his fruit, and God BY HIS MERCY IN CHRIST. What has God been doing for and to his church from the beginning of the world, but extending to and exercising loving-kindness and mercy for them? Therefore he laid a foundation for this in mercy from everlasting.' p. 601. 'There is no *single flowers* in God's gospel garden, they are all double and treble; there is a wheel within a wheel, a blessing within a blessing in all the mercies of God; they are manifold, a man cannot receive one but he receives many, many folded up one within another.' p. 596. Bless the Lord, O my soul!!

Reader, my deep anxiety is that you should receive from this treatise the benefits which its glorified author intended it to produce. It is accurately printed from the first edition. My notes are intended to explain obsolete words or customs, such as at p. 594, or to commend the author's sentiments. May the Divine blessing abundantly replenish our earthen vessels with this heavenly hope.

GEO. OFFOR.

---

* Cruden.

† *Pilgrim's Progress.*

ISRAEL'S HOPE ENCOURAGED.

'LET ISRAEL HOPE IN THE LORD; FOR WITH THE LORD *there is* MERCY, AND WITH HIM *is* PLENTEOUS REDEMPTION.'—PSAL. CXXX. 7.

THIS Psalm is said to be one of 'the Psalms of Degrees,' which some say, if I be not mistaken, the priests and Levites used to sing when they went up the steps into the temple.* But to let that pass, it is a psalm that gives us a relation of the penman's praying frame, and of an exhortation to Israel to hope in God.

Ver. 1. 'Out of the depths have I cried unto thee, O Lord;' that is, out of deep or great afflictions, and said, 'Lord, hear my voice, let thine ears be attentive to the voice of my supplications.' The latter words explain the former; as who should say, By voice I mean the meaning and spirit of my prayer. There are words in prayer, and spirit in prayer, and by the spirit that is in prayer, is discerned whether the words be dead, lifeless, feigned, or warm, fervent, earnest; and God who searcheth the heart, knoweth the meaning of the Spirit, because he maketh intercession for the saints according to the will of God. Ro. viii. 27. Ver. 3. 'If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?' Here he confesseth, that all men by the law must fall before God for ever; for that they have broken it, but cannot make amends for the transgression thereof. But, he quickly bethinking himself of the mercy of God in Christ, he saith, ver 4, 'But *there is* forgiveness with thee that thou mayest be feared.' Then he returns, saying, ver. 5, 'I wait for the Lord,' that is, in all his appointments; yea, he doubleth it, saying, 'My soul doth wait, and in his word do I hope.' By which repetition he insinuates, that many are content to give their bodily presence to God in his appointments, while their hearts were roving to the ends of the earth; but for his part he did not so. Ver. 6. 'My soul *waiteth* for the Lord, more than they that watch for the morning, *I say, more than* they that watch for the morning.' As who should say, even as it is with those that are tired with the night, either by reason of dark or weari-some journies, or because of tedious sickness, to whom the night is most doleful and uncomfortable, waiting for spring of day; so wait I for the Lord, that his presence might be with my soul. So and more too I say, '*More than* they that wait for the morning.' Then he comes to the words which I have chosen for my text, saying, 'Let Israel hope in the Lord; for with the Lord *there is* mercy, and with him *is* plenteous redemption.'

In which words we have, FIRST, AN EXHORTATION; SECOND, A REASON OF THAT EXHORTATION; and THIRD, AN AMPLIFICATION OF THAT REASON. 'Let Israel hope in the Lord;' there is the exhortation; 'For with the Lord *there is* mercy;' there is the reason of it; 'And with him *is* plenteous redemption;' there is the amplification of that reason.

[FIRST. AN EXHORTATION.]

In the exhortation there are three things to be inquired into. FIRST, The matter contained in it; SECOND, The manner by which it is expressed; THIRD, The inferences that do naturally flow therefrom.

[FIRST. *The matter contained in the exhortation.*]

We will speak first to the matter contained in the text, and that presenteth itself unto us under three heads. *First*, A duty. *Second*, A direction for the well management of that duty. *Third*, The persons that are so to manage it.

First, Then, to speak to *the duty*, and that is HOPE; 'Let Israel HOPE.' By which word there is something pre-admitted, and something of great concern insinuated.

That which is pre-admitted is faith; for when we speak properly of hope, and put others distinctly to the duty of hoping, we conclude that such have faith already; for no faith, no hope. To hope without faith, is to see without eyes, or to expect without a ground: for 'Faith is the substance of things hoped for,' as well with respect to the grace, as to the doctrine of faith. He. xi. 1. Doth such a one believe? No. Doth he hope? Yes. If the first is true, the second is a lie; he that never believed, did never hope in the Lord. Wherefore, when he saith, 'Let Israel hope in the Lord,' he pre-supposeth faith, and signifieth that he speaketh to believers.

That which is of great concern insinuated, is, that hope has in it an excellent quality to support Israel in all its troubles. Faith has its excellency in this, hope in that, and love in another thing. Faith will do that which hope cannot do. Hope

* The titles to the Psalms have puzzled all the commentators. Bunyan follows Luther; who adds, that the title to the Psalms of Degrees does not pertain to any doctrine, but only to the ceremony of the singers. Ainsworth applies it to the place or tone of voice of the singers, or to a special excellency of the Psalm. Calmet and Bishop Horsley consider that the title refers to the progress of the soul towards eternal felicity, ascending by degrees. Watford imagines that these Psalms were written or selected to be sung on the ascent of the Jews from the captivity in Babylon. Luther wisely concludes that the Christian has only to do with the brief and very notable doctrine contained in these fifteen steps or degrees.—ED.

can do that which faith doth not do, and love can do things distinct from both their doings. Faith goes in the van, hope in the body, and love brings up the rear: and thus 'now abideth faith, hope,' and 'charity.' 1 Co. xiii. 13. Faith is the mother-grace, for hope is born of her, but charity floweth from them both.

But a little, now we are upon faith and hope distinctly, to let you see a little. 1. Faith comes by hearing, Ro. x. 17, hope by experience. Ro. v. 3, 4. 2. Faith comes by hearing the Word of God, hope by the credit that faith hath given to it. Ro. iv. 18. 3. Faith believeth the truth of the Word, hope waits for the fulfilling of it. 4. Faith lays hold of that end of the promise that is next to us, to wit, as it is in the Bible; hope lays hold of that end of the promise that is fastened to the mercy-seat; for the promise is like a mighty cable, that is fastened by one end to a ship, and by the other to the anchor: the soul is the ship where faith is, and to which the hither * end of this cable is fastened; but hope is the anchor that is at the other end of this cable, and which entereth into that within the vail. Thus faith and hope getting hold of both ends of the promise, they carry it safely all away. 5. Faith looketh to Christ, as dead, buried, and ascended; and hope to his second coming. 1 Co. xv. 1–4. Faith looks to him for justification, hope for glory. Ro. iv. 1–8. 6. Faith fights for doctrine, hope for a reward. Ac. xxvi. 6, 7. Faith for what is in the Bible, hope for what is in heaven. Col. i. 3–5. 7. Faith purifies the heart from bad principles. 1 Jn. v. 4, 5. Hope from bad manners, 2 Pe. iii. 11, 14. Ep. v. 8. 1 Jn. iii. 3. 8. Faith sets hope on work, hope sets patience on work. Ac. xxviii. 20; ix. 9. Faith says to hope, Look for what is promised; hope says to faith, So I do, and will wait for it too. 9. Faith looks through the word to God in Christ; hope looks through faith beyond the world to glory. Ga. v. 5.

Thus faith saves, and thus hope saves. Faith saves by laying hold of God by Christ. 1 Pe. i. 5. Hope saves by prevailing with the soul to suffer all troubles, afflictions, and adversities that it meets with betwixt this and the world to come, for the sake thereof. Ro. viii. 24. Take the matter in this plain similitude. There was a king that adopted such a one to be his child, and clothed him with the attire of the children of the king, and promised him, that if he would fight his father's battles, and walk in his father's ways, he should at last share in his father's kingdoms. He has received the adoption, and the king's robe, but not yet his part in the kingdom; but now, hope of a share in that will make him fight the king's battles, and also tread the king's paths. Yea, and though he should meet with many things that have a tendency to deter him from so doing, yet thoughts of the interest promised in the kingdom, and hopes to enjoy it, will make him out his way through those difficulties, and so save him from the ruin that those destructions would bring upon him, and will, in conclusion, usher him into a personal possession and enjoyment of that inheritance. Hope has a thick skin, and will endure many a blow; it will put on patience as a vestment, it will wade through a sea of blood, it will endure all things, if it be of the right kind, for the joy that is set before it. Hence patience is called, 'Patience of hope,' because it is hope that makes the soul exercise patience and long-suffering under the cross, until the time comes to enjoy the crown. 1 Th. i. 3. The Psalmist, therefore, by this exhortation, persuadeth them that have believed the truth, to wait for the accomplishment of it, as by his own example he did himself—'I wait for the Lord,' 'my soul waiteth,' 'and in his word do I hope,' It is for want of hope that so many brisk professors that have so boasted and made brags of their faith, have not been able to endure the drum † in the day of alarm and affliction. Their hope in Christ has been such as has extended itself no further than to this life, and therefore they are of all men the most miserable.

The Psalmist therefore, by exhorting us unto this duty, doth put us in mind of four things. I. That the best things are yet behind, and in reversion for the saints. II. That those that have believed, will yet meet with difficulties before they come at them. III. The grace of hope well exercised, is the only way to overcome these difficulties. IV. They therefore that have hope, and do exercise it as they should, shall assuredly at last enjoy that hope that is laid up for them in heaven.

I. For the first of these, *that the best things are yet behind, and in reversion for believers;* this is manifest by the natural exercise of this grace. For 'hope that is seen, is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for it.' Ro. viii. 24, 25. Hope lives not by sight, as faith doth; but hope trusteth faith, as faith trusts the Word, and so bears up the soul in a patient expectation at last to enjoy what God has promised. But I say, the very natural work of this grace proveth, that the believer's best things are behind in reversion.

You may ask me, what those things are? and I

* 'The hither,' or nearest end; now obsolete.—Ed.

† When Diabolus, in the *Holy War*, marched against Mansoul, his infernal drum affrighted the backsliding Mansoul with its roaring. 'This, to speak truth, was amazingly hideous to hear; it frighted all men seven miles round.' This drum was beat every night, and 'when the drum did go, behold darkness and sorrow over Mansoul; the light was darkened in the heaven thereof, no noise was ever heard upon earth more terrible; Mansoul trembled, and looked to be swallowed up.' This awful alarm—this terrible drum—is a want of a good hope through faith, which purifieth the heart.—Ed.

may tell you, first, in general, they are heavenly things, they are eternal things, they are the things that are where Christ sitteth on the right hand of God. Jo. iii. 12. 2 Co. iv. 18. Col. iii. 1. Do you know them now? They are things that 'eye hath not seen, nor ear heard, nor that have entered into the heart of man to conceive of.' Is. lxiv. 4. 1 Co. ii. 9. Do you know them now? They are things that are referred to the next world, for the saints when they come into the next world; talked of they may be now, the real being of them may be believed now, and by hope we may, and it will be our wisdom to wait for them now; but to know what they are in the nature of them, or in the enjoyment of them, otherwise than by faith, he is deceived that saith it. They are things too big as yet to enter into our hearts, and things too big, if they were there to come out, or to be expressed by our mouths.

There is heaven itself, the imperial heaven; does any body know what that is? There is the mount Zion, the heavenly Jerusalem, and the innumerable company of angels; doth any body know what all they are? There is immortality and eternal life: and who knows what they are? There are rewards for services, and labour of love showed to God's name here; and who knows what they will be? There are mansion-houses, beds of glory, and places to walk in among the angels; and who knows what they are? There will be badges of honour, harps to make merry with, and heavenly songs of triumph; doth any here know what they are? There will be then a knowing, an enjoying, and a solacing of ourselves with prophets, apostles, and martyrs, and all saints; but in what glorious manner we all are ignorant of. There we shall see and know, and be with for ever, all our relations, as wife, husband, child, father, mother, brother, or sister that have died in the faith; but how gloriously they will look when we shall see them, and how gloriously we shall love when we are with them, it is not for us in this world to know. 1 Th. iv. 16, 17. There are thoughts, and words, and ways for us, which we never dreamed on in this world. The law was but the shadow, the gospel the image; but what will be the substance that comes to us next, or that rather we shall go unto, who can understand? He. x. 1. If we never saw God nor Christ as glorified, nor the Spirit of the Lord, nor the bottom of the Bible, nor yet so much as one of the days of eternity, and yet all these things we shall see and have them, how can it be that the things laid up for us, that should be the object of our hope, should by us be understood in this world? Yet there are intimations given us of the goodness and greatness of them.*

1. Of their goodness, and that, (1.) In that the Holy Ghost scorns that things that are here should once be compared with them; hence all things here are called vanities, nothings, less than nothings. Is. xl. 15–17. Now, if the things, all the things that are here, are so contemptuously considered, when compared with the things that are to be hereafter, and yet these things so great in the carnal man's esteem, as that he is willing to venture life and soul, and all to have them, what are the things that God has prepared for them that wait, that is, that hope for him? (2.) Their goodness also appears in this, that whoever has had that understanding of them, as is revealed in the Word, whether king or beggar, wise man or fool, he has willingly cast this world behind him in contempt and scorn, for the hope of that. Ps. lxxiii. 25. He. xi. 24–26, 37–40. (3.) The goodness of them has even testimony in the very consciences of them that hate them. Take the vilest man in the country, the man who is so wedded to his lusts, that he will rather run the hazard of a thousand hells than leave them; and ask this man his judgment of the things of the next world, and he will shake his head, and say, They are good, they are best of all. (4.) But the saints have the best apprehension of their goodness, for that the Lord doth sometimes drop some of the juice of them out of the Word, into their hungry souls.

2. But as they are good, so they are great: 'O how great *is* thy goodness which thou hast laid up for them that fear thee, *which* thou hast wrought for them that trust,' that hope, 'in thee before the sons of men!' Ps. xxxi. 19. (1.) Their greatness appears, in that they go beyond the Word; yea, beyond the word of the Holy Ghost; it doth not yet appear to us by the Word of God to the full, the greatness of what is prepared for God's people. 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be.' 1 Jn. iii. 2. It doth not appear in the Word; there is a greatness in the things that we are to hope for, that could never be expressed: they are beyond word, beyond thought, beyond conceiving of! Paul, when he was come down again from out of paradise, into which he was caught up, could not speak a word about the words he heard, and the things that there he saw. They were things and words which he saw and heard, 'which it is not possible† for a man to utter.' (2.) Their greatness is intimated by the word Eternal; he that knows the bottom of that

* How comforting is that declaration of the Holy Spirit, 'For now we see through a glass darkly, but then face to face!' however we may have had a glimpse of glory to strengthen us in the way. This revelation was through one who had been 'caught up into paradise,' and who had 'abundance of revelations,' so great that it was needful for him to have 'a thorn in the flesh,' to keep him humble. Blessed is Israel's 'Hope' of happiness, inconceivable and eternal.—Ed.

† See the marginal reading to this text.—Ed.

word, shall know what things they are. 'The things which are not seen *are* eternal.' 2 Co. iv. 18. They are 'incorruptible, and undefiled, and that fadeth not away,' reserved in heaven for us. 1 Pe. i. 4. (3.) Their greatness is showed in that one right thought of them will fill the heart so full, that both it and the eyes will run over together; yea, so full, that the creature shall not be able to stand up under the weight of glory that by it is laid upon the soul. Alas! all the things in this world will not fill one heart; and yet one thought that is right, of the things that God has prepared, and laid up in heaven for us, will, yea, and over fill it too. (4.) The greatness of the things of the next world appears, in that when one of the least of them are showed to us, we are not able, without support from thence, to abide the sight thereof. I count that the angels are of those things that are least in that world; and yet the sight of one of them, when the sight of them was in use, what work would it make in the hearts and minds of mortal men, the scripture plainly enough declares. Jn. xiii. 22.* (5.) Their greatness is intimated, in that we must be as it were new made again, before we can be capable of enjoying them, as we must enjoy them with comfort. Lu. xx. 36. And herein will be a great part of our happiness, that we shall not only see them, but be made like unto them, like unto their King. For 'when he shall appear, we shall be like him, for we shall see him as he is.' 1 Jn. iii. 2. We shall see him, and therefore must be like him, for else the sight of him would overcome us and destroy us; but because we are to see him with comfort and everlasting joy, therefore we must be like him in body and mind. Ro. i. 17. Ph. iii. 20, 21.

II. But to come to the second thing, namely, *That those that have believed, there are such things as these, will meet with difficulties before they come at them.* This is so grand a truth, that nothing can be said against it. Many are the afflictions of the righteous; and we must through many tribulations enter into the kingdom of heaven. Ac. xiv. 22. The cause from whence these afflictions arise is known to be,

1. From ourselves; for sin having got such hold in our flesh, makes that opposition against our soul and the welfare of that, that puts us continually to trouble. Fleshly lusts work against the soul, and so do worldly lusts too; 1 Pe. ii. 11. Ti. ii. 12; yea, they quench our graces, and make them that would live, 'ready to die.' Ro. iii. 2. Yea, by reason of these, such darkness, such guilt, such fear, such mistrust, ariseth in us, that it is common for us, if we live any while, to make a thousand conclusions, twice told, that we shall never arrive with comfort at the gates of the kingdom of heaven. The natural tendency of every struggle of the least lust against grace is, if we judge according to carnal reason, to make us question the truth of a work of grace in us, and our right to the world to come. This it was that made Paul cry out, 'O wretched man that I am! who shall deliver me!' Ro. vii. 24. Only he had more wisdom than to follow the natural conclusions that carnal reason was apt to make thereupon, and so hoisted up his soul to hope.

2. Sin, by its working in us, doth not only bring darkness, guilt, fear, mistrust, and the like; but it doth oft-times as it were hamstring us, and disable us from going to God by faith and prayer for pardon. It makes the heart hard, senseless, careless, lifeless, spiritless as to feeling, in all Christian duty; and this is a grievous thing to a gracious soul. The other things will create a doubt, and drive it up to the head into the soul; but these will go on the other side and clench it.† Now all these things make hoping difficult.

3. For by these things the judgment is not only clouded, and the understanding greatly darkened, but all the powers of the soul made to fight against itself, conceiving, imagining, apprehending, and concluding things that have a direct tendency to extirpate and extinguish, if possible, the graces of God that are planted in the soul; yea, to the making of it cry out, 'I am cut off from before thine eyes!' Ps. xxxi. 22.

4. Add to these, the hidings of the face of God from the soul; a thing to it more bitter than death; yet nothing more common among them that hope in the Lord. He 'hideth his face from the house of Jacob!' Is. viii. 17. Nor is this done only in fatherly displeasure, but by this means some graces are kept alive; faith is kept alive by the word, patience by hope, and hope by faith; but oft-times a spirit of prayer, by the rod, chastisement, and the hiding of God's face. Ho. v. 14, 15. Is. xxvi. 16. Ca. v. 6. But I say, this hiding of this sweet face is bitter to the soul, and oft-times puts both faith and hope to a sad and most fearful plunge. For at such a day, it is with the soul as with the ship at sea, that is benighted and without light; to wit, like a man bewildered upon the land; only the text saith, for the help and succour

* Ecclesiastical writers, previous to Bunyan's time, made an hierarchy of nine orders of celestial spirits, viz., seraphim, cherubim, thrones, dominions, virtues, powers, principalities, archangels, and angels; agreeing with Bunyan as to the angels being the lowest order in these celestial hierarchies. The angels are ministering spirits. May not the glorified saints become angels? Who was that angel who said to John, 'I am thy fellow-servant, and of thy brethren the prophets.' Re. xxii. 9.—Ed.

† This is a *striking* illustration. Fear 'makes us question our right to the world to come,' and nails us to the earth; but it is sin which clenches the nail, and makes us cry, O wretched man that I am! who can deliver me? Poor Bunyan, in his *Grace Abounding*, mournfully illustrates this fact.—Ed.

of such, 'Who *is* among you that feareth the Lord, that obeyeth the voice of his servant, that walketh *in* darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God.' Is. l. 10. Yet as it is with children, so it is with saints; we are a great deal more subject to fears in the night than in the day. That, therefore, that tendeth to the help of some graces, if there be not great care taken, will prove an hinderance to others.

5. Nor is the ruler of the darkness of this world wanting to apply himself and his engines, so as, if possible, to make use of all these things for the overthrowing of faith, and for the removing of our hope from the Lord, as a tree is removed from rooting in the ground. Job xix. 10. Behold! he can expound all things, so as that they shall fall directly in the way of our believing. As thus, we have sin, therefore we have no grace; sin struggleth in us, therefore we fear not God; something in us sideth with sin, therefore we are wholly unregenerate; sin is in our best performances, therefore wherefore should I hope? Thus I say, he can afflict us in our pilgrimage, and make hope difficult to us. Besides the hiding of God's face, he can make not only a cause of sorrow, for that indeed it should, but a ground of despair, and as desperately concluding he will never come again. How many good souls has he driven to these conclusions, who afterwards have been made to unsay all again?

6. And though spiritual desertions, darkness of soul, and guilt of sin, are the burdens most intolerable, yet they are not all; for there is to be added to all these, that common evil of persecution, another device invented to make void our hope. In this, I say, we are sure to be concerned; that is, if we be godly. For though the apostle doth not say, 'All that will live in Christ,' that is, in the common profession of him, shall suffer persecution; yet he saith, 'All that will live godly in him shall.' 2 Ti. iii. 12. Now this in itself is a terror to flesh and blood, and hath a direct tendency in it to make hope difficult. 1 Pe. iii. 6, 14. Hence men of a persecuting spirit, because of their greatness, and of their teeth (the laws), are said to be a terror, and to carry amazement in their doings; and God's people are apt to be afraid of them though they should die, and to forget God their Maker; and this makes hoping hard work. Is. li. 12, 13. *

7. For besides that grimness that appears in the face of persecutors, Satan can tell how to lessen, and make to dwindle in our apprehensions, those truths unto which our hearts have joined themselves afore, and to which Christ our Lord has commanded us to stand. So that they shall now appear but little, small, inconsiderable things; things not worth engaging for; things not worth running those hazards for, that in the hour of trial may lie staring us in the face. Moreover, we shall not want false friends in every hole, such as will continually be boring our ears with that saying, Master, do good to thyself. At such times also, 'stars' do use to 'fall from heaven, and the powers of the heavens shall be shaken;' and so every thing tends to weaken, or at least to lay stumbling-blocks in their way, who are commanded to hope in the Lord. Mat. xxiv.

8. Again, as Satan can make use of his subtilty, thus to afflict and weaken the hands and hearts of those that hope in God, so he can add to these the dismalness of a suffering state. He can make the loss of goods, in our imagination, ten times bigger than it is in itself; he can make an informer a frightful creature, and a jail look like hell itself; he can make banishment and death utterly intolerable, and things that must be shunned with the hazard of our salvation. Thus he can greaten and lessen, lessen and greaten, for the troubling of our hearts, for the hindering of our hope.†

9. Add to all these, that the things that we suffer for were never seen by us, but are quite beyond our sight: things that indeed are said to be great and good; but we have only the word and the Bible for it. And be sure if he that laboureth night and day to devour us, can help it, our faith shall be molested and perplexed at such a time, that it may, if possible, be hard to do the commandment that here the text enjoins us to the practice of; that is, to hope in the Lord. And this brings me to the third particular.

III. *That the grace of hope well exercised, is the only way to overcome those difficulties.*—Abraham had never laughed for joy, had he not hoped when the angel brought him tidings of a son; yea, had he not hoped against all things that could have been said to discourage. Ge. xvii. 17. Hence it is said, that 'against hope' he 'believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be.' Ro. iv. 18. There is hope against

* In Bunyan's days, persecution for conscience sake was at intervals very fierce among the French Huguenots, the Protestants in Ireland, and Dissenters in Britain. Thousands fled to seek an asylum among savages in America, who were not permitted to live among men worse than savages at home. Thousands were immured in prisons, where many hundreds perished, and with those who suffered a violent death received the crown of martyrdom. Even now they that will live godly in Christ Jesus, must submit to taunts, jeers, and reproaches. May we forget not the Saviour's comforting declaration, 'Blessed are ye when persecuted, reviled, and spoken against falsely for my sake.'—Ed.

† This is the language of an eye-witness, and not a theory. Our author had associated with very many *in jail*, whose bitter suffering, and that of their families, tried the faith and patience of the saints, and winnowed the church of formal professors. —Ed.

hope; hope grounded on faith, against hope grounded on reason. Hope grounded on reason, would have made Abraham expect that the promise should surely have been ineffectual, because of the deadness of Abraham's body, and of the barrenness of Sarah's womb. But he hoped against the difficulty, by hope that sprang from faith, which confided in the promise and power of God, and so overcame the difficulty, and indeed obtained the promise. Hope, therefore, well exercised, is the only way to overcome. Hence Peter bids those that are in a suffering condition, 'Be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.' 1 Pe. i. 13. And therefore it is, as you heard before, that we are said to be 'saved by hope.' Ro. viii. 24.

Hope is excellent, 1. Against those discouragements that arise up out of our bowels. 2. It is excellent to embolden a man in the cause of God. 3. It is excellent at helping one over the difficulties that men, by frights and terrors, may lay in our way.

1. It is excellent to help us against those discouragements that arise out of our own bowels. Ro. iv. This is clear in the instance last mentioned about Abraham, who had nothing but discouragements arising from himself; but he had hope, and as well he exercised it; wherefore, after a little patient enduring, he overcame the difficulty, and obtained the promise. He. vi. 13–18. The reason is, for that it is the nature of true hope to turn away its ear from opposing difficulties, to the word and mouth of faith; and perceiving that faith has got hold of the promise, hope, notwithstanding difficulties that do or may attempt to intercept, will expect, and so wait for the accomplishment thereof.

2. Hope is excellent at emboldening a man in the cause of God. Hence the apostle saith, 'Hope maketh not ashamed;' for not to be ashamed there, is to be emboldened. Ro. v. 5. So again, when Paul speaks of the troubles he met with for the profession of the gospel, he saith, that they should turn to his salvation. 'According,' saith he, 'to my earnest expectation, and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now Christ shall be magnified in my body, whether *it be* by life or by death.' Phi. i. 19, 20. See here, a man at the foot of the ladder, now ready in will and mind, to die for his profession; but how will he carry it now? Why, with all brave and innocent boldness! But how will he do that? O! By the hope of the gospel that is in him; for by that he is fully persuaded that the cause he suffereth for will bear him up in the day of God, and that he shall then be well rewarded for it. *

3. It is also excellent at helping one over those difficulties that men, by frights and terrors, may lay in 'our way. Hence when David was almost killed with the reproach and oppression of his enemies, and his soul full sorely bowed down to the ground therewith; that he might revive and get up again, he calls to his soul to put in exercise the grace of hope, saying, 'Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, *who is* the health of my countenance, and my God.' Ps. xlii. 11. So again saith he in the next Psalm after, as afore he had complained of the oppression of the enemy, 'Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God, for I shall yet praise him, *who is* the health of my countenance and my God.' Ps. xliii. 5. Hope, therefore, is a soul-encouraging grace, a soul-emboldening grace, and a soul-preserving grace. Hence it is called our helmet or head-piece, the helmet of salvation. Ep. vi. 17. 1 Th. v. 8. This is one piece of the armour with which the Son of God was clothed, when he came into the world; and it is that against which nothing can prevail. Is. lix. 17. For as long as I can hope for salvation, what can hurt me! This word spoken in the blessed exercise of grace, I HOPE FOR SALVATION, drives down all before it. The truth of God is that man's 'shield and buckler' that hath made the Lord his hope, Ps. xci. 4.

[*Encouragements to exercise this grace.*]—And now to encourage thee, good man, to the exercise of this blessed grace of hope as the text bids, let me present thee with that which followeth. 1. God, to show how well he takes hoping in him at our hands, has called himself 'the God of hope,' Ro. xv. 13, that is, not only the author of hope, but the God that takes pleasure in them that exercise it, 'The Lord taketh pleasure in them that fear him, in those that hope in his mercy.' Ps. cxlvii. 11. 2. He will be a shield, a defence to them that hope in him. 'Thou *art* my hiding-place and my shield,' saith David, 'I hope in thy word;' that is, he knew he would be so; for he hoped in his word. Ps. cxix. 114. 3. He has promised us the life we hope for, to encourage us still to hope, and to endure all things to enjoy it. Tit. i. 2. 'That he that ploweth should plow in hope, and that he that thresheth in hope, should be partaker of his hope.' 1 Co. ix. 10.

Quest. But you may say, What is it to exercise this grace aright?

Answ. 1. You must look well to your faith, that

* Often have God's saints rejoiced in tribulation, and, like Stephen, when put to death with excruciating torments, have prayed for their enemies. Bunyan's fear was, when threatened to be hung for preaching Christ, that he should make but 'a scrabbling shift to clamber up the ladder.' He was, however, comforted with the hope that his dying speech might be blessed to some of the spectators.—*Grace Abounding*, Nos. 334, 335. —Ed.

that may prosper, for as your faith is, such your hope will be. Hope is never ill when faith is well; nor strong if faith be weak. Wherefore Paul prays that the Romans might be filled 'with all joy and peace in believing,' that they might 'abound in hope.' Ro. xv. 13. When a man by faith believes to joy and peace, then hope grows strong, and with an assurance looketh for a share in the world to come. Wherefore look to your faith, and pray heartily that the God of hope will fill you with all joy and peace in believing. 2. Learn of Abraham not to faint, stumble, or doubt, at the sight of your own weakness; for if you do, hope will stay below, and creak in the wheels as it goes, because it will want the oil of faith. But say to thy soul, when thou beginnest to faint and sink at the sight of these, as David did to his, in the places made mention of before. 3. Be much in calling to mind what God has done for thee in former times. Keep thy experience as a choice thing. Ro. v. 4. 'Remember all the way the Lord led thee these forty years in the wilderness.' De. viii. 2. 'O my God,' saith David, 'my soul is cast down within me, therefore will I remember thee from the land of Jordan, and of the Hermonites from the hill Mizar.' Ps. xlii. 6. 4. Be much in looking at the end of things, or rather to the end of this, and to the beginning of the next world. What we enjoy of God in this world, may be an earnest of hope, or a token that the thing hoped for is to be ours at last; but the object of hope is in general the next world. He. xi. 1. We must therefore put a difference betwixt the mother of hope, Faith; the means of hope, the Word; the earnest of hope, Christ in us; and the proper object of hope, to wit, the world to come, and the goodness thereof. Ps. cxix. 49. Col. i. 27.

If Christians have not much here, their hope, as I may so say, lies idle, and as a grace out of its exercise. For as faith cannot feed upon patience, but upon Christ, and as the grace of hungering and thirsting cannot live upon self-fulness, but upon the riches of the promise; so hope cannot make what is enjoyed its object: 'for what a man seeth why doth he yet hope for?' Ro. viii. 24. But the proper object of hope is, that we see not. Let faith then be exercised upon Christ crucified for my justification, and hope upon the next world for my glorification; and let love show the truth of faith in Christ, by acts of kindness to Christ and his people; and patience, the truth of hope, by a quiet bearing and enduring that which may now be laid upon me for my sincere profession's sake, until the hope that is laid up for us in heaven shall come to us, or we be gathered to that, and then hope is in some measure in good order, and exercised well. But,

IV. We now come to the last thing propounded to be spoken to, which is, *They that have hope and exercise it well, shall assuredly at last enjoy that hope that is laid up for them in heaven;* that is, they that do regularly exercise the grace of hope shall at last enjoy the object of it, or the thing hoped for. This must of necessity be concluded, else we overthrow the whole truth of God at once, and the expectation of the best of men; yea, if this be not concluded, what follows, but that Atheism, unbelief, and irreligion, are the most right, and profane and debauched persons are in the rightest way?

1. But to proceed, this must be, as is evident; for that the things hoped for are put under the very name of the grace that lives in the expectation of them. They are called HOPE; 'looking for that blessed hope;' 'for the hope that is laid up for them in heaven.' Tit. ii. 13; Col. i. 5. God has set that character upon them, to signify that they belong to hope, and shall be the reward of hope. God doth in this, as your great traders do with the goods that their chapmen have either bought or spoke for; to wit, he sets their name or mark upon them, and then saith, This belongs to this grace, and this belongs to that; but the kingdom of heaven belongs to HOPE, for his name is set upon it. This therefore is one thing, to prove that the thing hoped for shall be thine; God has marked it for thee: nor can it be given to those that do not hope. That is, to the same purpose that you read of, 'That ye may be counted worthy of the kingdom of God, for which ye also suffer.' 2 Th. i. 5 Suffering flows from hope; he that hopes not for an house in heaven, will not for it choose to suffer the loss of the pleasures and friendships of this world. But they that suffer for it, and that all do, one way or other, in whom is placed this grace of hope, they God counteth worthy of it, and, therefore, hath marked it with their mark, HOPE; for that it belongs to hope, and shall be given to those that hope. That is the first.

2. They that do, as afore is said, exercise this grace of hope, shall assuredly enjoy the hope that is laid up for them in heaven, as is evident also from this; because, as God has marked and set it apart for them, so what he has done to and with our Lord and Head, since his death, he hath done it to this very end; that is, to beget and maintain our hope in him as touching this thing. He 'hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.' 1 Pe. i. 3. The meaning is, Christ is our undertaker, and suffered death for us, that we might enjoy happiness and glory: and God, to show how willing he was that we should have this glory, raised up Christ again, and delivered him from the sorrows of death. Wherefore, considering this, Paul said, 'He rejoiced in hope of the glory of God;' to wit, of that glory, that sin, had he not had Jesus for his undertaker, would have caused that he should

certainly have, come short of. Ro. iii. 23; v. 2. But, again, God 'raised him up from the dead, and gave him glory,' too, and that to this very end, 'that your faith and hope might be in God.' 1 Pe. i. 21. I say, he did it to this very end, that he might beget in you this good opinion of him, as to hope in him, that he would give you that good thing hoped for—to wit, eternal life. He 'gave him glory,' and put it into his hand for you who is your head and Saviour, that you might see how willing God is to give you the hope you look for, 'that your faith and hope might be in God.'

3. That we that have hope and rightly exercise it, might assuredly enjoy that hope that is laid up for us in heaven: God has promised it, and that to our Saviour for us. Had he promised it to us, we might yet have feared, for that with our faults we give a cause of continual provocation to him. But since he hath promised it to Christ, it must assuredly come to us by him, because Christ, to whom it is promised, never gave occasion of provocation to him to take it back. And that it was promised to Christ, it is evident, because it was promised before the world began: 'In hope of eternal life,' saith Paul, 'which God, that cannot lie, promised before the world began.' Tit. i. 2. And this is, that we might hope. Men that use to hope to enjoy that money or estate, that by those that are faithful is promised to them, and put into the hands of trusty persons for them; why this is the case, God that cannot lie, has promised it to the hopers, and has put it into the hand of the trusty Jesus for us, therefore let us hope that in his times we shall both see and enjoy the same we hope for.

4. Yea, that all ground of doubt and scruple as to this might be removed out of the way, when Christ, who as to what was last said, is our hope, 1 Ti. i. 1, shall come, he shall bring that grace and mercy with him that shall even from before his judgment-seat remove all those things that might have any tendency in them to deprive us of our hope, or of the thing hoped for by us. Hence Peter bids us, 'Be sober and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.' 1 Pe. i. 13. Also as to this, Jude, the servant of Jesus Christ, joins with him, saying, 'Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.' Jude 21. Here then you see that there is grace and mercy still for us in reversion; grace and mercy to be brought unto us at the revelation, or second coming of Jesus Christ. How then can we be hindered of our hope? For transporting mercy will then be busy for them that indeed have here the hope of eternal life. 'And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.' Mal. iii. 17. None knows the mystery of God's will in all things revealed in his Word. Therefore many texts are looked over, or laid by, as those whose key doth go too hard; nor will I boast of any singular knowledge in any particular thing.* Yet methinks since grace and mercy was not only brought by Christ when he came into the world, but shall be brought again with him when he comes in his Father's glory, it signifies, that as the first brought the beginning of eternal life to us while we were enemies, this second will bring the full enjoyment of it to us while we are saints, attended with many imperfections. And that as by the first grace of all unworthiness was pardoned and passed by; so by this second grace, the grace that is to be brought unto us at the revelation of Jesus Christ, all shortness in duties, and failings in performances, shall be spared also; and we made possessors by virtue of this grace and mercy of the blessings hoped for, to wit, the blessings of eternal life. But thus much for the duty contained in the exhortation, to wit; of hoping.

[*Second. A direction to the well managing of the duty of hope.*]

I shall therefore come, in the next place, to treat of the well managing of this duty with reference to its primary object, which is the Lord himself. 'Let Israel hope in the Lord.' There is a general object of hope, and there is a particular object; there is a common object, and there is a special one. Of the general and common object, to wit, of heaven and happiness, I have said something already; wherefore it remains that now we come and treat of this particular and special object of our hope: 'Let Israel hope in the Lord.' The Lord, therefore, is to be the particular and special object of our hope: 'Let Israel hope in the Lord.' Now in that there is not only a duty here exhorted to, but a direction for the better management of that duty, to the particular and special object upon which this duty should be exercised, it suggesteth, how apt good men are, especially in times of trouble, the case of Israel now, to fix their hopes in

* How forcibly does this remind us of the escape of the poor doubting pilgrims from the castle of Giant Despair. The outer gate, like that of the prison in which Peter was confined, was of *iron*. Ac. xii. 10. But Peter had a heavenly messenger as his guide, and faith was in lively exercise, so that 'the gate opened to them of his own accord.' 'God cut the gates of iron in sunder.' Ps. cvii. 16. The pilgrims lay for four days under dreadful sufferings, bordering on black despair. He had overlooked or laid by the 'key that doth go too hard;' prayer brought it to his recollection, and he cried out, 'What a fool am I thus to be in a stinking dungeon, when I may as well walk at liberty.' He recollected the 'key called promise,' which will open ALL the gates in Doubting Castle; and although the lock of that *iron* gate went *damnable* hard, yet the key did open it, and the prisoners escaped; see *Grace Abounding*, Nos. 261–263. Fellow-pilgrims 'look not over,' nor 'lay by,' those keys that 'go too hard,' the prayerful use of which may save us much bitter dejection and gloomy doubts.—ED.

other things than on the Lord. We have seen a great deal of this in our days; our days indeed have been days of trouble, especially since the discovery of the Popish plot, for then we began to fear cutting of throats, of being burned in our beds, and of seeing our children dashed in pieces before our faces. But looking about us, we found we had a gracious king, brave parliaments, a stout city, good lord-mayors, honest sheriffs, substantial laws against them, and these we made the object of our hope, quite forgetting the direction in this exhortation, 'Let Israel hope in the Lord.' For indeed the Lord ought to be our hope in temporals, as well as in spirituals and eternals. Wherefore Israel of old were checked, under a supposition of placing their hope for temporals in men; '*It is* better to trust in the Lord, than to put confidence in man. *It is* better to trust in the Lord, than to put confidence in princes.' Ps. cxviii. 8, 9. And again, 'Put not your trust in princes, *nor* in the son of man, in whom *there is* no help.' Ps. cxlvi. 3. This implieth that there is in us an incidency to forget God our hope, and to put confidence in something else. And to be sure we shall find it the more difficult to make the Lord our hope only, when things that are here, though deceitfully, proffer us their help.* But my design is not to treat of the object of hope but with reference to the next world. And as to that we must take heed that we set our hope in God, in God in the first place, and in nothing below or beside himself. To this end it is that he has given us his word, and appointed a law to Israel.

I. Because of his own grace he is become the special object of hope, designing *himself* in the most special sense to be the portion of his people. Ps. lxxviii. 5–7—'The Lord *is* my portion, saith my soul, therefore will I hope in him.' La. iii. 24. Wherefore this we must look well to, and take heed that we miss not of this object. Ps. cxlvi. 5. This is the special object, the ultimate object, the object that we cannot be without; and that, short of which, we cannot be happy as, God willing, shall be showed more anon. Je. l. 7. God is not only happiness in himself, but the life of the soul, and he that puts goodness into every thing in the next world, in which goodness shall be found. Je. xvii. 13. And this our Lord Jesus Christ himself affirmeth, when he saith, 'I am the way,' to wit, the way to life and happiness. And yet he saith, 'I am the way to the Father,' for that it is HE that is the fountain and ocean of happiness and bliss.

So then, that we might in the next world be heirs of the highest good, God has made us heirs of his own good self; 'Heirs of God, and joint heirs with Christ;' heirs of God through Christ. Ro. viii. 17. Ga. iv. 7. This God, this eternal God, therefore, is of necessity to be the object of our hope, because he is, of grace, become our hope. The church in heaven, called the body and temple of God, is to be an habitation for himself, when it is finished, to dwell in for ever and ever. This then we hope for, to wit, to be possessed at that day with eternal life; eternal glory. 1 Ti. vi. 12, 19. Now this eternal life and eternal glory is through God the hope of his people. 1 Pe. v. 10. 1 Jn. v. 20. And for this end, and to this bliss, are we called and regenerate in this world, 'That being justified by his grace, we should be made heirs, according to the hope of eternal life.' Tit. iii. 7. Nor can it be, that heaven and happiness should ever be the portion of them that make not God their hope, any more than such a lady should hope to enjoy the estate of such a lord, who first makes not the lord himself her husband.† Heaven, heaven is the talk of the ignorant, while the God of heaven they cannot abide. But shall such ever come to glory? But,

II. God must be the special object of our hope, and him in special that must be enjoyed by us in the next world, or nothing can make us happy. We will suppose now, for the illustrating of this matter, that which is not to be supposed. As,

1. Suppose a man, when he dieth, should go to heaven, that golden place, what good would this do him, if he was not possessed of the God of it? It would be, as to sweetness, but a thing unsavoury; as to durableness, but a thing uncertain; as to society, as a thing forlorn; and as to life, but a place of death. All this is made to appear by the angels that fell; for when fallen, what was heaven to them? Suppose they staid but one quarter of an hour there after their fall, before they were cast out, what sweetness found they there, but guilt? What stay, but a continual fall of heart and mind? What society, but to be abandoned of all? And what life, but death in its perfection? Yea, if it be true that some think, that for the promoting of grace, they are admitted yet to enter that place to accuse the saints on earth, yet what do they find there but what is grievous

* The murder of Sir E. Godfrey, and the fears of a Popish plot, greatly alarmed the country at this time. The recollection of the frightful atrocities committed by the Papists upon the unoffending and unarmed Protestants in Ireland, led to the fears which are here so forcibly, but naturally, expressed. Although we are here directed to the sole ground of hope in the spiritual warfare, yet doubtless, in temporal things, Bunyan felt the necessity of human agency. Had he lived to witness the punishment inflicted on these murderers by William III., he would have owned with gratitude the services rendered to the nation by that warlike king and his brave parliament.'—ED.

† How infinite is the condescension of Jehovah to enter into such a relationship with every member of his mystical body, the church. 'Thy Maker *is* thy husband, the Lord of Hosts *is* his name.' Is. liv. 5. Surely it hath not entered into the heart of man to conceive the riches of that endowment, the magnificence of that estate.—ED.

to them? It is the presence of God that makes heaven Heaven in all its beauteousness. Hence David, when he speaks of heaven, says, 'Whom have I in heaven *but thee?*' Ps. lxxiii. 25. As who should say, What would heaven yield to me for delights, if I was there without my God? It is the presence of God that will make heaven sweet to those who are his. And as it is that that makes the place, so it is interest in him that makes the company, and the deeds that are done there, pleasant to the soul. What solace can he that is without God, though he were in heaven, have with Abraham, Isaac, and Jacob, the prophets and angels? How could he join in their thanks, and praises, and blessings of him for ever and ever, in whose favour, mercy, and grace, they are not concerned?

2. Suppose a man, when he dieth, should be made to live for ever, but without the enjoyment of God, what good would his life do him? Why, it would be filled full of horror, darkness, desolation, sorrow, and all things that would tend to make it bitter to the soul. Witness they that live in hell; if it be proper to say they live in hell? It is no more possible for a man to live happily, were he possessed of all that heaven and life could afford him, suppose him to be without interest in God, than it is for a man that hath all the enjoyments of this world, if the sun was taken from him out of the firmament. As all things, whether it be heaven, angels, heavenly pleasures and delights, have had their being of him, so their being is continued by him, and made sweet of him.

Now, for the well managing of our hope, with reference to this special object of it, there are these things to be considered. And now I speak to all. We must know him right, we must come to him right. (1.) We must know him right. It is essential to happiness, and so to the making of the God of heaven our hope, to know him rightly. Jn. xvii. 1–3. It is not every fancy, or every imagination of God, that thou mayst have, that will prove that therefore thou knowest God aright. In him there 'is no variableness, neither shadow of turning.' Ja. i. 17. He only is what he is, what imaginations soever we have of him. We may set up idols and images of him, as much in our minds as some do in their houses and in their temples, and be as great, though not so gross idolaters as they.* Now if thou wouldst know him, thou must diligently feel for him in his works, in his Word, and in his ways, if perhaps thou mayst find the knowledge of him. Pr. ii. 1–5. Ac. xvii. 27. (2.) Beware, when thou hast found him, that thou go to him by his Son, whom he has sanctified and sent into the world, to be the way for sinners to go to God; and see that thou keepest in this path always, for out of him he is found intolerable, and a consuming-fire. (3.) Busy thyself with all thy might to make an interest in his Son, and he will willingly be thy Saviour, for he must become thine before his Father can be the object of thy hope. Jn. iii. 36. He that hath the Son, hath the Father, but contrariwise, he that hath not him has neither. 2 Jn. 9. (4.) Stay not in some transient comforts, but abide restless till thou seest an union betwixt thee and this Blessed One; to wit, that he is a root, and thou a branch; that he is head, and thou a member. And then shalt thou know that the case is so between thee and him, when grace and his Spirit has made thee to lay the whole stress of thy justification upon him and has subdued thy heart and mind to be 'one spirit' with him. Ro. iv. 4, 5. 1 Co. vi. 17. (5.) This done, hope thou in God, for he is become thy hope, that is, the object of it. And for thy encouragement so to do, consider that he is able to bear up thy heart, and has said he will do it, as to this very thing, to all those that thus hope in him. 'Be of good courage and he shall strengthen thine heart,' all ye that hope in the Lord. Ps. xxxi. 24. It is manifest, as was said before, that many difficulties lie in the way of hoping; but God will make those difficulties easy, by strengthening the heart of him that hopeth, to hope. He has a way to do that, which no creature can hinder, by the blessed work of his Holy Spirit. He can show us he loves us, that he may encourage our hope. And as he can work in us for our encouragement, so he can and will, as was said before, himself, in his time, answer our hope, by becoming our hope himself. 'The Lord *shall be* the hope of his people, and the strength of the children of Israel.' Joel iii. 16.

His faithfulness also is a great encouragement to his, to hope for the accomplishment of all that he hath promised unto his people. 'Hath he said it, and shall he not make it good?' When he promised to bring Israel into the land of Canaan, he accomplished it to a tittle. 'There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass.' Jos. xxi. 45; xxiii. 14. Also what he with his mouth had promised to David, with his hand he fulfilled to Solomon in the view of all the thousands of Israel. 1 Ki. viii. 22–24. 2 Ch. vi. 7–10.

[*Third. The persons who are concerned in the management of this duty of hope.*]

I will omit making mention again of the encouragements spoken of before, and shall now come to the third thing specified in this part of the text, to wit, to show more distinctly, who, and what particular persons they are, who are concerned in this exhortation to hope.

They are put, as you see, under this general

* Beware lest an evil heart, and Satan's devices, lead us to idolatry. All our ideas of God must be formed and governed by his revelation of himself in his Word.—Ed.

term Israel; 'Let Israel hope in the Lord.' And, 'He shall save Israel from all his troubles.' Israel is to be taken three ways, in the Scripture. 1. For such that are Israel after the flesh. 2. For such as are such neither after the flesh nor the Spirit; but in their own fancies and carnal imaginations only. 3. For such as are Israel after God, or the Spirit.

1. Israel is to be taken for those that are such after the flesh; that is, for those that sprang from the loins of Jacob, and are called, 'Israel after the flesh, the children of the flesh.' Now these, as such, are not the persons interested in this exhortation, for by the flesh comes no true spiritual and eternal grace. Ro. ix. 6–8. 2 Co. i. 10–18. Men are not within the bounds of the promise of eternal life, as they are the children of the flesh, either in the more gross or more refined sense. Ph. iii. 4–6. Jacob was as spiritual a father as any HE, I suppose, that now professeth the gospel; but his spiritualness could not convey down to his children, that were such only after the flesh, that spirit and grace that causeth sound conversion, and salvation by Jesus Christ. Hence Paul counts it a carnal thing to glory in this; and tells us plainly, If he had heretofore known Christ thus, that is, to have been his brother or kinsman, according to the flesh, or after that, he would henceforth know him, that is, so, 'no more.' 2 Co. v. 16–18. For though the children of Israel be as the sand of the sea, yet not that multitude, but the remnant that the Lord hath chosen and shall call, shall be saved. Ro. ix. 27. Joel ii. 32. This, therefore, is as an arrow against the face of that false doctrine that the Jews leaned upon, to wit, that they were in the state of grace, and everlasting favour of God, because the children and offspring of Abraham, Isaac, and Jacob. But,

2. Israel may be taken for such as are neither so after the flesh, nor the Spirit, but in their own fancy and imagination only. And such I take to be all those that you read of in Rev. ii. 9, which said 'they were Jews, and were not,' 'but did lie.' iii. 9.

These I take to be those carnal gospellers,* that from among the Gentiles pretended themselves to be Jews inwardly, whose circumcision is that of the heart in the spirit, when they were such only in their own fancies and conceits, and made their profession out as a lie. Ro. ii. 28, 29. Abundance of these there are at this day in the world; men who know neither the Father, nor the Son, nor anything of the way of the Spirit, in the work of regeneration; and yet presume to say, 'They are Jews;' that is, truly and spiritually the seed of Abraham, Isaac, and Jacob. 'For' now, 'he *is* not a Jew which is one outwardly, neither *is that* circumcision which is outward in the flesh; but he *is* a Jew which is one inwardly, and circumcision *is that* of the heart in the spirit, - whose praise *is* not of men, but of God.' And although it may please some now to say, as they of old said to them of the captivity, 'We seek your God as ye *do;*' Ezr. iv. 2; yet at last it will be found, that as they, such have 'no portion, nor right, nor memorial, in Jerusalem.' Ne. ii. 20. And I would from hence caution all to take heed of presuming to count themselves Jews, unless they have a substantial ground so to do. For to do this without a good bottom, makes all our profession a lie; and not only so, but it hindereth us of a sight of a want of an interest in Jesus Christ, without which we cannot be saved; yea, such an one is the great self-deceiver, and so the worst deceiver of all: for he that deceives his own self, his own heart, is a deceiver in the worst sense; nor can any disappointment be like unto that which casts away soul and body at once. Ja. i. 22, 26. O slender thread! that a man should think, that because he fancieth himself 'an Israelite indeed,' that therefore he shall go for such an one in the day of judgment; or that he shall be able to cheat God with a pitiful say-so!

3. But the Israel under consideration in the text, is Israel after God, or the Spirit; hence they are called 'the Israel of God,' because they are made so of him, not by generation, nor by fancy, but by Divine power. Ga. vi. 16. And thus was the first of this name made so, 'Thy name shall be called no more Jacob but Israel.' Ge. xxxii. 28. This then is the man concerned in the text, 'Let Israel hope in the Lord;' to wit, Israel that is so of God's making, and of God's allowance: for men are not debarred from calling themselves after this most godly name, provided they are so indeed; all that is dangerous is, when men shall think this privilege comes by carnal generation, or that their fancying of themselves to be such will bear them out in the day of judgment. Otherwise, if men become the true servants of God by Christ, they have, as I said, an allowance so to subscribe themselves. 'One shall say, I *am* the Lord's, and another shall call *himself* by the name of Jacob, and another shall subscribe *with* his hand unto the Lord, and surname *himself* by the name of Israel.' Is. xliv. 5. But then, for the further describing of such, they must be men of circumcised and tender hearts; they must be such 'which worship God in the spirit, and that rejoice in Christ Jesus, and that have no confidence in the flesh,' Phil. iii. 3, for these are the Nathaniels, the Israelites indeed in whom there is no guile, Jn. i. 47, and these are they that are intended in the exhortation, when he saith, 'Let Israel hope in the Lord.'

* Gospellers was the nick-name for those who loved the gospel at the Reformation, as Puritan or Methodist in a later age.—ED.

For these are formed for that very end, that they might hope in the Lord; yea, the word and testament are given to them for this purpose. Ps. lxxviii. 5–7. These are prisoners of hope all the time they are in the state of nature, even as the whole creation is subjected under hope, all the time of its bondage, by the sin and villany of man; and unto them it shall be said, in the dispensation of the fullness of time, 'Turn you to the strong hold, ye prisoners of hope;' Za. ix. 12. as certainly as that which is called the creature itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. Ro. viii. 18–21. Only here, as I said before, let all men have a care in this thing: this is the pinnacle, the point; he that is right here, is right in all that is necessary to salvation; but he that misses here, can by no means be right anywhere to his soul's advantage in the other world.

[*Improvement.*] If I should a little improve the text where this title is first given to man, and show the posture he was in when it was said to him, 'Thy name shall be called Israel;' and should also debate upon the cause or ground of that, 'An Israelite indeed,' thou mightest not repent it who shall read it; and therefore a few words to each.

1. When Jacob received the name of Israel, he was found wrestling with the angel; yea, and so resolved a wrestler was he, that he purposed, now he had begun, not to give out without a blessing, 'I will not let thee go,' said he, 'except thou bless me.' Ge. xxxii. 26. Discouragements he had while he wrestled with him, to have left off, before he obtained his desire; for the angel bid him leave off; 'let me go,' said he. He had wrestled all night, and had not prevailed; and now the day brake upon him, and consequently his discouragement was like to be the greater, for that now the majesty and terribleness of him with whom he wrestled would be seen more apparently; but this did not discourage him: besides, he lost the use of a limb as he wrestled with him; yet all would not put this Israel out. Pray he did, and pray he would, and nothing should make him leave off prayer, until he had obtained, and therefore he was called 'Israel.' 'For as a prince hast thou power with God and with men, and hast prevailed.' Ge. xxxii. 28, 30. A wrestling spirit of prayer is a demonstration of an Israel of God; this Jacob had, this he made use of, and by this he obtained the name of 'Israel.' A wrestling spirit of prayer in straits, difficulties, and distresses; a wrestling spirit of prayer when alone in private, in the night, when no eye seeth but God's then to be at it, then to lay hold of God, then to wrestle, to hold fast, and not to give over until the blessing is obtained, is a sign of one that is an Israel of God.

2. 'Behold an Israelite indeed, in whom is no guile.' Jn. i. 47. This was the testimony of the Lord Jesus concerning Nathaniel. ver. 46. Nathaniel was persuaded by Philip to come to Jesus, and as he was coming, Jesus saith to the rest of the disciples concerning him, 'Behold an Israelite indeed, in whom is no guile.' Then said Nathaniel to Jesus, 'Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree I saw thee.' ver. 15. Nathaniel, as Jacob, was at prayer, at prayer alone under the fig-tree, wrestling in prayer, for what no man can certainly tell, but probably for the Messias, or for the revelation of him: for the seeing Jews were convinced that the time of the promise was out; and all men were in expectation concerning John, whether he might not be he. Lu. iii. 15. But Nathaniel was under the fig-tree, alone with God, to inquire of him, and that with great earnestness and sincerity; else the Lord Jesus would not thus have excused him of hypocrisy, and justified his action as he did, concluding from what he did there that he was a true son of Jacob; and ought, as he, to have his name changed from what his parents gave him, to this given him of Christ, 'An Israelite indeed.' Wherefore, from both these places, it is apparent, that a wrestling spirit of prayer, in private, is one of the best signs that this or that man or woman is of Israel; and, consequently, such who are within the compass of the exhortation here, saying, 'Let Israel hope in the Lord.' I say, it is this wrestling spirit of prayer with God alone; for as for that of public prayer, though I will not condemn it, it gives not ground for this character, notwithstanding all the flourishes and excellencies that may therein appear. I am not insensible what pride, what hypocrisy, what pretences, what self-seekings of commendations and applause, may be countenanced by those concerned in, or that make public prayers; and how little thought or savour of God may be in all so said; but this closet, night, or alone prayer, is of another stamp, and attended, at least so I judge, with that sense, those desires, that simplicity, and those strugglings, wherewith that in public is not.* Nay, I think verily a man cannot addict himself to these most solemn retirements, without some of Jacob's and Nathaniel's sense and sincerity, wrestlings and restlessness for mercy; wherefore, laying aside all other, I shall abide by this, That the man that is as I have here described, is not an Israelite of

* These are solemn and bitter truths. While the public assembly is at times the gate of heaven to the soul, sincerity is better evidenced by heart-wrestling with God in private. No duty draws down such blessings from heaven, nor has greater opposition from Satan, than earnest closet prayer. While it humbles the soul before God, it excites our zeal in good works and a heavenly conduct towards man.—Ed.

the flesh, nor one so only in his fancy or imagination, but one made so of God; one that is called a child of promise, and one to whom this exhortation doth belong: 'Let Israel hope in the Lord;' to wit, they that serve God by prayer day and night. Lu. II. 37. Ac. xxvi. 5–7. These, I say, are Israel, the Israel of God, and let these hope in the Lord, from now, 'henceforth, and for ever.' Ps. cxxxi. 3.

[SECOND. *The manner by which the exhortation is expressed.*]

Having thus briefly touched upon those three things that are contained in the matter of the exhortation, I now come to speak a word to the manner of praises by which the exhortation is presented to us, 'Let Israel hope;' he doth not say, Israel hath hoped; Israel did hope; or Israel can hope, but 'let Israel hope in the Lord.' 'Let' is a word very copious, and sometimes signifies this, and sometimes that, even according as the nature or reason of the thing under debate, or to be expressed, will with truth and advantage bear. Let him hope,

First. Sometimes 'let' is equivalent to a command; 'Let every soul be subject to the higher powers,' this is a command. 'Let all things be done decently and in order,' this also is a command. So here, 'Let Israel hope,' this also is a command; and so enjoins a duty upon Israel; for why, since they seek for mercy, should they not have it; now a command lays a very strong obligation upon a man to do this or another duty. 'He commandeth all men every where to repent;' but Israel only to hope in his mercy. Now take the exhortation and convert it into a commandment, and it showeth us, (1.) in what good earnest God offers his mercy to his Israel; he commands them to hope in him, as he is and will be so to them. (2.) It supposes an impediment in Israel, as to the faculty of receiving or hoping in God for mercy; we that would have God be merciful, we that cry and pray to him to show us mercy, have yet that weakness and impediment in our faith, which greatly hindereth us from a steadfast hoping in the Lord for mercy. (3.) It suggesteth also, that Israel SINS, if he hopeth not in God, God would not that all should attempt to hope, because they have no faith; for he is for having of them first believe, knowing that it is in vain to think of hoping, until they have believed; but Israel has believed, and therefore God has commanded them to hope, and they sin if they obey him not in this, as in all other duties. He commands thee, I say, since thou hast believed in his Son, to hope, that is, to expect to see his face in the next world with joy and comfort; this is hoping, this is thy duty, this God commands thee.

Second. As this word 'let' is sometimes equivalent to a command, so it is expressed sometimes also to show a grant, leave, or license, to do a thing; such are these that follow, 'Let us come boldly to the throne of grace.' He. IV. 6. 'Let us draw near with a true heart.' ch. X. 'Let us hold fast the profession of our faith without wavering.' ver. 22, 23. Here also this manner of expressing the thing may be taken in the same sense, to wit, to show that Israel has a grant, a leave, a license, to trust in the Lord. And O! what a privilege is this, but who believes it? And yet as truly as God has granted to Jacob, to Israel, repentance unto life, and by that means has made him fly for refuge, to lay hold of Christ set before him as a justifier; so has he granted him leave and licence to trust in him for ever, and to hope for his favour in the next world.

And if you take the word in this sense, to wit, for a grant, leave, or licence, to hope in God; then (1.) This shows how liberal God is of himself, and things, to Israel. Let Israel hope in me, trust to me, expect good things at my hand; I give him leave and licence to do it. Let him live in a full expectation of being with me, and with my Son in glory; I give him leave to do so; he has licence from me to do so. (2.) Understand the word thus, and it shows us with what boldness and confidence God would have us hope in him. They that have leave and licence to do a thing, may do it with confidence and boldness, without misgivings and reluctances of mind; this is our privilege; we may live in a full assurance of hope unto the end, we may hope perfectly to the end, we have leave, licence, and a grant to do it. (3.) Understand the word thus, and it also shows you how muddy, how dark those of Israel are, and how little they are acquainted with the goodness of their God, who stand shrinking at his door like beggars, and dare not in a godly sort be bold with his mercy. Wherefore standest thou thus with thy Ifs and thy O-buts, O thou poor benighted Israelite. Wherefore puttest thou thy hand in thy bosom, as being afraid to touch the hem of the garment of the Lord? Thou hast a leave, a grant, a licence, to hope for good to come, thy Lord himself has given it to thee, saying, 'LET Israel hope in the Lord.'

Third. This word 'let' is also sometimes used by way of rebuke and snub; 'Let her alone, for her soul *is* vexed.' 2 KI. IV. 27. 'Let her alone, why trouble ye her?' MAT. XIV. 6. 'Refrain from these men, and let them alone.' Ac. V. 38. And it may also so be taken here. But if so, then it implies, that God in this exhortation rebuketh those evil instruments, those fallen angels, with all others that attempt to hinder us in the exercise of this duty. As Boaz said to his servants, when Ruth was to glean in his field, 'let her glean even among the sheaves, and reproach her not.' RU. II. 15, 16. We have indeed those that continually endeavour to

hinder us of living in the full assurance of hope, as to being with God and with Christ in glory: but here is a rebuke for such, 'Let Israel hope in the Lord.' And it shows us, 1. That what suggestions come from Satan to make us that are Israelites to doubt, come not for that end, by virtue of any commission that he hath from God. God has rebuked him in the text, and you may see it also elsewhere. These temptations, therefore, are rather forged of malice, and of despite to our faith and hope; and so should be accounted by us. Zec. i. 1–3. 2. This shows us also that we should take heed of crediting of that which comes unto us to hinder our hope in the Lord; lest we take part with Satan, while God rebuketh him, and countenanceth that which fights against the grace of God in us. 3. It shows us also that as faith, so hope, cannot be maintained with great difficulty, and that we should endeavour to maintain it, and hope through every difficulty.

Fourth. This word 'LET' is sometimes used by way of request or intreaty. 'I pray thee, LET Tamar my sister come,' 2 Sa. xiii. 6. 'LET it be granted to the Jews to do,' &c. Es. ix. 13. And if it be so to be taken here, or if in the best sense this interpretation of it may here be admitted, the consideration thereof is amazing; for then it is all one as if God by the mouth of his servant, the penman of this psalm, did intreat us to hope in him. And why this may not be implied here, as well as expressed elsewhere, I know not. 'God did beseech *you* by us; we pray *you* in Christ's stead, be ye reconciled to God.' 2 Co. v. 20. Why should God beseech us to reconcile to him, but that we might hope in him? And if it be thus taken here, it shows, 1. The great condescension of God, in that he doth not only hold out to us the advantages of hoping in God, but desires that we should hope, that we might indeed be partakers of those advantages. 2. It teaches us also humility, and that always in the acts of faith and hope we should mix blushing, and shame, with our joy and rejoicing. Kiss the ground, sinner; put 'thy mouth in the dust, if so be there may be hope.' La. iii. 29.

Fifth. And lastly, This word is used sometimes by way of caution. 'Let him that thinketh he standeth, take heed lest he fall.' 1 Co. x. 12. 'Let us therefore fear lest a promise being left *us* of entering into his rest, any of you should seem to come short of it.' He. iv. 1, and if it should be so taken here, then, 1. This shows us the evil of despair, and that we at times are incident to it; our daily weaknesses, our fresh guilt, our often decays, our aptness to forget the goodness of God, are direct tendencies unto this evil, of which we should be aware; for it robs God of his glory, and us of our comfort, and gratifies none but the devil and unbelief. 2. It showeth us that despair is a fall, a falling down from our liberty; our liberty is to hope; it is our portion from God; for he hath said that himself will be the hope of his people. To do the contrary, is therefore a falling from God, a departing from God through an evil heart of unbelief. It is the greatest folly in the world for an Israelite to despair; 'Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, *that* the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not? *There is* no searching of his understanding. He giveth power to the faint; and to *them that have* no might, he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon,' that is, hope in, 'the Lord, shall renew *their* strength; they shall mount up with wings as eagles, they shall run and not be weary, *and* they shall walk and not faint.' Is. xl. 27–31.

[THIRD. *Inferences from the exhortation.*]

Now we come to those inferences that do naturally flow from this exhortation, and they are in number four.

First. That hope and the exercise of it, is as necesary in its place, as faith, and the exercise of it. All will grant that there is need of a daily exercise of faith; and we are bid to hope unto the end, because hope is the grace that relieveth the soul when dark and weary. Hope is as the bottle to the faint and sinking spirit. Hope calls upon the soul not to forget how far it is arrived in its progress towards heaven. Hope will point and show it the gate afar off; and therefore it is called the hope of salvation. Hope exerciseth itself upon God. The first inference.

1. By those mistakes that the soul hath formerly been guilty of, with reference to the judgment that it hath made of God, and of his dealings with it. And this is an excellent virtue. 'I said,' once says the church, that 'my hope is perished from the Lord,' but I was deceived; 'this I recall to my mind, therefore have I hope;' that is, why, if I give way to such distrusting thoughts, may I not be wrong again? La. iii. 18–21. Therefore will I hope! This virtue is that which belongs to this grace only; for this and this only is it that can turn unbelief and doubts to advantage. 'I said in my haste,' said David, 'I am cut off from before thine eyes;' nevertheless I was mistaken; 'thou heardest the voice of my supplications when I cried unto thee.' Ps. xxxi. 22. And what use doth he make of this? Why, an exhortation to all good men to hope, and to take advantage to hope from the same mistakes. I think I am cast off from God, says the soul; so thou thoughtest afore, says memory, but thou wast mistaken then, and why not the like again? and

therefore will I hope. When I had concluded that God would never come near me more, yet after that he came to me again, and as I was then, so I am now; therefore will I hope.

2. True hope, in the right exercise of it upon God, makes no stick at weakness or darkness; but rather worketh up the soul to some stay, by these. Thus Abraham's hope wrought by his weakness. Ro. iv. And so Paul, when I am weak, then I am strong; I will most gladly therefore rejoice in mine infirmities. 2 Co. xii. But this cannot be done where there is no hope, nor but by hope: for it is hope, and the exercise of it, that can say, Now I expect that God should bring good out of all this. And as for the dark, it is its element to act in that: 'But hope that is seen is not hope.' Ro. viii. 24. But we must hope for that we see not. So David, 'Why art thou cast down, O my soul? hope thou in God.' Christians have no reason to mistrust the goodness of God, because of their weakness, &c. '*I had fainted* unless I had believed to see.' Ps. xxvii. 13. By believing there, he means hoping to see, as the exhortation drawn from thence doth import.

3. Hope will make use of our calling, to support the soul, and to help it, by that, to exercise itself in a way of expectation of good from God. Hence the apostle prays for the Ephesians, that they may be made to see what is 'the hope of their calling;' that is, what good that is which by their calling they have ground to hope is laid up in heaven, and to be brought unto them at the appearance of Jesus Christ. Ep. i. 17, 18. For thus the soul by this grace of hope will reason about this matter: God has called me; surely it is to a feast. God has called me to the fellowship of his Son; surely it is that I may be with him in the next world. God has given me the spirit of faith and prayer; surely it is that I might hope for what I believe is, and wait for what I pray for. God has given me some tastes already; surely it is to encourage me to hope that he purposeth to bring me into the rich fruition of the whole.

4. Hope will exercise itself upon God by those breakings wherewith he breaketh his people for their sins. 'The valley of Achor' must be given 'for a door of hope.' Ho. ii. 15. The valley of Achor; what is that? Why, the place where Achan was stoned for his wickedness, and the place where all Israel was afflicted for the same. Jos. vii. I say, hope can gather by this, that God has a love to the soul; for when God hateth a man he chastiseth him not for his trespasses.* 'If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.' He. xii. 8. Hence Moses tells Israel, that when the hand of God was upon them for their sins, they should consider in their heart, 'that as a man chasteneth his son, *so* the Lord thy God chasteneth thee.' De. viii. 5. And why thus consider, but that a door might be opened for hope to exercise itself upon God by this? This is that also that is intended in Paul to the Corinthians, 'When we are judged we are chastened of the Lord, that we should not be condemned with the world.' 1 Co. xi. 32. Is not here a door of hope? And why a door of hope, but that by it, God's people, when afflicted, should go out by it from despair by hope?

[*Second.*] But it is to be inferred, secondly, That the exercise of hope upon God is very delightful to him: else he would not have commanded and granted us a liberty to hope, and have snibbed those that would hinder. 'Behold, the eye of the Lord *is* upon them that fear him; upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine.' Ps. xxxiii. 18, 19. That God is much delighted in the exercise of this grace, is evident, because of the preparation that he has made for this grace, wherewith to exercise itself. 'For whatsoever things were writ aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.' Ro. xv. 4. Mark, the whole history of the Bible, with the relation of the wonderful works of God with his people from the beginning of the world, are written for this very purpose, that we, by considering and comparing, by patience and comfort of them, might have hope. The Bible is the scaffold or stage that God has builded for hope to play his part upon in this world. It is therefore a thing very delightful to God to see hope rightly given its colour before him; hence he is said, 'to laugh at the trial of the innocent.' Job ix. 23. Why at his trial? Because his trial puts him upon the exercise of hope: for then indeed there is work for hope, when trials are sharp upon us. But why is God so delighted in the exercise of this grace of hope? Second inference.

1. Because hope is a head-grace and governing. There are several lusts in the soul that cannot be mastered, if hope be not in exercise; especially if the soul be in great and sore trials. There is peevishness and impatience, there is fear and despair, there is doubting and misconstruing of God's present hand; and all these become masters, if hope be not stirring; nor can any grace besides put a stop to their tumultuous raging in the soul. But now hope in God makes them all hush, takes away the occasion of their working, and lays the soul at the foot of God. 'Surely,' saith the Psalmist, 'I have behaved and quieted myself as a child that is weaned of his mother, my soul *is* even as a weaned child.' But how came he to bring his soul into so

* 'For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.' He. xii. 6, 7.—Ed.

good a temper? Why, that is gathered by the exhortation following, 'Let Israel hope in the Lord from henceforth and for ever.' Ps. cxxxi. 2, 3. It was by hoping in the Lord that he quieted his soul, and all its unruly sinful passions.

2. As hope quasheth and quieteth sinful passions, so it putteth into order some graces that cannot be put into order without it: as patience, meekness, silence, and long-suffering, and the like. These are all in a day of trial out of place, order, and exercise, where hope forbeareth to work. I never saw a distrusting man, a patient man, a quiet man, a silent man, and a meek man, under the hand of God, except he was 'dead in sin' at the time. But we are not now talking of such. But now let a man hope in the Lord, and he presently concludes this affliction is for my good, a sign God loves me, and that which will work out for me a far more and exceeding and eternal weight of glory; and so it puts the graces of the soul into order. Lu. xxi. 19. Wherefore patience, by which a man is bid to possess or keep his soul under the cross, is called 'the patience of hope.' 1 Th. i. 3. So in another place, when he would have the church patient in tribulation, and continue instant in prayer, he bids them 'rejoice in hope,' knowing that the other could not be done without it. Ro. xii. 12.

3. God takes much delight in the exercise of hope, because it construeth all God's dispensations, at present, towards it, for the best: 'When he hath tried me I shall come forth like gold.' Job xxiii. 10. This is the language of hope. God, saith the soul, is doing of me good, making of me better, refining of my inward man. Take a professor that is without hope, and either he suffereth affliction of pride and ostentation, or else he picks a quarrel with God and throws up all. For he thinks that God is about to undo him; but hope construeth all to the best, and admits no such unruly passions to carry the man away.

4. Therefore hope makes the man, be the trials what they will, to keep still close to the way and path of God. 'My foot,' said hoping Job, 'hath held his steps, his way have I kept and not declined, neither have I gone back from the commandment of his lips.' Job xxiii. 11, 12. And again, 'Our heart is not turned back, neither have our steps declined from thy way: though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.' Ps. xliv. 18, 19. But how came they thus patiently to endure? Why, they by hope put patience and prayer into exercise. They knew that their God was as it were but asleep, and that in his time he would arise for their help; and when he did arise he would certainly deliver. Thus is this psalm applied by Paul. Ro. viii.

[*Third.*] There is also inferred from this exhortation, that the hope of those that are not Israelites is not esteemed of God. 'Let Israel hope.' The words are exclusive, shutting out the rest. He doth not say, Let Amalek hope, let Babylon, or the Babylonians hope; but even in and by this exhortation shutteth out both the rest and their hope from his acceptance. This being concluded, it follows, that some may hope and not be the better for their hope. 'The hypocrite's hope shall perish,' Job viii. 13; their hope *shall be as* the giving up of the ghost. xi. 20. 'For what *is* the hope of the hypocrite?' xxvii. 8. Again, 'The hope of unjust *men* perisheth.' Pr. xi. 7. There is a hope that perisheth, both it and he that hoped with it together. The reasons are, Third inference.

1. Because it floweth not from faith and experience, but rather from conceit and presumption. Hope, as I have told you, if it be right, cometh of faith, and is brought forth by experience: but the hope now under consideration is alone, and has no right original, and therefore not regarded. It is not the hope of God, but the hope of man; that is, it is not the hope of God's working, but the hope that standeth in natural abilities. 'Thou washest away the things which grow *out* of the dust of the earth, and thou destroyest the hope of man.' Job xiv. 19. Whatsoever in religious matters is but of a carnal and earthly existence, must be washed away, when the overflowing scourge shall at the end pass over the world. Is. xxviii. 17–19.

2. Because the Lord's mercy is not the object of it. The worldly man makes gold, or an arm of flesh his hope; that is, the object of it, and so he despiseth God. Job xxxi. 24. Je. iii. 23. Or if he be a religious hypocrite, his hope terminates in his own doings: he trusteth, or hopeth, in himself, that he is righteous. Lu. xviii. 9. All these things are abhorred of God, nor can he, with honour to his name, or in a compliance with his own eternal designs, give any countenance to such a hope as this.

3. This hope has no good effect on the heart and mind of him that hath it. It purifieth not the soul, it only holds fast a lie, and keeps a man in a circuit, at an infinite distance from waiting upon God.

4. This hope busieth all the powers of the soul about things that are of the world, or about those false objects on which it is pitched; even as the spider diligently worketh in her web—unto which also this hope is compared—in vain. This hope will bring that man that has it, and exercises it, to heaven, when leviathan is pulled out of the sea with a hook; or when his jaw is bored through with a thorn: but as he that thinks to do this, hopeth in vain; so, even so, will the hope of the other be as unsuccessful; 'So *are* the paths of all that forget God, and the hypocrite's hope shall

perish; whose hope shall be cut off, and whose trust *shall be* a spider's web. He shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure.' Job viii. 13–15; xii. 1–9. This is the hope that is not esteemed of God, nor the persons that have it, preferred by him a whit before their own dung. Job xx. 4–8.

[*Fourth.*] There is also inferred from these words, That Israel himself is subject to swerve in his soul about the object of hope. For this text is to him as a command and grant, so an instruction by which he is to be informed, how and upon whom to set his hope. That Israel is apt to swerve as to the object of his hope, is evident, for that so much ado is made by the prophets to keep him upon his God; in that so many laws and statutes are made to direct him to set his hope in God: and also by his own confession. Ps. lxxviii. 7. Je. iii. 23–25. La. iv. 17. The fears also and the murmurings and the faintings that attend the godly in this life, do put the truth of this inference out of doubt. It is true, the apostle said, that he had the sentence of death in himself, that he might not trust or hope in himself, but in God that raiseth the dead. But this was an high pitch; Israel is not always here; there are many things that hinder. (1.) The imperfection of our graces. There is no grace perfected in the godly. Now it is incident to things defective, to be wanting in their course. Faith is not perfect; and hence the sensible Christian feels what follows: love is not perfect, and we see what follows; and so of hope and every other grace; their imperfection makes them stagger. 2. Israel is not yet beyond temptations. There is a deal to attend him with temptations, and he has a soul so disabled by sin, that at all times he cannot fix on God that made him, but is apt to be turned aside to lying vanities: the very thing that Jonah was ensnared with. ii. 8.

The fourth inference.

3. The promising helps that seem to be in other things, are great hinderances to a steady fixing, by hope, on God; there are good frames of heart, enlargements in duties, with other the like, that have through the darkness, and the legality of our spirits been great hinderances to Israel. Not that their natural tendency is to turn us aside; but our corrupt reason getting the upper hand, and bearing the stroke in judgment, converts our minds and consciences to the making of wrong conclusions upon them. 4. Besides, as the mind and conscience, by reason, is oft deluded to draw these wrong conclusions upon our good frames of heart, to the removing of our hope from the right object unto them; so by like reason, are we turned by unwholesome doctrines, and a carnal understanding of the Word, to the very same thing: 'cisterns, broken cisterns that can hold no water,' Israel, even God's people, are apt to make unto themselves to the forsaking of their God. Je. ii. 11–13.

Thus have I gone through the first part of the text, which consists of an exhortation to hope in the Lord. And have showed you, 1. The matter contained therein. 2. Something of the reason of the manner of the phrase. 3. And have drawn, as you see, some inferences from it.

SECOND. [The Reason urged to enforce the Exhortation.]

I now come to the second part of the text, which *is a reason urged to enforce the exhortation*, 'Let Israel hope in the Lord.' Why? 'For with the Lord *there is* mercy.' There is the reason, let him hope, for there is mercy; let him hope in the Lord, for with him there is mercy. The reason is full and suitable. For what is the ground of despair, but a conceit that sin has shut the soul out of all interest in happiness? and what is the reason of that, but a persuasion that there is no help for him in God? Besides, could God do all but show mercy, yet the belief of that ability would not be a reason sufficient to encourage the soul to hope in God. For the block SIN, which cannot be removed but by mercy, still lies in the way. The reason therefore is full and suitable, having naturally an enforcement in it, to the exhortation. And,

First. To touch upon the reason in a way *general*, and then [*Second*] to come to it more *particularly*. 'Let Israel hope in the Lord, for with the Lord *there is* mercy,' mercy to be bestowed, mercy designed to be bestowed.

1. Mercy to be bestowed. This must be the meaning. What if a man has never so much gold or silver, or food, or raiment: yet if he has none to communicate, what is the distressed, or those in want, the better? What if there be mercy with God, yet if he has none to bestow, what force is there in the exhortation, or what shall Israel, if he hopeth, be the better. But God has mercy to bestow, to give. 'He saith on this wise, I will give you the sure mercies of David.' Ac. xiii. 34. And again, 'The Lord give mercy unto the house of Onesiphorus.' 2 Ti. i. 16. Now then, here lies the encouragement. The Lord has mercy to give; he has not given away ALL his mercy; his mercy is not clean gone for ever. Ps. lxxvii. 8. He has mercy yet to give away, yet to bestow upon his Israel. 'Let Israel hope in the Lord, for with the Lord *there is* mercy.'

2. As there is with God mercy to be bestowed, so there is mercy designed to be bestowed or given to Israel. Some men lay by what they mean to give away, and put that in a bag by itself, saying, This I design to give away, this I purpose to be-

stow upon the poor. Thus God; he designeth mercy for his people. Da. ix. 4. Hence the mercy that God's Israel are said to be partakers of, is a mercy kept for them. And 'thou, O God, hast prepared of thy goodness for the poor,' and laid up for them. Ps. lxviii. 10. This is excellent and is true, 'Let Israel hope in the Lord, for *there is* with him mercy,' kept, prepared, and laid up for them! Ps. lxi. 7. When God designs the bestowing of mercy, we may well hope to be partakers. Ps. xxxi. 19. The poor will go merrily to weddings and funerals, and hope for an alms all the way they go, when they come to understand that there is so much kept, prepared, and laid up for them by the bridegroom, &c.* But 'He keepeth mercy for thousands!' Ex. xxxiv. 7.

3. As God has mercies to bestow, and as he has designed to bestow them, so those mercies are no fragments or the leavings of others: but mercies that are full and complete to do for thee, what thou wantest, wouldst have, or canst desire. As I may so say, God has his bags that were never yet untied, never yet broken up, but laid by him through a thousand generations, for those that he commands to hope in his mercy. As Samuel kept the shoulder for Saul, and as God brake up that decreed place for the sea, so hath he set apart, and will break up his mercy for his people: mercy and grace that he gave us before we had a being, is the mercy designed for Israel. 2 Ti. i. 9. Whole mercies are allotted to us; however, mercy sufficient. 1 Sa. ix. 23–24. Job xxxviii. 10. But to be a little more distinct.

[*Second, particularly.*] I find that the goodness of God to his people is diversely expressed in his word: sometimes by the word grace; sometimes by the word love; and sometimes by the word mercy; even as our badness against him is called iniquity, transgression, and sin. When it is expressed by that word 'grace,' then it is to show that what he doth is of his princely will, his royal bounty, and sovereign pleasure. When it is expressed by that word 'love,' then it is to show us that his affection was and is in what he doth, and that he doth what he doth for us, with complacency and delight. But when it is set forth to us under the notion of 'mercy,' then it bespeaks us to be in a state both wretched and miserable, and that his bowels and compassions yearn over us in this our fearful plight. Now, the Holy Ghost chooseth —as it should seem—in this place, to present us with that goodness that is in God's heart towards us, rather under the term of mercy; for that, as I said before, it so presenteth us with our misery, and his pity and compassion; and because it best pleaseth us when we apprehend God in Christ as one that has the love of compassion and pity for us. Hence we are often presented with God's goodness to us to cause us to hope, under the name of pity and compassion. 'In his pity he redeemed them,' and 'like as a father pitieth *his* children, *so* the Lord pitieth them that fear him.' Is. lxiii. 9; Ps. ciii. 13. 'The Lord is very pitiful and of tender mercy,' he also is gracious and 'full of compassion.' Ja. v. 11; Ps. lxxviii. 38. 'Thou, O Lord, *art* a God full of compassion,' and thy 'compassions fail not.' Ps. lxxxvi. 15; cxi. 4; La. iii. 22.

The words being thus briefly touched upon, I shall come to treat of two things. First, more distinctly, I shall show you what kind of mercy is with the Lord, as a reason to encourage Israel to hope. Secondly, And then shall show what is to be inferred from this reason, 'Let Israel hope in the Lord, for with the Lord *there* is mercy.'

[First, *The kind of mercy that Israel is to hope for.*]

First, 'With him *there is* TENDER MERCY, and therefore let Israel hope.' Ps. xxv. 6; ciii. 4; cxix. 156. Tender mercy is mercy in mercy, and that which Israel of old had in high estimation, cried much for, and chose that God would deal with their souls by that. 'Withhold not thou thy tender mercies from me,' said David, and 'according unto the multitude of thy tender mercies blot out my transgressions.' Ps. xl. 11; li. 1. And again, 'Let thy tender mercies come unto me, that I may live.' Ps. cxix. 77. Now of this sort of mercies God has a great many, a multitude to bestow upon his people. And they are thus mentioned by the word, to cause us to hope in him. And is not this alluring, is not this enticing to the Israel of God to hope, when the object of their hope is a God 'very pitiful, and of tender mercy?' Yea, a God whose tender mercies are great and many. There are two things that this word tender mercy importeth. 1. The first is, that sin will put a believer, if he giveth way thereto, into a very miserable condition. 2. That God would have them hope, that though sin may have brought any of them into this condition, the Lord will restore them with much pity and compassion. 'Let Israel hope in the Lord,' for with the Lord *there is* mercy, tender mercy.

1. For the first of these, That sin will put a believer, if he gives way thereto, into a very miserable condition, and that upon a double account. (1.) For that it will bring him into fears of damnation. (2.) In that it will make his soul to be much pained under those fears.

* In Popish times, the poor wretchedly and lazily depended upon the alms of the rich, which were especially bestowed at a funeral, to buy their *prayers* for the repose of the soul; and at a wedding, for a blessing on the newly-married couple. Happily for them they are now taught, by gospel light, to depend, under God, upon their honest exertions to produce the means of existence and enjoyment, as the most valuable class of society.—Ed.

We will wave the first, and come to the second of these. The pains that guilt will make, when it wounds the conscience, none knows but those to whom sin is applied by the Spirit of God, in the law. Yet all may read of it in the experience of the godly; where this pain is compared to a wound in the flesh, to fire in the bones, to the putting of bones out of joint, and the breaking of them asunder. Ps. xxxviii. 3, 5, 7, 8; cii. 3; xxii. 14; La. i. 13; iii. 4. He that knows what wounds and broken bones are, knows them to be painful things. And he that knows what misery sin will bring the soul into with its guilt, will conclude the one comes no whit short of the other. But now he that hath these wounds, and also these broken bones, the very thoughts of a man that can cure, and of a bonesetter, will make him afraid, yea, quake for fear; especially if he knows that though he has skill, he has a hard heart, and fingers that are like iron. He that handleth a wound, had need have fingers like feathers or down; to be sure the patient wisheth they were! Tenderness is a thing of great worth to such; and such men are much inquired after by such; yea, their tenderness is an invitation to such to seek after them. And the thing is true in spirituals. Is. xlii. 3. Wherefore David cried, as I said before, 'Have mercy upon me, O God! according unto the multitude of thy tender mercies, blot out my transgressions.' Ps. li. 1. O handle me tenderly, Lord, handle me tenderly, cried David. O cure me, I beseech thee, and do it with thy tender mercy.

Now, answerable to this, the Lord is set forth to Israel, as one with whom is mercy, consequently tender mercy. Let Israel hope in the Lord, for with the Lord *there is* tender mercy. God therefore would have the wounded and bruised, and those whose pains may be compared to the pains and pangs of broken bones, to hope that he will restore them with much pity and compassion, or as you have it before, in pity and tender mercy. See how he promiseth to do it by the prophet. 'A bruised reed shall he not break; and the smoking flax shall he not quench.' Is. xlii. 3. See how tender he is in the action. 'When he saw him, he had compassion *on him*, and went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.' Lu. x. 33–35. Every circumstance is full of tenderness and compassion. See also how angry he maketh himself with those of his servants that handle the wounded or diseased without this tenderness; and how he catcheth them out of their hand, with a purpose to deal more gently with them himself. 'The diseased,' saith he, 'have ye not strengthened, neither have ye healed that which was sick; neither have ye bound up *that which was* broken; neither have ye brought again that which was driven away; neither have ye sought that which was lost; but with force and with cruelty have ye ruled them; therefore, ye shepherds, hear the word of the Lord: I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick. Eze. xxxiv. 4, 7, 15, 16. Here is encouragement to hope, even according to the reason urged: 'Let Israel hope in the Lord; for with the Lord *there is* mercy,' tender mercy.

Second. As with him is mercy tender, *so there is with him mercy that is* GREAT, for with him is great mercy. 'The Lord *is* long-suffering, and of great mercy.' Nu. xiv. 18. When tenderness accompanies want of skill, the defect is great; but when tenderness and great skill meet together, such a surgeon is a brave accomplished man. Besides, some are more plagued with the sense of the greatness of their sins than others are; the devil having placed or fixed the great sting there. These are driven by the greatness of sin into despairing thoughts, hotter than fire: these have the greatness of their sin betwixt God and them, like a great mountain; yea, they are like a cloud that darkeneth the sun and air.* This man stands under Cain's gibbet, and has the halter of Judas, to his own thinking, fastened about his neck.

And now, cries he, 'GREAT mercy or NO mercy; for little mercy will do me no good;' such a poor creature thus expostulateth the case with God, 'Wilt thou show wonders to the dead? Shall the dead arise *and* praise thee?' Ps. lxxxviii. 10. Lord, I have destroyed myself, can I live? My sins are more than the sands, can I live? Lord, every one of them are sins of the first rate, of the biggest size, of the blackest line, can I live? I never read that expression but once in all the whole Bible; 'For thy name's sake, O Lord, pardon mine iniquity, for it *is* great.' Ps. xxv. 11. Not that there was but one man in Israel that had committed great iniquities, but because men that have so done, have rather inclined to despair, than to an argument so against the wind. If he had said, Pardon, for they are little, his reason had carried reason in it; but when he saith, Pardon, for they are great, he seems to stand like a man alone. This is the common language, 'if our transgressions be upon us, and we pine away in them, How should we then live?' Eze. xxxiii. 10. Or thus, 'Our bones are dried, and our hope is lost, and we are cut off for our parts.' Eze. xxxvii. 11. Wherefore to

* Bunyan had felt all this. 'Alas!' says he, 'I could neither hear Christ, nor see him, nor feel him, nor savour any of his things; I was driven with a tempest, my heart would be unclean, the Canaanites would come into the land.'—*Grace Abounding*, No. 78.—ED.

such as these, good wishes, tender fingers, and compassion, without GREAT mercy, can do nothing. But behold, O thou man of Israel, thou talkest of great sins; answerable to this, the Scripture speaks of great mercy; and thy great sins are but the sins of a man, but these great mercies are the mercies of a God; yea, and thou art exhorted, even because there is mercy with him, therefore to trust thy soul with him, 'let Israel trust in the Lord; for with the Lord *there is* mercy,' great mercy. This therefore is a truth of singular consolation, that mercy is with the Lord, that tender mercy is with him, that great mercy is with him, both TENDER and GREAT. What would man have more? But,

Third. As great mercy is with the Lord to encourage us to hope, so this mercy that is great, *is* RICH. 'God is rich in mercy.' Ep. ii. 4. There is riches of goodness and riches of grace with him. Ro. ii. 4.; Ep. i. 7. Things may be great in quantity, and little of value; but the mercy of God is not so. We use to prize small things when great worth is in them; even a diamond as little as a pea, is preferred before a pebble, though as big as a camel. Why, here is rich mercy, sinner; here is mercy that is rich and full of virtue! a drop of it will cure a kingdom. 'Ah! but how much is there of it?' says the sinner. O, abundance, abundance! for so saith the text—'Let us fall now into the hand of the Lord, for his' rich 'mercies *are* great.' 2 Sa. xxiv. 14. Some things are so rich, and of such virtue, that if they do but touch a man, if they do but come nigh a man, if a man doth but look upon them, they have a present operation upon him; but the very mentioning of mercy, yea, a very thought of it, has sometimes had that virtue in it as to cure a sin-sick soul. Here is virtuous mercy!

Indeed mercy, the best of mercies, are little worth to a self-righteous man, or a sinner fast asleep; we must not, therefore, make our esteems of mercy according to the judgment of the secure and heedless man, but according to the verdict of the Word; nay, though the awakened sinner, he that roareth for mercy all day long, by reason of the disquietness of his heart, is the likeliest among sinful flesh, or as likely as another, to set a suitable estimate upon mercy; yet his verdict is not always to pass in this matter. None can know the riches of mercy to the full, but he that perfectly knoweth the evil of sin, the justice of God, all the errors of man, the torments of hell, and the sorrows that the Lord Jesus underwent, when mercy made him a reconciler of sinners to God. But this can be known by none but the God whose mercy it is. This is the pearl of great price.

The richness of mercy is seen in several things. It can save from sin, from great sin, from all sin. Tit. iii. 5. Mat. xv. 22, 28. It can save a soul from the devil, from all devils. Mat. xvii. 15, 18. It can save a soul from hell, from all hells. Ps. cxvi. 3, 5, 6. It can hold us up in the midst of all weaknesses. Ps. xciv. 18. It can deliver from eternal judgment. Ro. ix. 23. Yea, what is it that we have, or shall need, that this virtuous mercy cannot do for us: 'Let Israel hope in the Lord: for with the Lord is RICH mercy,' mercy full of virtue, and that can do great things.

Fourth. As the mercies that are with the Lord are tender, great, and rich, *so there is a* MULTITUDE *of them*, and they are called 'manifold,' there is a multitude of these rich and virtuous mercies. Ps. lxix. 13. Re. ix. 19. By multitude, I understand mercies of every sort or kind; mercies for this, and mercies for the other malady; mercies for every sickness, a salve for every sore. Some things that are rich and very full of virtue, have yet their excellency extending itself but to one, or two, or three things for help; and this is their leanness in the midst of their excellencies. But it is not thus with the mercy of God. Some things that are rich and virtuous, are yet so only but at certain seasons; for there are times in which they can do nothing. But it is not so with this tender, great, and rich mercy of God. There are some things, though rich, that are sparingly made use of. But it is not so with this mercy of God. There is a multitude of them; so if one will not another will. There is a multitude of them; so one or other of them is always in their season. There is a multitude of them; and therefore it must not be supposed that God is niggardly as to the communicating of them.

As they are called *a multitude*, so they are called *mercies manifold*. There is no single flower in God's gospel-garden, they are all double and treble; there is a wheel within a wheel, a blessing within a blessing, in all the mercies of God. Manifold; a man cannot receive one, but he receives many, many folded up, one within another. For instance,

1. If a man receiveth Christ, who is called God's tender mercy; why, he shall find in him all the promises, pardons, justifications, righteousnesses, and redemptions, that are requisite to make him stand clear before the justice of the law, in the sight of God, from sin. Lu. i. 76–79. 1 Co. i. 30. Ep. iv. 32. 2 Co. i. 20.

2. If a man receive the Spirit, he shall have as folded up in that, for this is the first unfolding itself, many, very many mercies. Ex. i. 4. He shall have the graces, the teachings, the sanctifications, the comforts, and the supports of the Spirit: When he saith in one place, 'He will give the Spirit,' he calleth that in another place, 'the good things' of God. Lu. xi. 13. Mat. vii. 11.

3. If a man receive the mercy of the resurrection of the body, and God's people shall assuredly receive that in its time, what a bundle of mercies will be received, as wrapt up in that? He will receive

perfection, immortality, heaven, and glory; and what is folded up in these things, who can tell?

I name but these three, for many more might be added, to show you the plenteousness, as well as the virtuousness of the tender, great, and rich mercy of God. A multitude! There is converting mercy, there is preserving mercy, there is glorifying mercy: and how many mercies are folded up in every one of these mercies, none but God can tell. A multitude! There are mercies for the faithful followers of Christ, for those of his that backslide from him, and also for those that suffer for him; and what mercies will by these be found folded up in their mercies, they will better know when they come to heaven. A multitude of preventing mercies in afflictions, in disappointments, in cross providences, there are with God: and what mercies are folded up in these afflicting mercies, in these disappointing mercies, and in these merciful cross providences, must rest in the bosom of him to be revealed, who only is wonderful in counsel, and excellent in working. A multitude of common mercies; of every day's mercies, of every night's mercies, of mercies in relations, of mercies in food and raiment, and of mercies in want of these things there is; and who can number them? David said, He daily was loaded with God's benefits. And I believe, if, as we are bound, we should at all times return God thanks for all particular mercies, particularly, it would be a burden intolerable, and would kill us out of hand! Ps. lxviii. 19. And all this is written, that Israel might hope in the Lord: 'Let Israel hope in the Lord; for with the Lord *there is* mercy.'

Fifth. As the mercies that are with the Lord are tender, great, rich, a multitude, and manifold; so *they are mercies that* DIMINISH NOT *in the using*, but that rather increase in the exercising of them. Hence it is said, grace aboundeth, and hath abounded unto many; and that God is able to make all grace abound towards us. Ro. v. 15. 2 Co. ix. 8. Ep. i. 7, 8. The grace of forgiveness I mean, wherein he hath abounded towards us. Now, to abound, is to flow, to multiply, to increase, to greaten, to be more and more; and of this nature is the mercy that is with the Lord; mercy that will abound and increase in the using. Hence he is said to pardon abundantly, to pardon and multiply to pardon: and, again, to exercise loving-kindness; to exercise it, that is, to draw it out to the length; to make the best advantage and improvement of every grain and quality of it. Is. lv. 7. Je. ix. 24. 'The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.' Ex. xxxiv. 6.

Mercy to a man under guilt, and fear of hell-fire, seems as a little, shrunk-up, or shrivelled thing; there appears no quantity in it. There is mercy, said Cain, but there is not enough; and he died under that conceit. Ge. iv. 13. Nor is it as to judgment and thought many times much better with the Israel of God. But behold when God sets mercy to work, it is like the cloud that at first was but like a man's hand, it increaseth until it hath covered the face of heaven. Many have found it thus, yea they have found it thus in their distress. 1 Ki. xviii. 41–44. Paul has this expression, 'The grace of our Lord was exceeding abundant,' that is, increased towards me exceedingly. 1 Ti. i. 13–15. And this is the cause of that change of thoughts that is wrought at last in the hearts of the tempted; at first they doubt, at last they hope; at first they despair, at last they rejoice; at first they quake, while they imagine how great their sins are, and how little the grace of God is; but at last they see such a greatness, such a largeness, such an abundance of increase, in this multiplying mercy of God, that with gladness of heart, for their first thoughts, they call themselves fools, and venture their souls, the next world, and their interest in it, upon this mercy of God.

I tell you, Sirs, you must not trust your own apprehensions nor judgments with the mercy of God; you do not know how he can cause it to abound; that which seems to be short and shrunk up to you, he can draw out, and cause to abound exceedingly. There is a breadth, and length, and depth, and height therein, when God will please to open it; that for the infiniteness can swallow up not only all thy sins, but all thy thoughts and imaginations, and that can also drown thee at last. 'Now unto him that is able,' 'as to mercy,' 'to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen!' Ep. iii. 20, 21. This, therefore, is a wonderful thing, and shall be wondered at to all eternity; that that river of mercy, that at first did seem to be but ankle deep, should so rise, and rise, and rise, that at last it became 'waters to swim in, a river that could not be passed over!' Eze. xlvii. 3–5. Now all this is written, that Israel might hope. 'Let Israel hope in the Lord; for with the Lord *there is* mercy.'

Sixth. As there are with God mercies, tender, great, rich, a multitude, and mercy that abounds; so to encourage us to trust in him, *there is mercy to* COMPASS US ROUND ABOUT. 'Many sorrows *shall be* to the wicked, but he that trusteth in the Lord, mercy shall compass him about.' Ps. xxxii. 10. This is, therefore, the lot of the Israel of God, that they shall, they trusting in their God, be compassed with mercy round about. This is mercy to do for us in this world, that we may arrive safely in that world which is to come. Another text saith, 'For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as *with* a shield.' Ps. v. 12. As with a shield. This compassing of them, therefore, is, to

tho end they may be defended and guarded from them that seek their hurt. When Elisha was in danger, by reason of the army of the Syrians, 'behold the mountain *was* full of horses and chariots of fire, round about him,' to deliver him. 2 Ki. vi. 15–17. Round about on every side; or as David hath it, 'Thou shalt increase my greatness, and comfort me on every side.' Ps. lxxi. 21. I will encamp about mine house,' saith God, 'because of the army, because of him that passeth by, and him that returneth.' Zec. ix. 1.

This, therefore, is the reason why, notwithstanding all our weaknesses, and also the rage of Satan, we are kept and preserved in a wicked world; we are compassed round about. Hence, when God asked Satan concerning holy Job, he answered, 'Hast thou not made a hedge about him, and about his house, and about all that he hath on every side?' Job i. 10. I cannot come at him; thou compassest him, and keepest me out. By this, then, is that scripture opened, 'Thou *art* my hiding-place, thou shalt preserve me from trouble, thou shalt compass me about with songs of deliverance.' Ps. xxxii. 7. And, indeed, it would be comely, if we, instead of doubting and despairing, did sing in the ways of the Lord: have we not cause thus to do, when the Lord is round about us with sword and shield, watching for us against the enemy, that he may deliver us from their hand? Je. xxxi. 12.

This also is the reason why nothing can come at us, but that it may do us good. If the mercy of God is round about us, about us on every side; then no evil thing can by any means come at us, but it must come through this mercy, and so must be seasoned with it, and must have its deadly poison, by it, taken away. Hence Paul, understanding this, saith, 'And we know that all things work together for good to them that love God.' Ro. viii. 28. But how can that be, did they not come to us through the very sides of mercy? and how could they come to us so, since Satan pryeth to wound us deadly in every, or in some private place, if mercy did not compass us round about, round about as with a shield? He went round about Job, to see by what hog-hole he might get at him, that he might smite him under the fifth rib.* But, behold, he found he was hedged out round about; wherefore he could not come at him but through the sides of mercy; and, therefore, what he did to him must be for good. Even thus also shall it be in conclusion with all the wrath of our enemies, when they have done what they can; by the mercy of God, we shall be made to stand. 'Why boasteth thou thyself in mischief,' said David, 'O mighty man? the goodness of God *endureth* continually.' Ps. lii. 1. And that will sanctify to me whatever thou doest against me! This, therefore, is another singular encouragement to Israel to hope in the Lord; for that there is with him mercy to compass us round about.

Here is, I say, room for hope, and for the exercise thereof; when we feel ourselves after the worst manner assaulted. 'Wherefore should I fear,' said David, 'in the day of evil, *when* the iniquity of my heels shall compass me about?' Ps. xlix. 5. Wherefore? Why now there is all the reason in the world to fear the day of evil is come upon thee, and the iniquity of thy heels doth compass thee about. The hand of God is upon thee, and thy sins, which are the cause, stand round about thee, to give in evidence against thee; and therefore thou must fear. No, saith David, that is not a sufficient reason; he that trusteth in the Lord, Mercy shall compass him about. Here is ground also to pray in faith, as David, saying, 'Keep me as the apple of the eye, hid me under the shadow of thy wings, from the wicked that oppress me, *from* my deadly enemies, *who* compass me about.' Ps. xvii. 8, 9.

Seventh. As all this tender, great, rich, much abounding mercy, compasseth us about; *so that we may hope in the God of our mercy, it is said this mercy* IS TO FOLLOW US. 'Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.' Ps. xxiii. 6. It shall follow me, go with me, and be near me, in all the way that I go. Ps. xxxii. 8. There are these six things to be gathered out of this text, for the further support of our hope.

1. It shall follow us to guide us in the way. I will guide thee with mine eye, says God, that is, in the way that thou shalt go. The way of man to the next world, is like the way from Egypt to Canaan, a way not to be wound out but by the pillar of a cloud by day, and a flame of fire by night; that is, with the Word and Spirit. 'Thou shalt guide me with thy counsel, and afterward receive me *to* glory.' Ps. lxxiii. 24. Thou shalt guide me from the first step to the last that I shall take in this my pilgrimage: Goodness and mercy shall follow me.

2. As God in mercy will guide, so by the same he will uphold our goings in his paths. We are weak, wherefore though the path we go in were never so plain, yet we are apt to stumble and fall. But 'when I said my foot slippeth, thy mercy, O Lord, held me up.' Ps. xciv. 18. Wherefore we should always turn our hope into prayer, and say, Lord, 'hold up my goings in thy paths, *that* my footsteps slip not.' Ps. xvii. 5. Be not moved; let mercy follow me.

3. As the God of our mercy has mercy to guide us, and uphold us; so by the same will he instruct us when we are at a loss, at a stand. 'I led Israel about,' says God, 'I instructed him, and kept him as the apple of mine eye.' De. xxxii. 10. I

* See 2 Sa. ii. 23; iii. 27. To smite under the fifth rib is to give a mortal blow.—ED.

say we are often at a loss; David said, after all his brave sayings, in Ps. cxix., 'I have gone astray like a lost sheep: seek thy servant.' ver. 176. Indeed a Christian is not so often out of the way, as he is at a stand therein, and knows not what to do. But here also is his mercy as to that. 'Thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.' Is. xxx. 21. Mercy follows for this.

4. Mercy shall follow to carry thee when thou art faint. We have many fainting and sinking fits as we go. 'He shall gather the lambs with his arm, and carry *them* in his bosom,' or upon eagles' wings. Is. xl. 11. He made Israel to ride on the high places of the earth, and made him to suck honey out of the rock. De. xxxii. 13.

5. Mercy shall follow us, to take us up when we are fallen, and to heal us of those wounds that we have caught by our falls. 'The Lord upholdeth all that fall, and raiseth up all *those that be* bowed down.' Ps. cxlv. 14. And again: 'The Lord openeth *the eyes of* the blind; the Lord raiseth them that are bowed down; the Lord loveth the righteous.' Ps. cxlvi. 8. Or, as we have it in another place, 'The steps of a *good* man are ordered by the Lord; and he delighteth in his way. Though he fall he shall not be utterly cast down; for the Lord upholdeth *him with* his hand.' Ps. xxxvii. 23, 24. Here is mercy for a hoping Israelite; and yet this is not all.

6. Mercy shall follow us to pardon our sins as they are committed. For though by the act of justification, we are for ever secured from a state of condemnation; yet as we are children, we need forgiveness daily, and have need to pray, 'Our Father, forgive us our trespasses.' Now, that we may have daily forgiveness for our daily sins and trespasses, mercy and goodness must follow us; or as Moses has it, 'And he said, If now I have found grace in thy sight, O Lord! let my Lord, I pray thee, go amongst us, for it *is* a stiff-necked people, and pardon our iniquity and our sin, and take us for thine inheritance.' Ex. xxxiv. 9. Join to this that prayer of his, which you find in Numbers: 'Now I beseech thee let the power of my Lord be great, according as thou hast spoken, saying, The Lord *is* long-suffering and of great mercy, forgiving iniquity, and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth *generation*. Pardon, I beseech thee, the iniquity of this people according to the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now,' or hitherto. Nu. xiv. 17–19. How many times, think you, did Israel stand in need of pardon, from Egypt, until they came to Canaan? Even so many times wilt thou need pardon from the day of thy conversion to the day of death; to the which God will follow Israel, that he may dwell in the house of the Lord for ever.

Eighth. As all this tender, great, rich, abounding, compassing mercy, shall follow Israel to do him good; *so shall it do him* EVERY GOOD TURN, in delivering of him from every judgment that by sin he hath laid himself obnoxious to, with rejoicing. For 'mercy rejoiceth against judgment.' Ja. ii. 13. That is, applying it to the mercy of God towards his, it rejoiceth in delivering us from the judgments that we have deserved; yea, it delivereth us from all our woes with rejoicing. In the margin it is 'glorieth;' it glorieth in doing this great thing for us. I have thought, considering how often I have procured judgments and destructions to myself, that God would be weary of pardoning, or else that he would pardon with grudging. But the Word saith, 'He fainteth not nor is weary.' Is. xl. 28. 'I will rejoice over them to do them good, - with my whole heart, and with my whole soul.' Je. xxxii. 41. This doing of us good with rejoicing, this saving of us from deserved judgments with rejoicing, this getting the victory over our destructions for us, with rejoicing; O! it is a marvellous thing! 'O sing unto the Lord a new song, for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory;' the victory for us. Ps. xcviii. 1. And as Paul said, 'We are more than conquerors through him;' Ro. viii. 37; and this he did with triumph and rejoicing. Col. ii. 15. The heart is seen oft-times, more in the manner than in the act that is acted; more in the manner of doing than in doing of the thing. The wickedness of the heart of Moab was more seen in the manner of action than in the words that he spake against Israel. 'For since thou spakest [of] against him thou skippedst for joy.' Je. xlviii. 27. So Edom rejoiced at the calamity of his brother; he looked on it and rejoiced: and in his rejoicing appeared the badness of his heart, and the great spite that he had against his brother Jacob. Ob. x. 14.

Now, my brethren, I beseech you consider, that God hath not only showed you mercy, but hath done it with rejoicing. Mercy doth not only follow you, but it follows you with rejoicing: yea, it doth not only prevent your ruin, by your repeated transgressions procured, but it doth it with rejoicing. Here is the very heart of mercy seen, in that it rejoiceth against judgment. Like unto this is that in Zephaniah: 'The Lord thy God in the midst of thee *is* mighty: he will save, he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing.' Ze. iii. 17, 18.

There are many things that show with what an heart mercy is of God extended, as is afore described, to Israel for his salvation; but this, that

it acteth with rejoicing, that it saveth with rejoicing, and gets the victory over judgment with rejoicing! is a wonderful one, and one that should be taken notice of by Israel, for his encouragement to hope. 'Let Israel hope in the Lord, for with him *there is* mercy,' tender, great, rich, multiplying mercy, that compasseth us about, that goeth with us all the way, and mercy that rejoiceth to overcome every judgment that seeketh our destruction, as we go toward our Father's house and kingdom!

It is said in the Word, God delighteth in mercy. 'Who *is* a God like unto thee that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy.' Mic. vii. 18. Here then is a reason of the rejoicing of mercy against judgment. Why, mercy is God's delight; or, as another hath it, 'Mercy pleaseth thee.' What a man delights in, that he will set on foot, and that he will seek to manage, that he will promote, and that he will glory in the success and prosperity of. Why, the text saith, God delighteth in mercy: nor do I believe, how odious soever the comparison may seem to be, that ever man delighteth more in sin, than God hath delighted in showing mercy. Has man given himself for sin? God has given his Son for us, that he might show us mercy. Jn. iii. 16. Has man lain at wait for opportunities for sin? God has waited to be gracious, that he might have mercy upon us. Is. xxx. 10. Has man, that he might enjoy his sin, brought himself to a morsel of bread? Why Christ, Lord of all, that he might make room for mercy, made himself the poorest man. Lu. ix. 58. 2 Co. viii. 9. Has man, when he has found his sin, pursued it with all his heart? Why God, when he sets a showing mercy, shows it with rejoicing, for he delighteth in mercy.

Here also you may see the reason why all God's paths are mercy and truth to his. Ps. xxv. 10. I have observed that what a man loveth he will accustom himself unto, whether it be fishing, hunting, or the like. These are his ways, his course, the paths wherein he spends his life, and therefore he is seldom found out of one or another of them. 'Now,' saith David, 'all the paths of the Lord *are* mercy.' Ps. xxv. 10. He is never out of them: for wherever he is, still he is coming towards his Israel in one or other of these paths, stepping steps of mercy. Hence again it is that you find that at the end of every judgment there is mercy; and that God in the midst of this remembers that. Hab. iii. 3. Yea, judgment is in mercy; and were it not for that, judgment should never overtake his people. 1 Co. xi. 32. Wherefore let Israel hope in the Lord, seeing with him is all this mercy.

Ninth. Besides all this, the mercy that is with God, and that is an encouragement to Israel to hope in him, IS EVERLASTING: 'The mercy of the Lord *is* from everlasting to everlasting upon them that fear him.' Ps. ciii. 17. From everlasting to everlasting; that is more, more than I said. Well,

1. Then from everlasting; that is, from before the world began; so then, things that are, and are to be hereafter, are to be managed according to those measures that God in mercy took for his people then. Hence it is said, that he has blessed us according as he chose us in Christ, before the world began; that is, according to those measures and grants that were by mercy allotted to us then. Ep. i. 4. According to that other saying, 'according to his mercy he saved us,' that is, according as mercy had allotted for us before the world began. Tit. iii. 5. 'According to his own purpose and grace, which was given us in Christ before the world began.' 2 Ti. i. 9. This is mercy from everlasting, and is the ground and bottom of all dispensations that have been, are, or are to come to his people. And now, though it would be too great a step to a side, to treat of all those mercies that of necessity will be found to stand upon that which is called mercy from everlasting, yet it will be to our purpose, and agreeable to our method, to conclude that mercy to everlasting stands upon that; even as vocation, justification, preservation, and glorification, standeth upon our being chosen in Christ before the foundation of the world. Ro. viii. 29, 30. Here then is the mercy that is with God and that should encourage Israel to hope. The mercy that has concerned itself with them, is mercy from everlasting. Nor may it be thought that a few quarrels of some brain-sick fellows will put God upon taking new measures for his people; what foundation has been laid for his, before he laid the foundation of the world, shall stand; for that it was laid in Christ by virtue of mercy: that is, from everlasting. Ro. ix. 11. The old laws, which are the Magna Charta, the sole basis of the government of a kingdom, may not be cast away for the pet that is taken by every little gentleman against them.* We have indeed some professors that take a great pet against that foundation of salvation, that the mercy that is from everlasting has laid; but since the kingdom, government, and glory of Christ is wrapped up in it, and since the calling, justification, perseverance, and glorification of his elect, which are called his body and fulness, is wrapt up therein, it may not be laid aside nor despised, nor quarrelled against by any, without danger of damnation.

* Human laws we must obey, unless they infringe upon the prerogative of God and upon conscience; to such we must refuse obedience, and count it an honour to suffer as Daniel and the Hebrew youths. These laws we may strive to get repealed or amended; but the laws of God are immutable and eternal—they must be obeyed, or we perish.—ED.

Here then is the mercy with which Israel is concerned, and which is with God as an encouragement to them that should hope, to hope in him. It is mercy from everlasting; it is mercy of an ancient date; it is mercy in the root of the thing. For it is from this mercy, this mercy from everlasting, that all, and all those sorts of mercies, of which we have discoursed before, do flow. It is from this that Christ the Saviour flows; this is it, from which that tender mercy, that great mercy, that rich mercy, and that mercy that aboundeth towards us, doth flow; and so of all the rest. Kind brings forth its kind; know the tree by his fruit; and God by his mercy in Christ; yea, and know what God was doing before he made the world, by what he has been doing ever since. And what has God been doing for and to his church from the beginning of the world, but extending to, and exercising loving-kindness and mercy for them? therefore he laid a foundation for this in mercy from everlasting.

2. But mercy from everlasting is but the beginning, and we have discoursed of those mercies that we have found in the bowels of this already, wherefore a word of that which is to everlasting also. 'From everlasting to everlasting.' Nothing can go beyond to everlasting; wherefore this, to everlasting, will see an end of all. The devil will tempt us, sin will assault us, men will persecute; but can they do it to everlasting? If not, then there is mercy to come to God's people at last; even when all evils have done to us what they can. After the prophet had spoken of the inconceivable blessedness that God hath prepared for them that wait for him, he drops to present wrath, and the sin of God's people in this life. This done, he mounts up again to the first, and saith, 'in those is continuance;' that is, the things laid up for us are everlasting, and therefore 'we shall be saved.' Is. lxiv. 4, 5. How many things since the beginning have assaulted the world to destroy it, as wars, famines, pestilences, earthquakes, &c., and yet to this day it abideth. But what is the reason of that? Why, God liveth, upon whose word, and by whose decree it abideth. 'He hath established the earth, and it abideth;' it standeth fast, and 'cannot be moved.' Ps. cxix. 90; xciii. 1; xcvi. 10. Why, my brethren, mercy liveth, mercy is everlasting; 'His mercy endureth for ever!' Ps. cxxxvi. And therefore the church of God liveth; and when all her enemies have done their all, this is the song that the church shall sing over them: 'They are brought down and fallen, but we are risen, and stand upright!' Ps. xx. 8. Everlasting mercy, with everlasting arms, are underneath. De. xxxiii. 27.

And as this shows the cause of the life of the church, notwithstanding her ghostly and bodily enemies, so it showeth the cause of her deliverance from her repeated sins. As God said of leviathan 'I will not conceal his parts,' &c. Job xli. 12. So it is very unbecoming of God's people to conceal their sins and miscarriages, for it diminisheth this mercy of God. Let therefore sin be acknowledged, confessed, and not be hid nor dissembled; it is to the glory of mercy that we confess to God and one another what we are; still remembering this, but mercy is everlasting!

As this shows the reason of our life, and the continuance of that, notwithstanding our repeated sins, so it shows the cause of the receiving [or renewing] of our graces, from so many decays and sickness. For this mercy will live, last, and outlast, all things that are corruptible and hurtful unto Israel. Wherefore 'let Israel hope in the Lord,' for this reason, 'for with the Lord *there is* mercy.' 1. Tender mercy for us. 2. Great mercy for us. 3. Rich mercy. 4. Manifold mercy. 5. Abounding mercy towards us. 6. Compassing mercy wherewith we are surrounded. 7. Mercy to follow us wherever we go. 8. Mercy that rejoiceth against judgment. And, 9. Mercy that is from everlasting to everlasting. All these mercies are with God, to allure, to encourage, and uphold Israel in hope.

[SECOND. *What is to be inferred from this reason.*]

I come now to the second thing, which is to show what is to be inferred from this reason. And,

First. This, to be sure, is to be inferred, That Israel, as the child of God, is a pitiful thing of himself; one that is full of weaknesses, infirmities, and defects, should we speak nothing of his transgressions. He that is to be attended with so many mercies, absolutely necessary mercies, for there is not in these mercies one that can be spared, must needs be in himself a poor indigent creature. Should you see a child attended with so many engines to make him go, as the child of God is attended with mercies to make him stand, you would say, What an infirm, decrepid, helpless thing is this!* Alas! I have here counted up mercies in number nine. If I had counted up nine hundred and ninety-nine, all had been the same, for the child of God would not have one to spare. The text saith, 'The earth, O Lord, is full of thy mercy,' and all little enough to preserve his Israel. Ps. cxix. 64. Indeed, those that I have presented the reader with are the chief heads of mercies; or the head-mercies from which many others flow. But, however, were they but single mercies, they show with great evidence our deficiency; but being double, they show it much more.

First inference.

Should it be said there is such a lord has a son,

* How striking an exemplification is this of our utter helplessness and the unbounded love of God. O my soul, it is impossible to number or recollect all his mercies, but take heed lest thou forget them all.—ED.

a poor decrepid thing; he is forced to wear things to strengthen his ancles, things to strengthen his knees, things to strengthen his loins, things to keep up his bowels, things to strengthen his shoulders, his neck, his hands, fingers; yea, he cannot speak but by the help of an engine, nor chew his food but by the help of an engine. What would you say? What would you think? Would you not say such a one is not worth the keeping, and that his father cannot look for any thing from him, but that he should live upon high charge and expense, as long as he liveth; besides all the trouble such an one is like to be of to others. Why this is the case: Israel is such an one, nay, a worse. He cannot live without tender mercy, without great mercy, without rich mercy, without manifold mercy, and unless mercy abounds towards him. He cannot stand if mercy doth not compass him round about, nor go unless mercy follows him. Yea, if mercy that rejoiceth against judgment doth not continually flutter over him, the very moth will eat him up, and the canker will consume him. Job iv. 19. Wherefore it is necessary to the making of Israel live and flourish, that everlasting mercy should be over his head, and everlasting mercy under his feet, with all the afore-mentioned mercies, and more in the bowels of it. But I say doth not this sufficiently show, had we but eyes to see it, what a sad and deplorable creature the child of God of himself is? O! this is not believed nor considered as it should. Vain man would be wise; sinful man would be holy; and poor, lame, infirm, helpless man, would be strong, and fain persuade others that he hath a sufficiency of himself. But I say, if it be so, what need all this mercy? If thou canst go lustily, what mean thy crutches? No, no, Israel, God's Israel, when awake, stands astonished at his being surrounded with mercies, and cries out, 'I am not worthy of the least (I am less than the least) of all thy mercies, and of all the truth, which thou hast showed unto thy servant.' Ge. xxxii. 10.

Second. This also showeth how sorely the enemies of Israel are bent to seek his destruction. The devil is, by way of eminency, called the enemy of God's people: 'The devil, your adversary.' 1 Pe. v. 8. And this, that there are so many mercies employed about us, and all to bring us to the place which God hath appointed for us, doth demonstrate it. Should you see a man that was not to go from door to door, but he must be clad in a coat of mail, must have a helmet of brass upon his head, and for his life-guard not so few as a thousand men to wait upon him; would you not say, Surely this man has store of enemies at hand, surely this man goes continually in danger of his life? Why, this is the case, enemies lie in wait for poor Israel in every hole; he can neither eat, drink, wake, sleep, work, sit still, talk, be silent; worship his God in public or in private, but he is in danger of being stabbed, or being destroyed. Hence, as was said before, he is compassed about with mercy as with a shield. Mic. vii. 20. And again it is said concerning these, 'God's truth,' his mercy, '*shall be thy* shield and buckler.' Ps. xci. 4. And again, 'He *is* a buckler to all them that trust in him.' 2 Sa. xxii. 31. Yea, David being a man sensible of his own weakness, and of the rage and power of his enemies, cries out to his God to take hold of shield and buckler, and to stand up for his help. Ps. xxxv. 2. But what need these things be asserted, promised, or prayed for? if Israel had no enemies, or none but such, he could, as we say, make his party good with all. Alas, their cries, their tears, sighs, watchings, and outcries, at sundry times, make this, beyond all show of doubt, a truth.

Second inference.

If Solomon used to have about his bed no less than threescore of the valiantest of Israel, holding swords, and being expert in war, every one with his sword upon his thigh, because of fear in the night—and yet these fears were only concerning men—what guard and safe-guard doth God's poor people need, who are continually, both night and day, roared upon by the unmerciful fallen angels of hell! Ca. iii. 7, 8. I will add, if it be but duly considered, all this guard and safeguard by mercy notwithstanding, how hardly this people do escape being destroyed for ever, yea, how with hearts broken, and loins broken, many of them with much difficulty get to the gates of heaven! it will be easily concluded, that her enemies are swifter than eagles, stronger than lions; and that they often overtake her between the straits.

To say nothing of the many thousands that dare not so much as once think of true religion, because of the power of the enemy which they behold, when alas! they see nobody but the very scarecrows which the devil hath set up for I count the persecutor of God's people but the devil's scarecrow, the old one himself lies quat—yet, I say, how are they frighted! how are they amazed! What a many of the enemies of religion have these folks seen to-day!* yea, and they will as soon venture to run the hazard of hell-fire, as to be engaged by these enemies in this way. Why, God's people are fain to go through them all, and yet no more able than the other to do it of themselves. They there-

* The reader will easily understand this passage if he considers 'these folks' to mean those who were deterred from making a public profession of faith, by the fear of 'the enemies,' or persecutors, properly called the devil's scarecrows. 'To-day,' refers to the time in which this encouraging treatise was written. Then persecutors and informers were let loose upon the churches, like a swarm of locusts. Many folks were terrified, and much defection prevailed. But for such a time God prepared Bunyan, Baxter, Owen, Howe, and many others of equal piety. Thus, when the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him.—Ed.

fore are girded, compassed, and defended by this mercy, which is the true cause indeed of their godly perseverance.

Third. A third thing that I infer from these words is, What a loving God has Israel! 'Truly God is good to Israel. Let the redeemed of the Lord say so.' A loving God, that should take this care of him, and bestow so many mercies upon him. Mercies of all sorts, for all cases, for all manner of relief and help against all manner of perils. What is man that God should so unweariedly attend upon him, and visit him every moment? Is he a second God? Is he God's fellow? Is he of the highest order of the angels? or what is he? O! he is a flea, a worm, a dead dog, sinful dust and ashes; he comes up like a flower and is cut down, and what a thing is it that God should so much as open his eyes upon such a one! 1 Sa. xxvi. 20. Job xxv. 6; xiv. 2, 3. But then, what a thing is it that God should magnify him, and that he should set his heart upon him! Job vii. 17. Yea, that he should take him into acquaintance with him, give his angels to be all ministering spirits for him! Yea, engage his mercy for him, his tender, great, manifold, and everlasting mercy for him, to compass him round withal, as with a shield, that nothing might work his ruin for ever and ever! Third Inference.

It may well be said, 'God is love!' 1 Jn. iv. 16. Man may well say so, 'O give thanks unto the Lord, for *he is* good, for his mercy *endureth* for ever. Let the redeemed of the Lord say *so*, whom he hath redeemed from the hand of the enemy.' Ps. cvii. 1–3. If it be love for a fellow-creature to give a bit of bread, a coat, a cup of cold water, what shall we call this? when God, the great God, the former of all things, shall not only give an alms, an alms to an enemy, but shall rise up, take shield and buckler, and be a guard, a protection, a deliverer from all evil, until we come into his heavenly kingdom? This love is such as is not found on earth, nor to be paralleled among the creatures. None hopes this but one that is good. Nor does any believe as they should, that God doth love as these things declare he does. Our heart staggereth at the greatness of the thing, and who is it that has any reason left in him, and knows anything of what a wretched thing sin hath made him, that can without starting so much as hear of all this mercy! But,

Fourth. Another thing that I infer from these words is this, What ground is here to Israel to hope in the Lord! The Lord is not that broken reed of Egypt, on which if a man lean, it will go into his hand and pierce it. God's word is steadfast for ever, even the word by which we are here exhorted to hope. Nor shall we have cause to doubt of the cause of the exhortation to such a soul-quieting duty; for mercy is with the Lord: 'Let Israel rejoice in him that made him; let the children of Zion be joyful in their king.' Ps. cxlix. 2. For with the Lord there is mercy, wherewith to beautify the meek with salvation. What sayest thou, child of God? Has sin wounded, bruised thy soul, and broken thy bones? Why, with the Lord there is tender mercy. Art thou a sinner of the first rate, of the biggest size? Why, with the Lord there is great mercy for thee? Have thy sins corrupted thy wounds, and made them putrify and stink? Why, with the Lord there is rich, that is, virtuous* mercy for thee. Art thy sins of diverse sorts? Why, here is a multitude of manifold mercies for thee. Dost thou see thyself surrounded with enemies? Why, with the Lord there is mercy to compass thee about withal. Is the way dangerous in which thou art to go? Surely goodness and mercy shall follow thee all the days of thy life. Doth iniquity prevail against thee? The mercy of this Lord aboundeth towards thee. Doth judgments for thy miscarriages overtake thee; There is with thy Lord mercy that rejoiceth to deliver thee from those judgments. What shall I say? There is mercy from everlasting to everlasting upon thee. What wouldst thou have? There is mercy underneath, mercy above, and mercy for thee on every side; therefore 'let Israel hope in the Lord!' I will add, it is the greatest unkindness thou canst return to the Lord to doubt this mercy notwithstanding. Why, what wilt thou make of God? Is there no truth nor trust to be put in him, notwithstanding all that he hath said? O the depravedness of man's nature! Because he speaketh the truth, therefore we believe him not! Jn. viii. 45. The odiousness of unbelief is manifest by this, yea, also the unreasonableness thereof. God is true, his Word is true; and to help us to hope in him, how many times has he fulfilled it to others, and that before our eyes? Hope then; it is good that a man should hope. Hope then; it pleases God that thou shouldest hope. Hope then to the end, for the grace that is to be brought unto thee will surely come, with Christ thy Saviour. Fourth Inference.

Men that have given up themselves to their sins, hope to enjoy some benefit by them, though the curse of God, and his wrath, is revealed from heaven against them for it. Ro. i. 18. And yet thou that hast given thyself to God by Christ, art afraid to hope in his mercy! For shame, hope, and do not thus dishonour thy God, wound thine own soul, and set so bad an example to others. I know thou hast thy objections in a readiness to cast in my way, and were they made against doctrine, reason would

* The word 'virtuous' is now very rarely used in this sense; it means, 'efficacious by inherent qualities,' or having great or powerful properties, as, 'By *virtue* of our Lord's intercession;' see *Imperial Dictionary*.—Ed.

that some notice should be taken of them; but since they are made against duty, duty urged from, and grounded upon, a word which is stedfast for ever, thou deservest to be blamed, and to be told, that of all sins that ever thou didst commit, thou now art managing the vilest, while thou art giving way to, and fortifying of, unbelief and mistrust, against this exhortation to hope, and against the reason for encouragement to the duty.

[THIRD. THE AMPLIFICATION OF THE REASON 'TO HOPE IN THE LORD.']

But I shall pass from this to the third thing found in the text, and that is the AMPLIFICATION of the reason. I told you that there were in the text these three things, I. An exhortation to the children of God to hope in the Lord: 'Let Israel hope in the Lord.' II. A reason to enforce that exhortation, 'For with the Lord *there is* mercy.' III. An amplification of that reason, '*And with him is plenteous redemption.*' I have gone through the two first, and shall now come to this last.

In these last words, which I call the Amplification of the reason, we have two things. FIRST. A more particular account of the nature *of the* mercy propounded for an encouragement to Israel to hope. SECOND. An account of the sufficiency of it. The nature of the mercy propounded, is expressed by that word 'redemption.' The sufficiency of it is expressed by that word 'plenteous.' 'Let Israel hope in the Lord; for with the Lord *there is* mercy, and with him *is* plenteous redemption.'

[FIRST. *The nature of the mercy propounded.*]

Redemption may be diversely taken, as shall be further showed anon; but forasmuch as the term here is made mention of indefinitely, without nominating of this or that part of redemption particularly, I shall speak to it in the general, with respect at least to the main heads thereof.

To redeem is to fetch back, by sufficient and suitable means, those at present in an enthralled, captivated, or an imprisoned condition; and there are two sorts of this redemption. *First*, Redemption by purchase. *Second*, Redemption by power. Redemption by purchase is from the cause of captivities. Redemption by power is from the effects.

First, If we speak of *redemption by purchase*, then three things present themselves to our consideration—I. The person redeeming. II. The nature of the price paid to redeem withal. III. The thing or state from which this redeemer with this price redeemeth.

[I. The Person redeeming.] The subject of this redemption, or person redeemed, is Israel, of him we have spoken before. For the person redeeming, it is Jesus of Nazareth; Jesus that was born at Bethlehem, at the time, and as the Scriptures relate. Mat. i. Lu. ii. Now, with reference to his person, we have two things to inquire after. What this person was. How he addressed himself to this work.

[1. What this person was.] This Jesus was and is the natural and eternal Son of God Almighty, without beginning or end, from everlasting; the Creator and Upholder of the world. Pr. viii. Jn. i. Ha. i.

2. How he addressed himself to the work of redeeming, take as follows. He became true man: for he was conceived through the power of the Holy Ghost in the womb of a maid, and in the fulness of time brought forth of her, true, real, natural man; I say, though not in the worst, yet in the best sense. Lu. ii. 21–35. Being thus brought forth without spot or blemish, he began to address himself to the work. (1.) By works preparatory, and then, (2). By the act itself.

(1.) The works preparatory were as follow. He prepares himself a priestly robe, which was his own obediential righteousness; for without these holy garments he might not adventure to come into the presence of God to offer his gift. Ro. v. 19. Ex. xxviii. 40; xl. 12. Before he offered his gift for the people, he was to be himself sanctified to his office: and that—by blood—by prayers and tears. 1 Pe. i. 19. (*a.*) By blood; for before Aaron was to offer his sacrifice for the people, he must himself be sprinkled with blood. Ex. xxix. 19–22. And because Jesus could not be sprinkled with the blood of beasts, therefore was he sprinkled with that of his own: not as Aaron was, upon the tip of his ear, and upon the tip of his toe; but from top to toe, from head to foot; his sweat was blood. Lu. xxii. 44. So that from his agony in the garden to the place where he was to lay down the price of our redemption, he went as consecrated in his own blood. (*b.*) He offered also his sacrifice of strong crying and tears, as his drink-offering to God, as a sacrifice preparatory, not propitiatory, in pursuit of his office; not to purge his person. He. v. 5–8. This is the person redeeming, and this was his preparation to the work.

[(2). The act itself.] Now the redemption is often ascribed particularly to his blood; yet in general, the act of his redeeming of us must either more remotely or more nearly be reckoned from his whole suffering for us in the flesh; which suffering I take to begin at his agony, and was finished when he was raised again from the dead. By his flesh I understand his whole man, as distinguished from his Divine nature; and so that word doth comprehend his soul as well as his body, as by the 53rd of Isaiah appears. His soul after that manner which was proper to it; and his body after that manner which was proper to it.

[II. The nature of the price paid to redeem.] His sufferings began in his soul, some time before his body was touched, by virtue of which was his bloody sweat in his body. The sorrows of his soul began at the apprehension of what was coming from God, for our sakes, upon him; but the bloody sweat of his body was from that union it had with such a soul. His sufferings were from the hand of God, not of man; not by constraint, but of his own will; Le. i. 3. Jn. x. 18; and they differ from ours in these six things. 1. His sufferings were by the rigour of the law; ours according to the tenor of the gospel. Ga. iii. 13. He. xii. 10. 2. His sufferings were from God's hand immediately; ours by and through a Mediator. Is. liii. 6. He. ix. 22. 3. God delighted himself in every stroke he gave him; he doth not willingly grieve nor afflict his people. Is. liii. Ps. ciii. La. iii. 33. 4. He suffereth as a common or public person; we for our own private offences. 1 Co. xv. 3. La. iii. 39. 5. He suffered to make amends to justice for the breach of a holy law; we to receive some small correction, and to be taught to amend our lives. He. ix. 26. Ro. x. 3, 4. De. viii. 5. 2 Ch. vi. 27. 6. He was delivered from the nature of suffering by the merit of his person and sufferings; we from ours by the mercy of God through Christ. Ac. ii. 24. Ep. iv. 32; v. 2. Redemption, then, by a price, was this; the blood of Christ, which he willingly suffered to be spilt on the cross, before the face of God.

[III. The state from which this price redeemeth.] The cause of this price was our sins; by which we were justly delivered up to the curse, the devil, death, and hell; and should everlastingly have so continued, but that this price of redemption was for us paid. Hence it is said, Christ died for us. Christ died for our sins. Christ gave himself for our sins. We have redemption through his blood, the forgiveness of sins. And that we are bought with this price. Now, in all this Christ respected the holiness of the law, and the worth of our souls; giving full satisfaction to the one, for the love that he bare to the other. And this has redeemed his people from sin and the curse, the cause of our captivity.

Second, But besides this, there is *redemption by power*, and that respecteth that, or those things, unto which we become not legally indebted by our transgression. There was that unto which we became legally indebted, and that was the justice and holiness of the law. Ge ii. 17. Now from this, because God had said it, for his Word made it so, there could be no deliverance, but by a reverend and due respect to its command and demand, and an answer to every whit of what it would require; for not one tittle, not one jot or tittle of the law could fail. Mat. v. 18. Jesus Christ, therefore, with respect to the law, that he might redeem us, paid a full and sufficient price of redemption; but as for these things that hold us captive, not for any injury we have done to them, but of power, tyranny, or the like; from them he redeemed us by power. Ep. iv. Hence, when he had made satisfaction or amends for us to the law, he is said to 'lead captivity captive, to spoil principalities and powers, and to make a show of them openly.' Col. ii. But to take captive, and to spoil, must be understood of what he did, not to the law, but to those others of our enemies from which we were to be redeemed, not by price but by power. And this second part of redemption is to be considered under a twofold head. 1. That these were overcome personally, in and by himself, for us. 2. That they shall be overcome also, in and by his church, through the power of his Spirit.

1. For the first, these were overcome personally, in and by himself for us; to wit, at his resurrection from the dead. For as by his death he made amends for our breach of the law, so by his resurrection he spoiled those other enemies, to wit, death, the devil, and the grave, &c., unto which we were subjected, not for any offence we had committed against them, but for our sin against the law; and men when they have answered to the justice of the law, are by law and power delivered from the prison. Christ therefore, by power, by his glorious power, did overcome the devil, hell, sin, and death, then when he arose and revived from his grave, and so got the victory over them, in and by himself, for us. For he engaging as a common or public person for us, did on our behalf what he did, both in his death and resurrection. So then, as he died for us, he rose for us; and as by his death he redeemed us from some, so by his resurrection from other, of our enemies. Only it must be considered, that this redemption, as to the fulness of it as yet, resides in his own person only, and is set out to his church as she has need thereof, and that orderly too. First, that part thereof which respecteth our redemption from the law; and then that part of it which respecteth our redemption from those other things. And although we are made partakers of redemption from the curse of the law in this life, so far forth as to be justified therefrom; and also as to the receiving of an earnest while here, of being wholly possessed of the glory of the next world hereafter; yet we neither are, nor shall be redeemed from all those things, which yet our head has, as head, got a complete and eternal victory over, until just before he shall deliver up the kingdom to the Father, that God may be all in all; for 'the last enemy *that* shall be destroyed *is* death.' 1 Co. xv. 26. Death, as it has hold upon us, for death as it had hold on our head, was destroyed, when he rose from the dead, but death, as we are subject to it, shall not be destroyed until we all and every one of us shall attain to the resurrection from the dead; a pledge of which we have by our spiritual resur-

rection, from a state of nature to a state of grace. Col. iii. 1–4. A promise of which we have in the word of the truth of the gospel; and an assurance of it we have by the resurrection of Christ from the dead. Ep. iv. 30. Lu. xx. 35. Ac. xvii. 30, 31. Wherefore let us hope!

Now, as to redemption from the law, and from those other things from which we are, and are to be redeemed with power; do but consider the different language which the Holy Ghost useth, with reference to our redemption from each.

When it speaketh of our redemption from the just curse of the law, which we have sufficiently deserved, it is said to be done, not by destroying, but by fulfilling the law. 'Think not,' says Christ, 'that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' Mat. v. 17, 18. For it became him, as our Redeemer, to fulfil all, and all manner of righteousness, by doing and suffering what justly should have been done or borne of us. Ro. viii. 3–5. Ga. iii. 13, 14.

But now when our redemption from those other things is made mention of, the dialect is changed; for then we read, to the end we might be delivered from them, Christ was to destroy and abolish them; 2 Ti. i. 10; 'that through death he might destroy him that had the power of death, that is, the devil,' and so deliver. He. ii. 14. And again, 'O death, I will be thy plagues! O grave, I will be thy destruction!' Ho. xiii. 14. And again, 'that the body of sin might be destroyed;' Ro. vi. 6; and I have the keys of hell and of death. Re. i. 18. Having thereby sufficiently declared that the power of it is destroyed as to Israel, who are the people concerned in this redemption.

[2. They shall be overcome by his church through the power of his Spirit.] Now, as was hinted before, the redemption is already obtained, and that completely, by the person of Christ for us, He. ix. 24, as it is written, 'Having obtained eternal redemption *for us*;' yet these enemies, sin, death, the devil, hell, and the grave, are not so under the feet of his [saints] as he will put them, and as they shall be in conclusion under the feet of Christ. He. ii. 8, 9. I say they are not; wherefore, as the text also concludeth, this redemption is with the Lord, and under our feet they shall be by the power of God towards us. 2 Co. xiii. 4. And for this let Israel hope. The sum then is, God's people have with the Lord redemption, and redemption in reversion; redemption, and redemption to come; all which is in the hand of the Lord for us, and of all we shall be possessed in his time. This is that called plenteous redemption. 'For with him is plenteous redemption.' A little therefore to touch upon the redemption that we have in reversion, or of the redemption yet to come.

(1.) There is yet much sin and many imperfections that cleave to our persons and to our performances, from which, though we be not yet in the most full sense delivered, yet this redemption is with our Lord, and we shall have it in his time; and in the meantime it is said, It shall not have dominion over us. 'Sin shall not have dominion over you; for ye are not under the law, but under grace.' Ro. vi. 14. We are, by what Christ has done, taken from under the law, the curse; and must, by what Christ will do, be delivered from the very being of sin. 'He gave himself for us, that he might redeem us from all iniquity;' that he might present us to himself a glorious church, not having spot or wrinkle, or any such thing, but that we should be without blemish. Tit. ii. 13, 14. Ep. v. 25, 27. That we are already without the being of sin, none but fools and madmen will assert; and that we shall never be delivered from it, none but such men will affirm neither. It remains then, that there is a redemption for Israel in reversion, and that from the being of sin. And of this it is that the text also discourseth, and for which let the godly hope.

(2.) We are not yet quite free from Satan's assaulting of us, though our Head by himself, and that for us, has got a complete conquest over him; but the time is coming, and himself knows that it is but a little while to it, in which he shall for ever be bruised under our feet. Be wise unto that which is good, and simple concerning evil, and the God of peace shall bruise, tread down Satan under your feet shortly. Ro. xvi. 20. Some may think that this text will have a fulfilling in the ruin and downfal of Antichrist; and so it may; but yet it will never be wholly fulfilled, as long as Satan shall have any thing to do with one of the children of God. There is therefore a redemption in reversion for the children of God from Satan, which they are to hope for, because this redemption is with the Lord their Head, and that to manage and bring about for them. For he shall bruise him under their feet in his time.

(3.) There is yet belonging to the church of God a redemption from what remains of Antichrist, although as yet he is stronger than we, which I also call a redemption in reversion, for that it is yet to come, nor shall it be accomplished till the time appointed. In this redemption, not only saints, but truths will have a share; yea, and many also of the men that belong not to the kingdom of Christ and of God. This redemption God's people are also to hope for, for it is with their Lord, and he has promised it to them, as the Scripture doth plentifully declare.

(4.) There is yet a redemption to come, which is called the redemption of our body. Ro. viii. 23. Of this redemption we have both the earnest and the seal, to wit, the Spirit of God. Ep. i. 14; iv. 30. And

because the time to it is long, therefore we are to wait for it; and because it will be that upon which all our blessedness will be let out to us, and we also let in to it, therefore we should be comforted at all the signs of the near approach thereof; 'then,' saith Christ, 'look up and lift up your heads.' Lu. xxi. 28. The bodies of saints are called the purchased possession; possession, because the whole of all that shall be saved shall be for a temple or house for God to dwell in, in the heavens. A purchased possession, because the body, as well as the soul, is bought with the price of blood. 1 Co. vi. 14–20. But what then doth he mean by the redemption of this purchased possession? I answer, he meaneth the raising it up from the dead; 'I will ransom them from the power of the grave, I will redeem them from death.' Ho. xiii. 14. And then shall be brought to pass that saying that is written, 'Death is swallowed up in victory;' that saying, that is this, and that in Isaiah, for they speak both the selfsame thing. 1 Co. xv. Is. xxv. 8.

And this was signified by Moses, where he speaks of the year of jubilee, and of the redemption of the house that was sold in Israel, how of that year it should return to the owner. Le. xxv. Our bodies of right are God's, but sin still dwells in them; we have also sold and forfeited them to death and the grave, and so they will abide; but at the judgment-day, that blessed jubilee, God will take our body, which originally is his, and will deliver it from the bondage of corruption, unto which, by our souls, through sin, it has been subjected; he will take it, I say, because it is his, both by creation and redemption, and will bring it to that perfect freedom that is only to be found in immortality and eternal life. And for this should Israel hope! From what hath been said to this first thing, it appears that the mercy that is with God for his people, as it is in general what has been described before, so it is redeeming mercy, or mercy that has with it the virtue of redemption; of the advantageousness of this mercy, we will further discourse by and by, but now we will look into the second thing, that from this amplification of the reason was propounded to be spoken to, to wit,

[SECOND. *The sufficiency of this redemption.*]

An account of the sufficiency of this redemption. 'Let Israel hope in the Lord; for with the Lord *there* is mercy, and with him is plenteous redemption.' The sufficiency or plenteousness of it may be spoken to, as it respecteth the many difficulties and dangers that by sin we have brought ourselves into; or as it respecteth the superabundant worth that is found therein, let the dangers attending us be what they will, though we should not be acquainted with the half or the hundredth part thereof.

To speak to it as it respecteth those particular difficulties and dangers that by sin we have brought ourselves unto; and that, *First.* By showing the suitableness of it. *Second.* By showing the sufficiency of the suitableness thereof.

First. The *suitableness of it* lieth in the fit application thereof to all the parts of thraldom and bondage. Have we sinned? Christ had our sins laid upon his back; yea, of God was made, that is, reputed, sin for us. Is. liii. 2 Co. v. 21. Were we under the curse of the law by reason of sin? Christ was made under the law, and bare the curse thereof to redeem. Ga. iv. 4; iii. 13. Ro. iii. 24. Had sin set us at an indefinite distance from God? Christ has become, by the price of his redeeming blood, a reconciler of man to God again. Col. i. 20. Were we by sin subject to death? Christ died the death to set us free therefrom. Ro. vi. 23. Had our sins betrayed us into and under Satan's slavery? Christ has spoiled and destroyed this work, and made us free citizens of heaven. Ac. xxvi. 18. 2 Ti. ii. 26. He. ii. 14. Ep. ii. 19. Thus was our Redeemer made, as to those things, a suitable recoverer, taking all and missing nothing that stood in the way of our happiness; according to that a little below the text, 'And he shall redeem Israel from all his iniquities,' that is, from them, together with their evil fruits.

Second. Now as to *the sufficiency that was in this suitableness*, that is declared by his resurrection, by his ascension, by his exaltation to the right hand of God; that is also declared by God's putting all things under his feet, and by giving of him to be head over all things for his redeemed's sake. It is also further declared in that God now threateneth none but those that refuse to take Jesus for their Saviour, and for that he is resolved to make his foes his footstool. What are more natural consequences flowing from anything, than that by these things is the sufficiency of the suitableness of redemption by Christ proved? For all these things followed Christ, for, or because he humbled himself to the death of the cross, that he might become a Redeemer; therefore God raised him up, took him to his throne, and gave him glory, that your faith and hope might be in God by him. Phi. ii.

But alas! what need we stand to prove the sun is light, the fire hot, the water wet? What was done by him was done by God, for he was true God; and what comparison can there be betwixt God and the creature, betwixt the worth of God's acts, and the merit of the sin of poor man! And can death, or sin, or the grave hold us, when God saith, 'Give up?' Yea, where is that, or he, that shall call into question the superabounding sufficiency that is in the merit of Christ, when God continueth to discharge, day by day, yea, hourly, and every moment, sinners from their sin, and

death, and hell, for the sake of the redemption that is obtained for us by Christ?

God be thanked here is plenty; but no want of anything! Enough and to spare! It will be with the merit of Christ, even at the end of the world, as it was with the five loaves and two fishes, after the five thousand men, besides women and children, had sufficiently eaten thereof. There was, to the view of all at last, more than showed itself at first. At first there was but five loaves and two fishes, which a lad carried. At last there were twelve baskets full, the weight of which, I suppose, not the strongest man could bear away. Nay, I am persuaded, that at the end of the world, when the damned shall see what a sufficiency there is left of merit in Christ, besides what was bestowed upon them that were saved by him, they will run mad for anguish of heart to think what fools they were not to come to him, and trust in him that they might be saved, as their fellow-sinners did. But this is revealed that Israel, that the godly may hope and expect. Let Israel therefore hope in the Lord, for with him is plenteous redemption.

[*Amplifying reasons as a conclusion of the whole.*]

Now as this last clause, as I termed it, is the amplification of the reason going before; so itself yieldeth amplifying reasons as a conclusion of the whole. For,

First. Add redemption unto mercy, and then things still are heightened and made greater. And it must, because the text adds it, and because both the nature of God, the holiness of his law, and the present state of the sinner that is to be saved, requireth that it should be so. God is justice as well as mercy; the law is holy and just; that man that is to be saved is not only a sinner, but polluted. Now, then, that mercy and justice may meet and kiss in the salvation of the sinner, there must be a redemption; that the sinner may be saved, and the law retain its sanction and authority, there must be a redemption; that the sinner may be purged as well as pardoned, there must be a redemption. And, I say, as there must, so there is: 'For with the Lord *there is* mercy, and with him *is* plenteous redemption.' Mercy is the original, the cause, and the manager of our redemption. Redemption is the manifestation, and the completing of that mercy. If there had been no mercy, there had been no redemption. Mercy had been defective as to us, or must have offered violence to the law and justice of God, and have saved us contrary to that word, 'In the day thou eatest thou shalt die,' and 'Cursed is every one that continueth not in all things written in the book of the law to do them.' But now, redemption coming in by mercy, the sin is done away, and the sinner saved, in a way of righteousness.

Second. By law as well as grace; that is, in a way of justice as well as in a way of mercy. Hence it saith we are 'justified freely by his grace, through the redemption that is in Christ Jesus.' Ro. iii. 24. Through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, and so to show the world the equity of his proceeding with sinners in the saving of their souls. As if God should say to all those who stumble at the salvation of sinners by grace, Behold, I act according to law and justice. For of grace I save them through a redemption, and therefore am faithful and just to my law, as well as free and liberal of my mercy. Wherefore thus I declare I am righteous, faithful, and just in passing over or remitting of sin. Nay, the matter so standeth now betwixt me and the sinful world, that I could not be just if I did not justify him that hath faith in the blood of Jesus, since by that blood my justice is appeased for all that this or that sinner has done against my law!

This is a way that God, nor any child of his, need be ashamed of before any that shall call in question the legality and justice of this procedure. For why may not God be merciful, and why may not God be just? And since he can be both merciful and just in the salvation of sinners, why may he not also save them from death and hell? Christ is God's salvation, and to show that he is not ashamed of him, he hath presented him, and the way of redemption by him, before the face of all people. Lu. ii. 30—32. Nor is the Son, who is become, with respect to the act of redemption, the author of eternal salvation, ashamed of this his doings. 'I gave my back to the smiters,' saith he, 'and my cheeks to them that plucked off the hair; I hid not my face from shame and smiting.' Is. l. 6. This he speaks to show what were some of his sufferings when he engaged in the work of our redemption, and how heartily he did bear and go through them. 'For,' says he, 'the Lord God will help me,' that is, justify me in it, 'therefore shall I not be confounded, therefore have I set my face like a flint, and I know that I shall not be ashamed.' ver. 7. And if God, and his Son Jesus Christ, are neither of them ashamed to own this way of salvation, why should the sinners concerned thereabout be afraid thereupon to venture their soul? I know, saith he, 'I shall not be ashamed;' I shall not, that is, when all things come to light, and everything shall appear above board; when the heart and soul of this undertaking of mine shall be proclaimed upon the house-tops, I know I shall not be ashamed.

It was also upon this account that Paul said he was not ashamed of the gospel. Ro. i. For he knew that it was a declaration of the highest act of wisdom that ever God did spread before the face

of the sons of men. And of what wisdom is the gospel a declaration but of that of forgiveness of sins by grace, through the redemption that is by the blood of Jesus Christ? 'In whom we have redemption through his blood,' even 'the forgiveness of sins, according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence.' Ep. i. 7, 8.

And as Paul speaketh here as a minister, so he speaketh after the same manner also as he is a believer, saying, 'I am not ashamed' of this gospel, 'for I know whom I have believed,' or trusted with my soul, 'and am persuaded that he is able to keep that which I have committed unto him against that day.' 2 Ti. i. 11, 12. Wherefore seeing that mercy is not presented to us alone, or singly, but as accompanying and concurring with redemption; it is manifest enough that mercy standeth not above, and consequently that it saveth none but in, by, and through a Redeemer. He that believeth not in Christ shall be damned. But what needs that, if mercy could save the soul without the redemption that is by him? If any say, Christ is the mercy of God to us. True, if you count him a Redeemer, a worker out of a redemption for us by his death and blood upon the cross. But otherwise he is none; I mean, if you make him a lawgiver, and a Saviour, only as he has set an example to us to get to heaven by doing commandments, or by treading in his steps. Yea, though you say his commandment is that we believe in him: for, take the work of redemption by his blood from the curse, out of his hand, and then what concerning him is left for me to believe, but, as was said before, that he is a lawgiver, and as such, at best, but a pattern to us to get to heaven, as here? And whoso counteth him as such, is so far off from counting of Christ the mercy of God to us, that they make him a contradictor of mercy, both in the fountain and all the streams of it. For to propound life eternal to us, through the observation of laws, is to set before us that which contradicteth grace and mercy, let the work be what it will; nor will it help at all to say, that they that do the law of Christ, or that take him for their law and example, shall be sure of mercy to pass by their shortness of attaining to the perfection of what is set before them. For all this might have been done, and not one drop of blood spilt for the redemption of man. Besides, this makes Christ's death, as a Redeemer, as an act unadvisedly undertaken; for what need he have died, if his doctrine and example had been sufficient, through that which they call mercy, to have brought the soul to glory? 'If righteousness *come* by the law, then Christ is dead in vain.' Ga. ii. 21. I will add, put man's righteousness, God's mercy, and Christ's redemption, all together, and they will not save a man; though the last two alone will sufficiently do it: but this third is a piece when put to that, does, instead of mending, make the rent worse. Besides, since man's righteousness cannot be joined in justification with God's mercy and Christ's redemption, but through a disbelief of the sufficiency of them, should it be admitted as a cause, though but the least cause thereof, what would follow, but to make that cursed sin of unbelief a good inventor, and a necessary worker in the manner of the justification of a sinner? For, I say, unbelief is the cause of this hodge-podge in any; and the effects of it are showed in the 9th chapter of the epistle of Paul to the Romans, at the latter end thereof. ver. 31–33.

And there are three things that follow upon that opinion that denieth the absolute necessity of the shedding of the blood of Christ for the redemption of man, that mercy might be let out to him.

1. It followeth from thence, that there is no such attribute as absolute justice in God; justice to stand to his word, and to vindicate every tittle of his law. For let but this be granted, and the death of Christ must be brought in, or by justice the floodgate of mercy still be shut against sinful man; or that God must have mercy upon man, with the breach of his Word.

2. It also followeth from the premises, that Christ's death was of pleasure only, and not of necessity also; contrary to the Scripture, that makes his death the effect of both; of pleasure, to show how willing God the Father was that Christ should die for man: of necessity, to show that man could not be saved without it; of pleasure, to show how justice did deal with him for our sin; of necessity, to show that mercy could not be communicated to us without it. Is. liii. 10. Mat. xxvi. 39. Ac. xvii. 3.

3. There also followeth therefrom, that by the blood of Christ we have not redemption from law, and justice, as to the condemning part of both, but that rather this title is given to it for honour and glory, to dignify it; as the name of God is also given to him: for they that affirm the one, are bold to affirm the other. For as by them is concluded, that there is no necessity why the blood of Christ should be counted the absolutely necessary price of our redemption from the curse of the law and severity of justice; so by them it is concluded, that it is not necessary to hold that Christ the Redeemer is naturally and co-eternally God, as the Father. But 'let Israel hope in the Lord, for with the Lord *there is* mercy, and with him *is* plenteous redemption.'

Third. Must there be redemption by blood added to mercy, if the soul be saved? This shows us what an horrible thing the sin of man is. Sin, as to the nature of it, is little known in the world.

O! it sticks so fast to us, as not to be severed from us by all the mercy of God: do but exclude redemption by the blood of Christ. I will say it over again. All the mercy of God cannot save a sinner, without respect to redemption from the curse of the law, by the death and blood of Christ. 'Without shedding of blood is no remission.' He. ix. 22. No remission, no pardon, or passing by of the least transgression, without it. Tears! Christ's tears will not do it. Prayers! Christ's prayers will not do it. An holy life! the holy life that Christ lived, will not do it, as severed from his death and blood. The word redemption, therefore, must be well understood, and close stuck to, and must not be allowed, as properly spoken, when we talk of deliverance from sin, the law, and God's curse, unless it be applied particularly to the death and blood of Christ. Ep. i. 7. We have redemption through his blood. Re. i. 5. 'Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed *is* every one that hangeth on a tree.' Ga. iii. 13. He has redeemed us to God by his blood. 'For thou wast slain, and hast redeemed us to God by thy blood.' Re. v. 9. This is the redemption that is joined with mercy, yea, that is the fruit thereof; and it is that without which sin cannot be removed out of the sight of God. Moses, that was a better preacher of the law, and the sufficiency of the righteousness thereof, than any now can pretend to be, yet he full well declared by all his bloody sacrifices, that the blood and death of Jesus Christ is of absolute necessity for the redemption of the soul. Besides, he tells us that the man that should flee to the city of refuge, from the avenger of blood, should not be at liberty from the law, unless he kept himself close in that city until the death of the high-priest. Mark the words, 'Ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the' high 'priest.' Nu. xxxv. 32. Wherefore, Christian man, know thou thy sin in the nature of it and persuade thyself, that the removing of it from before the face of God is by no less means than the death and blood of Christ. But it is a poor shift that the enemies of the truth are put to, when, to defend their errors, they are forced to diminish sin, and to enlarge the borders of their fig-leaf garments, and to deny or cast away, as much as in them lies, one of the attributes, the justice of God. Indeed they will say they abhor to do thus, and all erroneous persons will put the best face they can upon their bad matters; but the natural consequences of things amount to it; nor can they, when men stick close to their sides, avoid the charge.

Fourth. Then here you see the reason of that free course that mercy hath among the sons of men, and why it doth, as has been showed before what it doth. Why justice is content. Blood hath answered the demand of justice. The law hath nothing to object against his salvation that believeth in Jesus Christ. Blood has set the door open for us with boldness to go to God for mercy, and for God to come with his abundant grace to us. We have 'boldness, brethren, to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh.' He. x. 19, 20. This is the way that Moses desired to find, when God so largely spake to him of his mercy. 'Thou hast said,' says Moses to God, 'I know thee by name, and thou hast also found grace in my sight. Now, therefore, I pray thee, if I have found grace in thy sight, show me now thy way that I may know thee,' &c. Ex. xxxiii. 12, 13. What if it should be applied thus? Thou now talkest of mercy, but in thy words to us from the Mount, thou spakest fire and justice; and since thou hast delivered us so holy a law, and art resolved that the least tittle thereof shall by no means fall to the ground; by what means is it that mercy should come unto us? Well, saith God, I will show thee my way, I will put thee in a clift of the rock, which was a figure of Christ, for Christ says, 'I am the way.' Ex. xxxiv. Jn. xiv. 6. This done, he proclaimed his name, and showed him how he could be gracious, and gave him the sign of his being merciful, a promise that his presence should go with him. The breaking then of the body of Jesus was, the renting of the vail, that out of which came blood, that the way to God might be living; and not death, or sword, or flame, to the poor children of men. Out hence therefore bubbleth continually the tender mercy, the great mercy, the rich mercy, the abundant mercy, the multiplying mercy, and every other mercy of God to us for our present and everlasting good.

Not that God was sparing of his mercy, and would not part with it unless paid for it; for this way of redemption by blood was his contrivance, the fruit of his wisdom. Ep. i. 8. So then, God was big with mercy for a sinful world; but to be continually extending of mercy, since sin and justice, because of the sanction of the law, lay in the way as a turning flaming sword, there did lie the work, Ge. iii. 24; so it was concluded, that mercy might, in a way of justice, be let out to sinners; Christ, the Son of God, should die for the sin of man. By which means the outcries of the law and justice against us for our sins did cease, and mercy flowed from heaven like the waters of Noah, until it became a sea. Mic. vii. 18, 19.

By redemption by blood, therefore, is this great mystery—That a just God can save that man that has broken that law, that God has said he will

inflict the penalty for the breach thereof upon, and do his justice no wrong—expounded; not by a relaxation of the punishment, as the doltish wisdom of this world imagines; but by an inflicting of the exactest justice upon that nature that has offended. If the question be asked, How a just God can save that man from death, that by sin has put himself under the sentence of it? any fool can answer, 'By a pardon.' And if it be asked, But what will become of the threatening wherewith he threatened the offender? He that knows no mysteries can say, Why, man must repent of his sin, and God of his threatening. But if it be asked, How God can execute his threatening to the utmost, and yet deliver the sinner by his mercy from it; the sinner that has deserved it, and yet be just to his law, faithful to his law, and one that will stand by every tittle of his law? this, to expound, is too high for a fool; therefore these men are for despising of mysteries, and for counting of mysteries in the gospel, follies.

But this key of heaven is no where but in the Word of the Spirit; it is not seen in the law, nor in the reason or righteousness of the world. To punish 'the just for the unjust,' and to make him '*to be* sin for us, who knew no sin, that we might be made the righteousness of God in him,' seems unreasonable; so cross to the wisdom of man are the wards of this lock. 1 Pe. iii. 18. 2 Co. v. 21. Wherefore usually, when they come at this doctrine, they belch out their frumps, their taunts, their scoffs, and their scorns against it; and in opposition thereto, comment, exalt, cry up, and set on high, Socinianism, Mahometanism, man's ragged righteousness, or anything. But we will pass these things.

Fifth. The knowledge of redemption, and the faith of redemption, is the only means of settling, composing, and upholding the soul of the thoroughly awakened, in the hope of enjoying a portion in mercy for ever. What senseless, secure, besotted, and deluded men, conclude of themselves, and of the means of future happiness, is one thing; and what the thoroughly awakened soul concludes upon, is another. And I say, one thoroughly awakened about the nature of God, the nature of sin, and the worth of the soul, will find but little ease of mind, notwithstanding notions of mercy, until he comes and sees that he must be saved by mercy and justice both; and that to be sure he shall never do, until he is taught that by the blood of Christ the law is, as to the curse that is in it against the sinner, taken out of the way. Col. ii.

These things, sin and justice, are too great to be played with by him that shall see them in the light of the law, and that shall feel them in their terror upon a trembling conscience. But when the soul shall see that a propitiation is made to justice by blood, then, and not till then, it sees sin taken away: and when it sees, by this means, sin taken away, then it can behold to hope in the mercy of God. Yea, and it will be as hard to wring off him that is settled here, from this belief to another, as it would be to persuade him that stands upon sound ground to venture his life upon a shaking bottomless quag. O! It is a pleasant thing for the wounded conscience to taste the sweetness of redeeming blood! Jn. vi. 51–56. This is like the best wine that goes down sweetly; this carries with the last of it the very tang* of eternal life! He. ix. 14. And know that dead works, or works of death, will abide in the conscience, notwithstanding all talk and notions of mercy, until that be purged with blood applied thereto, by the Spirit and faith. This is one of the three that abide to witness on earth, that 'God hath given us eternal life, and that this life is in his Son;' because he died for us, and rose again. 1 Jn. v. 8–11.

This, therefore, is that that will establish a man with that peace that shall not be shaken, because by this such an one seeth the justice of God is quieted. For peace is made by the blood of the cross; peace with God for sinners. Col. i. 20. Yea, God himself, by the blood of the cross, has made it, that by him, Christ, he might reconcile to himself all things, whether they be things on earth, or things in heaven. Nor will a man that is truly spiritually wise, rest till he comes where God towards man doth rest; but that can be only there, where such means are offered for the taking away of sin, that are of a sweet-smelling savour to God. Now this is the offering that Christ offered, to wit, himself; for Christ loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour. Ep. v. 2. Therefore it is by it, the body of his flesh, through death, that we are presented holy, unblameable, and unreproveable in his sight. Col. i. 21. Wherefore it must be true which was said before, to wit, That the knowledge of redemption, and the faith of redemption, is the only means of settling, composing, and upholding of the soul of the thoroughly awakened, in the hope of enjoying a portion in mercy for ever. He that hath the Son of God, hath the Father, hath life; because with him is the means of peace with the Father, and so of eternal life. 1 Jn. ii. 23. But then, to have the Son, is to believe on him, and on the Father through him. 1 Jn. v. 10–12. On him, that he is the Saviour by his blood; and on the Father through him, as believing that he, for his Son's sufferings, is pacified with us, and of his grace hath forgiven us, through him, all trespasses. 2 Jn. 9. Ep. iv. 32.

Sixth. The knowledge and faith of this redemption fortifieth the Christian against temptations. We

* 'Tang;' a strong sense, flavour, or relish.—Ed.

that do believe, know what it is to be assaulted by the devil, and to have knotty objections cast into our minds by him. We also know what advantage the vile sin of unbelief will get upon us, if our knowledge and faith in this redemption be in the least, below the common faith of saints, defective. If we talk of mercy, he can talk of justice; if we talk of grace, he can talk of the law. And all his words, when God will suffer it, we shall find as sharp, and subject to stick in our minds, as bearded arrows are to stick in flesh. Besides, he can and doth, and that often, work in our fancies and imaginations such apprehensions of God, that he shall seem to be to us one that cannot abide us, one that hates us, and that lieth in wait to destroy us. And now, if any body speaks to us of mercy, we think we might hope in that, had we nothing to trouble us but the guilt of actual sins. But we see our nature as full of the filth of sin, as the egg is of meat, or the toad of poison: which filth vilely recoileth against the commandments, flieth in the face of God, and continueth all his judgments.* This is felt, this is seen by the sinner, who cannot help it; nor can he be brought to that consideration as to say, 'It is no more I.' Ro. vii. Now, what shall this man do? Shall he look to the commandment? There is death? Shall he look to God? There is justice! Shall he look to himself? There is sin out of measure! Let him look, then, to one as dying, to the 'Lamb as it had been slain,' and there let him see himself by this Lamb, as cursed, and a dying of a cursed death for this sin that doth so fright and so distress the soul. Re. v. 6. Then let him turn again, and behold this Lamb alive and well, and highly exalted by this God, that but just before laid the curse of the law upon him; but let him be sure to reckon that he has died for his sins by the person of Christ, and it will follow that this man is now acquitted, because Christ is still alive. Say I these things as a man? Saith not the gospel the very same? 1. As to Christ's dying for us; as also that we are dead to the law by the body of Christ. Ro. vi. 6; vii. 2. And that we should so reckon as to this matter, because that God has transferred our sin from us to him.

1. Did not Christ die for us; and dying for us, are we not become dead to the law by the death of his body? or will the law slay both him and us, and that for the same transgression? Ro. vii. 1, 2. If this be concluded in the affirmative, what follows but that Christ, though he undertook, came short in doing for us? But he was raised up from the dead, and believing marrieth us to him as risen, and that stops the mouth of all. I am crucified with Christ, our old man was crucified with him, and we are become dead to the law by the body of Christ. Ro. v. 3, 4. What then?

2. Why, reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ. Ay, but says the soul, 'How can I reckon thus, when sin is yet strong in me?' Answ. Read the words again, He saith not, Reckon yourselves to be dead indeed unto sin, in yourselves; but dead unto it through Jesus Christ. Not alive unto God in yourselves, but alive unto God through Jesus Christ. For Christ in his death and resurrection representeth me. As I died by him, I arose again by him, and live through the faith of the gospel in the presence of God by him. This must in the first place be allowed and believed, or no true peace can come near the soul, nor the soul be prepared to assoil the assaults of the adversary. Let therefore thy faith, if thou wouldst be a warrior, O thou faint-hearted Christian, be well instructed in this! Then will thy faith do thee a twofold kindness. 1. It will conform thee to the death and resurrection of Christ. And, 2. It will give thee advantage, when thou seest sin strong in thyself, yet to conclude that by Christ thou art dead thereto, and by him alive therefrom. Nor can there but two objections be made against this. The first is to question whether any are said to die and rise, by the death and resurrection of Christ? or if it so may be said; yet whether thou art one of them? To the first the scripture is full. To the second, thy faith must be strong: for let go faith here, and all falls flat to the ground, I mean as to comfort and consolation. Christ died for us, or in our stead; therefore, by the Word of God, I am allowed so to reckon. Christ rose and revived, though he died for me; therefore I rose and revived by Christ: unless any does hold, that though he died in a common, yet he arose as considered but in a single capacity. Now, then, if Satan comes and tells me of my sins, I answer, 'Christ has taken them upon himself.' If he comes and tells me of the death that is due to me for sin, by the curse of the holy law, I answer, I have already undergone that by Christ. If he asks me, How I know that the law will not lay hold of me also? I answer, Because Christ is risen from the dead. If he asks me, By what authority I take upon me thus to reason? I tell him, By the authority and allowance of the holy and most blessed gospel, which saith, He 'was delivered for our offences, and was raised again for our justification.' Ro. iv. And to encourage thee thus to believe, and thus to hold, when thou art in an hour of temptation, this is the way to see mercy stand and smile upon thee; for mercy will smile upon him that shall thus believe. 2 Co. iii. 16–18. This is the way to put faith and hope both to work against the devil; and

* 'O the unthought of imaginations, frights, fears, and terrors that are affected by a thorough application of guilt, yielded to desperation! This is the man that hath his dwelling among the tombs.'—Bunyan's experience in *Grace Abounding*, No. 185.—Ed.

to do this is very pleasing to God. This the way to make that hell-hound retreat and leave off to assault. Ja. iv. 7. 1 Pe. v. 9. And this is the way to find an answer to many scriptures, with which else thou wilt not know what to do, as with many of the types and shadows; yea, and with the moral law itself.

Besides, thus believing setteth thy soul against the fear of death, and judgment to come; for if Christ be raised from the dead who died for our sins; and if Christ who died for our sins is entered into glory: I say again, if Christ who died for our sins has purchased us to himself, and is purposed that the fruit of this his purchase shall be, that we may behold his face in glory; then, cast off slavish fear of death and judgment: for Christ being raised from the dead, dieth no more; death hath no more dominion over him!

Seventh. The knowledge and faith of this redemption prepareth man to a holy life. By a holy life, I mean a life according to the moral law, flowing from a spirit of thankfulness to God for giving of his Son to be my Redeemer. This I call a holy life, because it is according to the rule of holiness, the law, and this I call a holy life, because it floweth from such a principle as giveth to God the heart, and life, for the gift bestowed on us. What pretences soever there are to holiness, if it floweth not from thankfulness for mercy received, it floweth from a wrong principle, and so cannot be good. Hence, men were required of old, to serve the Lord with joyfulness, 'for the abundance of all *things*;' and threatened, if they did not, that 'they should serve their enemies in hunger and in thirst, and in nakedness, and in the want of all *things*.' De. xxviii. 47, 48. But then, though there are many mercies that lay an obligation upon men to be holy, yet he that shall want the obligation that is begotten by the faith of redeeming mercy, wanteth the main principle of true holiness: nor will any other be found sufficiently to sanctify the heart to the causing of it to produce such a life; nor can such holiness be accepted, because it comes not forth in the name of Christ. That that obliged David was forgiving and redeeming mercy; and that that obliged Paul was the love that Christ showed to him, in dying for his sins, and in rising from the dead. Ps. ciii. 1–5. 2 Co. v. 14, 15. Paul also beseecheth the Romans, by the redeeming, justifying, preserving, and electing mercy of God, that they present their body 'a living sacrifice, holy, acceptable to God; *which is*,' saith he, 'your reasonable service.' Ro. xii. 1. For we must be holy and without blame before him in love. Ep. iv. 1.

Hence, all along, they that are exhorted to holiness in the New Testament, are exhorted to it upon the supposition of the benefit of redemption which they have received by Jesus Christ. 'Walk in love as Christ also hath loved us.' Ep. v. 2. 'If *there be* any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same love,' &c. Phl. ii. 1, 2. 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth,' &c. Col. iii. 1–5. 'Wherefore laying aside all malice and all guile, and hypocrisies, and envies, and all evil-speakings, as new-born babes desire the sincere milk of the word, that ye may grow thereby, if so be ye have tasted that the Lord *is* gracious.' 1 Pe. ii. 1–3. I will conclude this with that of Peter, to those to whom he wrote concerning this very thing. Be 'obedient children,' saith he, 'not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy, for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear. Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.' 1 Pe. i. 14–19.

From all which it appears, that mercy by Christ, or from the benefit of redemption by the precious blood of Christ, I say, from the faith of that, flows that which is holiness indeed. And I believe that those very men that are pleased to taunt at this kind of inference, would condemn a man was he laid under these obligations concerning things of this life, and yet did carry it as one not touched thereby. We will make an instance: Suppose a Socinian should, through his contracting a great debt, be forced to rot in prison, unless redeemed by silver and gold: and suppose a man, unto whom this Socinian was an enemy, should lay down the whole debt to the creditor, that this Socinian might be at liberty, might trade, and live comfortably in this world; and if, after this, this Socinian should taunt at them that should tell him he is engaged to this redeemer, ought to love and respect this redeemer; what would they say but that this Socinian that was a debtor is an inconsiderate and stupified rascal? Why, this is the case; Paul was a debtor to the law and justice of God; Jesus Christ his Son, that Paul might not perish for ever, paid for him a price of redemption, to wit, his most precious blood. But what! Shall Paul now, though

redeemed from perpetual imprisonment in hell, be as one that never was beholden to Jesus Christ; or if others say he was, taunt at them for their so saying? No, he scorns it. Though the love of Christ, in dying to pay a price of redemption, will not engage a Socinian, yet it will engage a true Christian to think and believe that he ought to live to Jesus, that died for him and rose again.

I know it will be objected that the Satisfactionists, as the quaking Penn is pleased to call them, show but little of this to the world; for their pride, covetousness, false dealing, and the like, since they profess as I have said, shows them as little concerned to the full as to the Socinian under consideration. I answer, it must be that the name of Christ should be scandalized through some that profess him; and they must answer it at the tribunal of the great Judge; yet what I have said stands fast as a rock that cannot be moved.

Eighth. The knowledge and faith of redemption is a very great encouragement to prayer. It is great encouragement for the poor to go even to a prince for what he wanteth, when he considereth that what he goeth to him for is the price of redemption. All things that we want, we must ask the Father for, in the name of Christ: we must ask it of him for the sake of his redeeming blood, for the sake of the merit of his passion. Jn. xv. 16. Thus David means, when he says, 'For thy name's sake' do it; Ps. xxv. 11, and Daniel when he saith here, 'For the Lord's sake.' ix. 17. For Jesus Christ is God's great name; and to do for his sake is to do for what worthiness is in him.

Unworthiness! The consideration of unworthiness is a great stumbling-block to the tempted when he goes to seek the Lord. But now, remembering the worthiness of Christ, and that he is now on the right hand of God, on purpose to plead that on the behalf of the petitioner, this is great encouragement. The Jews, by God's ordinance, when they went morning and evening by their priest to speak with God, were to offer a lamb for a burnt-offering, and it must be thus continually. Ex. xxix. 38–46. Now this lamb was a figure of the sacrificing of the body of Christ which was to be offered for them in time to come; and, in that it was to be continually, morning and evening, so repeated, what doth it signify, but that we should remember to go, when we went to God, in the name and faith of the merits of Jesus Christ for what we stood in need of? This will support, and this will encourage, for now we see that the thing desired—it being according to his will—is obtained for us by the sacrificing of the body of Jesus Christ, once for all.

When Israel begged of Samuel that he would not cease to cry to the Lord their God for them, it is said he took a sucking lamb and offered it for a burnt-offering wholly unto the Lord; and Samuel cried unto the Lord for Israel, and the Lord heard him. 1 Sa. vii. 8, 9. But why did he take a sucking lamb, and why did he offer it, and that wholly unto the Lord, as he cried, but to show to Israel that he was not heard for his own, or for his righteousness sake, but for the sake of Christ, whose merits were prefigured by Samuel's burning of the lamb?

Also when David spake for himself to Saul, he put himself upon this, 'If,' saith he, 'the Lord hath stirred thee up against me, let him accept an offering, a smell, a sweet-smelling sacrifice; a figure of the satisfactoriness of the sufferings of Jesus Christ.' 1 Sa. xxvi. 19. What is the meaning of all these passages, if not to show that when we go to pray to God, we should turn away our face from every thing of ours, and look to God, only by the price of redemption paid for us by Jesus Christ, and plead that alone with him as the great prevailing argument, and that by and for the sake of which he giveth pardon and grace to help in time of need? Wherefore, wouldst thou be a praying man, a man that would pray and prevail? why, pray to God in the faith of the merits of Christ, AND SPEED.*

Ninth. For this is the very cause why this is added in the text, to wit, the plenteousness of redemption, it is, I say, that men should hope to partake by it, of the goodness and mercy of God. 'Let Israel hope in the Lord, for with the Lord *there is* mercy, and with him *is* plenteous redemption.' Mercy and redemption, mercy through a Redeemer, therefore 'let Israel hope!' It must also be noted, that this word redemption is, as it were, the explicatory part of the text, for the helping of Israel to hope. As who should say, as there is with God mercy, so there is with him a way to his mercy, and that way is redemption, or a price paid for your sins; and that you should not be discouraged through the greatness of your sins, I tell you there is with God plenty of this redemption, or a price paid to the full; to an over and above. It also is as if he had said, Forget not this, for this is the key of all the rest, and the great support to the saints in prayer, or while they wait upon God in any of his appointments to encourage them to hope.

Tenth. And lastly, This also should teach the saints, when they sing or praise the Lord, they should not sing of mercy only, but of mercy and judgment too; 'I will sing of mercy and judgment; unto thee, O Lord, will I sing.' Ps. ci. 1. Of mercy and judgment, or justice in the manifestation of it,

* This is not merely an exhortation to diligence in the Christian calling, but it is meant to convey to all the certain fact, that the prayer of faith in the merits of the Redeemer *will* and *must* be followed by renewed speed in running the race that is set before us.—ED.

as smiling upon our forgiveness. When Hannah sang of, and rejoiced in God's salvation, she sang aloud of holiness, saying, '*There is* none holy as the Lord.' 1 Sa. ii. 1, 2. Holy in keeping his word, though it cost the blood of his Son. This also is that that is called a helping of his servant Israel in remembrance of his mercy, and the performing of the mercy promised; even the oath that he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies—by a Redeemer—might serve him without fear, &c. Lu. i. 49, 54. When you praise, therefore, remember Christ and his blood, and how justice and judgment took hold on him, that they might not take hold on thee; yea, how they by taking hold on him, left a way to thee to escape. Isaac should have been sacrificed, had not the Lord provided a ram; and thou thyself shouldest have been damned, had not the Lord provided a lamb. Ge. xxii. Re. v. Hence Christ is called the 'Lamb of God which taketh away the sin of the world,' that taketh them away by the sacrifice of himself. Sing therefore in your praises unto God, and to the Lamb!

[THE APPLICATION OR USE OF THE WHOLE.]

I would come now to speak one short word of use to the whole. And,

First. This still shows more and more, what a sad state God's people have brought themselves into by sin. I told you before that the revelation of so much mercy as is presented unto us by the first part of the text, sufficiently declared our state to be miserable by sin. But what shall we say, when there must be added to that the heart blood of the Son of God, and all to make our salvation complete? For albeit mercy is essential to our salvation, and that without which there can be no salvation; yet it is the blood that maketh the atonement for the soul, THAT propitiates, and so makes capable of enjoying of it. It was mercy and love, as I said afore, that sent one to shed his blood for us; and it is the blood of him that was sent, that puts us into the enjoyment of mercy. O! I have thought sometimes, what bloody creatures hath sin made us! * The beasts of the field must be slain by thousands before Christ came, to signify to us we should have a Saviour; and after that, he must come himself, and die a worse death than died those beasts, before the work of saving could be finished. O redemption, redemption by blood, is the heart-endearing consideration! This is that which will make the water stand in our eyes, that will break a heart of flint, and that will make one do as they do, that are 'in bitterness for their first-born.' Zec. xii. 10.

Sinner, wouldst thou have mercy? wouldst thou be saved? Go thou then to the blood of the cross, as set forth in the word of the truth of the gospel, and there thou shalt find that mercy that thou hast need of first; for there is a mercy that may be called a FIRST mercy, and that is the mercy that gives admittance into, and an interest in all the rest. Now the mercy that doth this, is that which reconcileth us to God; but that other things cannot do, if we stand off from the blood of the cross. Wherefore we are said to be reconciled to God, by the death of his Son. 'For if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.' Ro. v. 10. According to that other saying, 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' viii. 32. In both these places the Son of God, and our Redeemer, is set forth to us in the first place, as the only one that reconcileth to God the sinner by the blood of his cross; wherefore to this Christ, as crucified, the sinner must come first; because nothing else can reconcile to God; and if thou be not reconciled to God, what art thou but an enemy to him, partake of what mercy thou canst? Col. i. 20. Go to him, did I say? receive him into the arms of thy faith; hold him fast, for he is a Saviour; yea, carry him as set forth by the gospel, dying for thee, and pray God for his sake to bestow upon thee all those mercies that will compass thee about as with a shield, and follow thee all thy days, till thou enterest in at the doors of eternity; and this is the way to speed! For he that hath the Son hath life, in the beginning of it; and he that holds fast the Son, shall have life in the consummation of it. I do the oftener touch upon this matter, because this Christ is the door, in at which whosoever entereth shall be saved; but he that climbs up any other way, shall be judged as a thief and a robber. Jn. x. 1.† But,

Second. Is Christ, as crucified, the way and door to all spiritual and eternal mercy? And doth God come to the sinner, and the sinner again go to God in a saving way by him, and by him only? And is there no other way to the Father but by his blood, and through the veil, that is to say, his flesh? He. x. 19, 20. Then this shows the danger, upon what pretence soever, of casting off the daily sacrifice, and setting up in its place the abomination that maketh desolate. I mean, of casting

* There is something about the word *blood* at which the mind recoils, as if intended to impress upon us the evils of sin and its awful punishment—the death, spiritual and eternal, of the sinner. 'Without shedding of blood is no remission.' Blessed are those who were in Christ when his precious blood was shed as an atoning sacrifice.—ED.

† See the character of Ignorance in the *Pilgrim's Progress*, p. 146.—ED.

away a crucified Christ, and the setting up the vanity of moral obedience as the more substantial and most acceptable thing with God. I call not a crucified Christ the daily sacrifice, as if I thought he often suffered for sin, since the foundation of the world; but because the virtue of that one offering is that, and only that, by the which we daily draw nigh unto God; and because the virtuousness of that one sacrifice will for ever abide beneficial to them that come to God, to the world's end by him.

But I say, into what a miserable plight have such people put themselves, that have cast off coming to God by Christ, as he is the propitiation for their sins, and that seek to come another way? Such are lapsed again to Gentilism, to Paganism, to Heathenism; nor will it help at all to say they rely on the mercy and goodness of God, for there is no such thing as spiritual and eternal mercy can come from God to him, that comes not to him by Christ. The Turks, if I be not mistaken, have this for the beginning of every chapter of their Alcoran, 'The Lord God, gracious and merciful,'* yet are counted unbelievers, and are verily so, for they have not received the faith of Christ. The Lord God, gracious and merciful, will not save them, no not by grace and mercy, unless repenting of their presuming upon mercy, without a bloody sacrifice, they come to him by his Son. Ac. iv. 12. Men therefore that have laid aside the necessity of reconciliation to God by the precious blood of Christ, are in a damned state; nor will it help at all to say they do indeed believe in him. I am not so void of reason as to think that they that have cast away Christ, as he is a propitiatory sacrifice with God for sin, should also cast away his name out of their mouth; no, his name is too honourable, and the profession of it too glorious for them to do such a thing. But retaining his name, and the notion of him as a Saviour, they yet cast him off, and that in those very things wherein the essential part of his sacrifice, the merit of it, and his everlasting priesthood, consists; and in this lies the mystery of their iniquity.

They will have him to be a Saviour, but it must not be by fulfilling of the law for us; but it must not be by the putting of his glorious righteousness, that which he performed by subjecting himself to the law, on our behalf, upon us; but it must not be by washing of us from our sins in his own blood; but it must be by his kingly and prophetical offices. When, as for his kingly and prophetical offices, he puts those people under the government of them that he has afore made to stand justified before God, from the curse of the law by his priesthood. Nor dare they altogether deny that Christ doth save his people as a priest, but then their art is to confound these offices, by pleading that they are in effect but one and the self-same thing; and then with a noise of morality and government, they jostle the merit of his blood, and the perfection of his justifying righteousness, out of doors; and so retaining the name of Christ in their mouths, they cast those things of Christ, that they like not, under feet; which things, they who have not the faith of, must not, cannot see the kingdom of God.

The term of mercy is but a general sound, and is as an arrow shot at rovers, unless the blood and death of the Son of God be set before us, as the mark or mean by which our spirits are to be directed to it. What profit shall a man have, and what shelter or succour shall he find, in hearing of the most exact relation of the strength of the most impregnable castle in the world, unless he knows the door, and entereth in by that, into that place of strength, in the time when the enemy shall pursue him? Why, this is the case: We hear a noise of mercy, and of being at peace with God; what a good God, God is, and what a blessed thing it is to be a child of God; how many privileges the children of God have, and what will be their exaltation and glory in the next world! And all the while they that tell us these things conceal from us the way thereto, which is Christ, not in the naming of him, but in the right administration of his gospel to us.

Christ, and faith in him as a Saviour, not in the name only, but in the true sense thereof, is the mark, as I have said, from which if any swerve, they err from the saving way, and so come nothing near that mercy that can save them. Hence Christ is called a standard, an ensign. Is. v. 26. 'And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious.' Is. xi. 10. And again, 'Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles; and set up my standard to the people.' xlix. 22. 'Go through, go through the gates, prepare ye the way of the people, - gather out the stones, lift up a standard for the people. Behold the Lord hath proclaimed to the end of the world; say ye to the daughter of Zion, behold thy salvation cometh. Behold his reward *is* with him, and his work before him.' lxii. 10, 11. Hence again he is called the captain, the chieftain, of our salvation, and him without whom there neither is nor can be any.

But now the men of this confederacy, rather than they will submit themselves to the righteousness of God, will lay odiums and scandals upon them that preach they should. Ro. x. 3, 4. Not forsooth, if you will believe them, but that they are

* The words are, 'In the name of God, gracious and merciful,' before each of the 114 chapters of which Alcoran consists.—Ed.

highly for the righteousness of God, let it be that which they count so; but then to be sure it shall never be the personal performances of Christ, by which they that believe in him are justified from all things; but that which they call 'first principles,' 'dictates of human nature,' 'obedience to a moral precept,' followed and done as they have Christ for an example; not understanding that Christ, in his own doings, is the end of all these things to every one that believeth. But if it be urged that Gentiles and Pagans are possessed with those very principles, only they have not got the art, as our men have, to cover them with the name of Christ and principles of Christianity, then they fall to commending the heathens and their philosophers, and the natural motives and principles by which they were actuated; preferring of them much before what by others are called the graces of the Spirit, and principles upon what the doctrine of the free grace and mercy of God by Christ are grounded. But, as I said, all the good that such preachers can do as to the next world, is, to draw the people away from their ensign and their standard, and so lead them among the Gentiles and infidels, to seek by their rules the way to this unspeakable mercy of God. Wherefore their state being thus deplorable, and their spirits thus incorrigible, they must be pitied, and left, and fled from, if we would live.

Third. Is Christ Jesus the redemption; and, as such, the very door and inlet into all God's mercies? Christian man, look well to thyself, that thou goest no whither, and dost nothing, I mean in any part of religious worship, &c., but as thou art in him. 2 Co. xii. 18, 19.* Walk in him, speak in him, grow in him, for he is THE ALL. Col. ii. 6, 7. And though others regard not to 'hold the head, from which all the body by joints and bands have nourishment ministered,' yet have thou a care! Ep. iv. 15. Col. ii. 19. This is he that is thy life, and the length of thy days, and without whom no true happiness can be had. Many there be that count this but a low thing; they desire to soar aloft, to fly into new notions, and to be broaching of new opinions, not counting themselves happy, except they can throw some new-found fangle, to be applauded for, among their novel-hearers. But fly thou to Christ for life; and that thou mayest so do, remember well thy sins, and the judgment and wrath of God; and know also that he is merciful, but at mercy none can come, but through the cursed death Christ underwent. And although some of the wanton professors of our age may blame thee for poring so much upon thy sins, and the pollution of thy nature, yet know that there is an advantage in it. There be some alive in the world, who, though they count the nature and commission of sin the very evil of evils, yet can say that the remembrance of how vile they are, and of what evils they have committed, has been to them a soul-humbling, a Christ-advancing, and a creature-emptying consideration. Though sin made death bitter to Christ, yet sin makes Christ sweet to his. And though none should sin, that grace might abound, yet where sin has abounded, grace doth much more abound, not only as an act of God, but also in the eye of faith.

A sight of the filth, and a sense of the guilt of sin, makes a pardon to such a soul more than empty notion; and makes the mean through which the pardon comes more to be desired than is either life or limb. This is it that makes the sensible soul prize the Lord Jesus, while the self-justiciary† laugheth him to scorn. This is it which makes the awakened sinner cast away his own righteousness, while the self-conceited one makes it his advocate with the Father.

Some, indeed, count their own doings the only darling of their soul, while others cast it to the dogs. And why should a man cumber himself with what is his, when the good of all that is in Christ is laid, and to be laid out for him? Not that a believer casts off to do good, for he knows that what good thing is done in faith and love, is acceptable to God, and profitable to his neighbour. But this is it, he setteth not his good deed against the judgment of God; he cometh not in his own good. When he comes to God for forgiveness of sins, then he sees nothing, knows nothing, mentions nothing as righteousness, but that which Christ wrought out in the days of his flesh, and that only. But how then is what he doth accepted of God? Verily as the duty of a son, and as the work of one that is justified. We must therefore conclude that there is acceptation, and acceptation: acceptation of the person, and acceptation of his performance. Acceptation of the person may be considered with respect to justification from the curse, and so acceptation there can be none, but through the one offering of the body of Jesus Christ once for all. Also the acceptation of a duty done by such a person is, by virtue of the self-same offering, the person being considered as standing just through Christ before God. And the reason why a justified person must have his duties accepted the same way, as is his person, is because justifying righteousness sets not the person free from sin, save only in the sight of God and conscience; he remaineth still infirm in himself, and standeth still in need of the fresh and continual application of the merits of the Lord Jesus, which also the soul receiveth by virtue of Christ's intercession. I

* No service on the part of those who are out of Christ, can be accepted. Pr. xv. 8. We are accepted IN the Beloved. Eph. i. 6.—ED.

† One who justifies himself; the self-righteous. The word is only used by religious writers, and never now.—ED.

speak now of acceptation with reference to the justice of the law, and the judgment of God upon person or work, according to the self-same law. For so they both must be accepted through the self-same Mediator, or they cannot be accepted at all. Nor is it a thing to be *wondered* at, that a man should stand just in the sight of God, when polluted and defiled in his own sight. He stands just before God in the justice of his Son, upon whom God looks, and for whose sake he accepts him. May not a scabbed, mangy man, a man all over-run with blains and blotches, be yet made beautiful to the view of a beholder, through the silken, silver, golden garment that may be put upon him, and may cover all his flesh? Why, the righteousness of Christ is not only unto but upon all them that believe. Ro. iii. 22. And whoso considers the parable of the wretched infant, shall find, that before it was washed with water it was wrapped up or covered, as it was found, in its blood, in and with the skirt of his garment that found it in its filth. And then he washed it with water, and then he sanctified it by the anointing oil of the Spirit of God. Eze. xvi. 8, 9. I speak thus to thee, Christian reader, partly because in the faith of these things is thy life; and because I would yet enforce the exhortation upon thee with the reason and the amplification thereof, to wit, to put thee upon trusting in the Lord through the encouragement that thou hast in redeeming mercy so to do.

Some may say, Will God see that which is not? and will he judge a man just that is a sinner? But I will answer, The man that had the rainbow about his head, was to look on, or be looked upon, while he shone like a jasper and a sardix-stone. Re. iv. 3. The blood of the paschal lamb was to be looked upon by him that came to destroy the land of Egypt in their firstborn. Ex. xii. 13. I add, The rainbow that God gave to Noah for a token that he would no more destroy the earth with the waters of the flood, was to be *looked upon*, that God might remember to show mercy to his people. Ge. ix. 8–17. Now all these meet in the man Christ Jesus, who is the only one, for the sake of whom the sinner that believeth in him stands acquitted in the sight of God. His is the blood, he is the prince, that is more than the token of the covenant: nor do all the colours in the rainbow appear so beautiful in the eyes of man, as does the garment of Christ; which is from his loins, even upward, and from his loins, even downward, in the eyes of the God of heaven. Eze. i. 27, 28. And wilt thou say these are things that are not? Also, he can legally judge a man just, that is a sinner. Do but admit of a diverse consideration, and God will so consider of that sinner which he justifieth, in despite of all the teeth in thy proud mouth! 'He justifieth the ungodly.' Ro. iv. 5. Not that were, but that are such now, in the judgment and verdict of the law, might deal with them in their own persons as men. Ro. v. 8–10. He will then consider them in his Son; in, and under the skirt of his Son. He will consider them as washed in the blood of his Son, and will also consider 'that in him is no sin,' and so he will deal with them. 'We know that he was manifested to take away our sins, and in him is no sin.' 1 Jn. iii. 5.

What though I have broke a thousand pound in my creditor's debt—yet if another will discharge the whole freely, what has the law to do with me as to that? Or what if I cannot but live upon the spend all my days, yet if my friend will always supply my need, and, through his bounty, keep me from writ, bailiff, or jail, is it not well for me? Yea, what if what I can get shall be laid up for me for hereafter, and that my friend, so long as there is death or danger in the way, will himself secure me, and bear my charges to the world's end; may I not accept thereof, and be thankful? Blessed be God for Jesus Christ! I believe he is more than all this to me. 'In the Lord shall all the seed of Israel be justified, and shall glory.' Is. xlv. 25. I know similitudes will not hold in all things; but we that believe are set free from the curse of the law by another man's obedience. For 'by the obedience of one shall many be made righteous.' Ro. v. 19. Let then the believer, as was said, study and pray, and read God's Word continually, for the sake of the glory of this truth, that it may be made more his own, and that his conscience may be more and more settled in the power and glory thereof.*

Fourth. As the Christian should most labour to get into the power and glory of this doctrine, so let him see that he holds it fast. This doctrine is foreign to flesh and blood; it is not earthly, but from heaven. Mat. xvi. 17. It is with many that begin with this doctrine, as it is with boys that go to the Latin school; they learn till they have learned the grounds of their grammar, and then go home and forget all. How have many, that as to the grounds of Christian religion, one would think, had been well taught, yet not taking such heed thereto as they should, they have let slip all, and their hearts have been filled with the world again, or else have drunk in some opinion that has been diametrically opposite to what they professed of the truth before. He. ii. 1–4. Wherefore hast thou anything of the truth of Christ in thy heart? 'Hold that fast, that no man take thy crown.' Re. iii. 11. Yea 'grow *in* grace, and *in* the knowledge of our Lord and Saviour Jesus Christ.' 2 Pe. iii. 18.

* What is this to me, O law, that thou accusest me, and sayest that I have committed many sins? Indeed, I grant that I have committed many sins, yea, and still do commit sins daily without number. This toucheth me nothing. Thou talkest to me in vain. I am dead unto thee.—*Luther.* In the person of his Surety, the believer has died, and paid the penalty of the law. It can have no claim on him.—ED.

He that will retain and hold fast the doctrine of redemption, and so by that have, through faith, an inlet into all the abounding mercy of God, must not deal in God's matters with a slack hand. It is not enough for them that would do so, to be content with sermons, family duties, and other public assemblies for worship, but there must be a continual exercise of the mind about these matters, and a labour of the soul to retain them in their glory and sweetness; else they will, first as to their excellency, then as to the very notion of them, slip from the heart and be gone. Ha. ii. 1–3. Not that there is treachery or deceit therein, but the deceit lies in the heart about them. He that will keep water in a sieve, must use more than ordinary diligence. Our heart is the leaking vessel; and 'therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.'

That this doctrine may remain with us, we must also mortify our carnal reason: for that makes head against the truth thereof, and what can foolishness do else? And the wisdom of this world, which is carnal reason in its improvements, is foolishness with God. 1 Co. i. 20–25. It is not subject to the law of God, neither indeed can it be. It judges this doctrine that we have been speaking of, foolishness; wherefore it must be avoided, opposed and mortified, and the word of faith the more carefully submitted to. 'Trust in the Lord with all thine heart, and lean not unto thine own understanding.' Ro. iii. 5. See here, that trusting in the Lord, and leaning to our own understanding, are opposites; wherefore they must either be reconciled, or one quite adhered unto, in a way of mortification of the other. Now, it is safest in this matter to keep a continual guard upon our carnal powers; and to give up ourselves to the conduct of our God, and in all our ways acknowledge him, that he, not ourselves, may direct our paths. v. 6. It is a great thing for a man, when the Word and his reason clashes, then to adhere to the Word, and let his reason fall to the ground. And this indeed is Christianity in the practical part thereof. The Spirit of Christ in the Word is to be hearkened unto, above all things. 2 Cor. x. 3-5.

There must also be a continual war maintained upon all the lusts of the flesh, that they may not draw away the heart from the study and delight, the love and faith, of the things that are hid in Christ. Is. xxviii. 9. This, I say, must be done, else the heart cannot be at liberty to wait upon the Lord without distraction, for the further communications of himself in his Son, according to his blessed gospel to us. Many Christians are lean in their faith and too barren in their lives, and all for want of being diligent here. Wherefore having faith in this blessed Lord Jesus Christ, as has been afore discoursed; in the next place, 'giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they *make you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord' and Saviour 'Jesus Christ.' 2 Pe. i. 5-8. There is a method that the Holy Ghost has prescribed in the Word, for them that hath faith to observe, and without the observation thereof, though they indeed may be of the number of them that shall be saved, yet they shall not have much, nor do much, for Christ and his name, in this world. Now the unskilful, that are so in the word of righteousness, finding this method, and not discerning to whom it belongs, forthwith apply it to all; and forgetting that faith must go before, they press them as duties preparatory to faith, or else so call that which is not so; and so the blind leading of the blind, both fall into the ditch, and are smothered. But do thou, O child of God, distinguish, and keep faith and duty for justification of thy person in the sight of God far asunder; also be sure to let faith go before, and be always with thy Saviour, but add unto thy faith, virtue, &c., not as though thy faith could not lay hold of Christ, unless accompanied with these, but to show that thy faith is of the right kind, as also for the emboldening of thee to an holy endeavour yet to press further into his everlasting kingdom and his word; for he that lacketh these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins.

Fifth. That thou mayest keep steadfast to this doctrine take heed of being offended, or of stumbling at the Word, because of the offensive lives and conversations of some that are professors of the same. There will be offences, and it is needful there should; yea, scandals and heresies also, that they that are approved of God 'may be made manifest among you.' 1 Co. xi. 19. There are many causes of the offensive lives of them that profess this faith, some of which I will give a touch upon here.

1. Many that adhere to, and profess this gospel, are short of the power and glory of the things which they profess: now the word, the word only, will not bring those that profess it into a conformity to it; into a conformity in heart and life. 1 Co. iv. 18–20. Wherefore they that know it only in word, live scandalous lives, to the reproach of the faith, the emboldening of its enemies, the stumbling of the ignorant, and grief of the godly, that are so indeed, and such must bear their judgment in the next world.

2. This also flows from the wisdom of hell: the devil knows that the faith of the gospel rightly professed, is, not only saving to those in whom it is, but alluring unto beholders; wherefore that he may

prevent the beauteous lustre thereof, he sows his tares among God's wheat, and goes his way, that is, to the end those that stumble may not see what he hath done, or whose are the tares indeed. Now by these the sunshine of the faith of the true professors of the blessed gospel is clouded; yea, and the world made believe, that such as the worst are, such are the best; but there is never a barrel better herring,* but that the whole lump of them are, in truth, a pack of knaves. Now has the devil got the point aimed at, and has caused many to fall; but behold ye now the good reward these tares shall have at the day of reward for their doings. 'As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth?' Mat. xiii. 37–42.

3. It also happeneth, sometimes, through the anger and judgment of God against sinners, that some of them truly gracious do fall, as David, Peter, &c., the which is a great trial to the godly, a wound to the persons fallen, and a judgment of God to the world. For since these last would not be converted, nor made turn to God by the convincing glory that has attended their faith in a holy and unblameable life annexed, God has suffered them to fall, that they also might stumble and fall, and be dashed in pieces by their vices. But thou, Christian man, be not thou offended at any of these things; do thou look unto Jesus, do thou look unto his Word, do thou live by faith, and think much of thy latter end; do thou be base in thine own eyes, be humble and tender, and pray to God always; do thou add to thy faith virtue, and to virtue what else is mentioned; and 'give diligence to make thy calling and election sure; for if thou dost these things thou shalt never fall: for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.' 2 Pe. i. 10, 11.

Sixth. If it be so, that there is so much mercy in the heart of God for his people, and that Jesus his Son has by his blood made so living a way for us that we might enjoy it, and the benefit of it for ever, 'then let Israel hope:' for to that end is this goodness revealed: 'Let Israel hope in the Lord; for with the Lord *there is* mercy, and with him *is* plenteous redemption.' Hope! Who would not hope to enjoy life eternal, that has an inheritance in the God of Israel? 'Happy *art* thou, O Israel, who *is* like unto thee, O people saved by the Lord, the shield of thy help, and who *is* the sword of thy excellency?' Dt. xxxiii. 29. Did but the people of God see to what they are born, and how true the God of truth will be to what by his Word they look for at his hands, they would be above alway; they would be weary of life, of estates, of relations; they would groan earnestly under all their enjoyments to be with him, who is their life, their portion, and their glory for ever. But we profess, and yet care not for dying; we profess, and yet long not for the coming of the day of God; we profess the faith, and yet by our whole life show to them that can see how little a measure of it we have in our hearts. The Lord lead us more into the power of things; then shall the virtues of him that has saved us, and called us out of darkness into his marvellous light, and the savour of his good knowledge, be made known to others far otherwise than it is. Amen.

Seventh. And lastly, Sinner, doth not all this discourse make thy heart twitter after the mercy that is with God, and after the way that is made by this plenteous redemption thereto? Methinks it should; yea, thou couldst not do otherwise, didst thou but see thy condition: look behind thee, take a view of the path thou hast trodden these many years. Dost thou think that the way that thou art in will lead thee to the strait gate, sinner? Ponder the path of thy feet with the greatest seriousness, thy life lies upon it; what thinkest thou? But make no answer till in the night, till thou art in the night-watches. 'Commune with your own heart upon your bed,' Ps. iv. 4, and then say what thou thinkest of, whether thou art going?

O that thou wert serious! Is not it a thing to be lamented, that madness and folly should be in thy heart while thou livest, and after that to go to the dead, when so much life stands before thee, and light to see the way to it? Ec. ix. 3. Surely, men void of grace, and possessed of carnal minds, must either think that sin is nothing, that hell is easy, and that eternity is short; or else that whatever God has said about the punishing of sinners, he will never do as he has said; or that there is no sin, no God, no heaven, no hell, and so no good or bad hereafter; or else they could not live as they do. But perhaps thou presumest upon it, and sayest, I shall have peace, though I live so sinful a life. Sinner, if this wicked thought be in thy heart, tell me again, dost thou thus think in earnest? Canst thou imagine thou shalt at the day of account out-face God, or make him believe thou wast what thou wast not? or that when the gate of mercy is shut up in wrath, he will at thy pleasure, and to the reversing of his own counsel, open it again to thee? Why shall thy deceived heart turn thee aside, that thou canst not deliver thy soul, 'nor say, *Is there* not a lie in my right hand?' Is. xlix. 20.

* A proverbial saying, which means that all are alike, 'there is no one barrel better than another, the whole cargo is bad.'—Ed.

I WILL PRAY WITH THE SPIRIT AND WITH THE UNDERSTANDING ALSO;

OR,

A DISCOURSE TOUCHING PRAYER;

WHEREIN IS BRIEFLY DISCOVERED,

1. WHAT PRAYER IS. 2. WHAT IT IS TO PRAY WITH THE SPIRIT. 3. WHAT IT IS TO PRAY WITH THE SPIRIT AND WITH THE UNDERSTANDING ALSO.

WRITTEN IN PRISON, 1662. PUBLISHED, 1663.

'*For we know not what we should pray for as we ought: - the Spirit - helpeth our infirmities.*'—Ro. viii. 26.

ADVERTISEMENT BY THE EDITOR.

THERE is no subject of more solemn importance to human happiness than prayer. It is the only medium of intercourse with heaven. 'It is that language wherein a creature holds correspondence with his Creator; and wherein the soul of a saint gets near to God, is entertained with great delight, and, as it were, dwells with his heavenly Father.'* God, when manifest in the flesh, hath given us a solemn, sweeping declaration, embracing all prayer—private, social, and public—at all times and seasons, from the creation to the final consummation of all things—'God *is* a Spirit, and they that worship him MUST WORSHIP HIM IN SPIRIT AND IN TRUTH.' JN. IV. 24.

The great enemy of souls, aided by the perverse state of the human mind, has exhausted his ingenuity and malice to prevent the exercise of this holy and delightful duty. His most successful effort has been to keep the soul in that fatal lethargy, or death unto holiness, and consequently unto prayer, into which it is plunged by Adam's transgression. Bunyan has some striking illustrations of Satan's devices to stifle prayer, in his history of the *Holy War*. When the troops of Emmanuel besiege Mansoul, their great effort was to gain 'eargate' as a chief entrance to Mansoul, and at that important gate there were placed, by order of Diabolus, 'the Lord Will-be-will, who made one old Mr. Prejudice, an angry and ill-conditioned fellow, captain of that ward, and put under his power sixty men called *Deafmen* to keep it,' and these were arrayed in the *most excellent* armour of Diabolous, 'A DUMB AND PRAYERLESS SPIRIT.' Nothing but the irresistible power of Emmanuel could have overcome these obstacles. He conquers and reigns supreme, and Mansoul becomes happy; prayer without ceasing enables the new-born man to breathe the celestial atmosphere. At length Carnal Security interrupts and mars this happiness. The Redeemer gradually withdraws. Satan assaults the soul with armies of doubts, and, to prevent prayer, Diabolous 'lands up Mouthgate with dirt.'* Various efforts are made to send petitions, but the messengers make no impression, until, in the extremity of the soul's distress, two acceptable messengers are found, not dwelling in palaces, but in 'a very mean cottage,'† their names were 'Desires Awake and Wet Eyes,' illustrating the inspired words, 'Thus saith the High and lofty One that inhabiteth eternity, whose name is holy: I dwell - with him - that is of a contrite and humble spirit.' IS. LVII. 15. By this we are taught the utter worthlessness of depending upon the prayers of saints on earth, or the glorified spirits of heaven. Our own prayers alone are availing. Our own 'Desires-awake' and 'Wet-eyes,' our own aspirations after God, our own deep repentance and sense of utter helplessness drives us to the Saviour, through whom ALONE we can find access and adoption into the family of our Father who is in heaven.

The soul that communes with God attains an aptitude in prayer which no human learning can give; devotional expressions become familiar; the Spirit of adoption leads them with deep solemnity to approach the Infinite Eternal as a father. Private prayer is so essentially spiritual that it cannot be reduced to writing. 'A man that truly prays one prayer, shall after that never be able to express with his mouth, or pen the unutterable desires, sense, affection, and longing that went to God in that prayer.' P. 631. Prayer leads to 'pure religion and undefiled,' 'to visit the fatherless and widows in their affliction,' and to preserve us 'unspotted from the world.' JA. I. 27. Blessed indeed are those who enjoy an abiding sense of the Divine presence; the Christian's divine life may be measured by his being able to 'pray without ceasing,' to 'seek God's face continually.' 'Men ought always to pray,' and to 'continue in prayer.' This

* Dr. Watt's *Guide to Prayer*.

* Vol iii., p. 346. † Vol. iii., p. 298.

does not consist in perpetually repeating any form of prayer, but in that devotional frame of mind which enables the soul to say, 'For me to live is Christ.' When David was compassed about with the sorrows of hell, he at once ejaculates, 'O Lord, I beseech thee deliver my soul.' p. 634. When the disciples were in danger they did not recite the Lord's Prayer, or any other form, but at once cried, 'Lord, save us, we perish.' Bunyan, speaking of private prayer, keenly inquires, will God not hear thee 'except thou comest before him with some eloquent oration?' p. 634. 'It is not, as many take it to be, even a few babbling, prating, complimentary expressions, but a sensible feeling in the heart.' p. 634. Sincerity and a dependence upon the mediatorial office of Christ is all that God requires. 'The Lord *is* nigh unto all them that call upon him—IN TRUTH.' Ps. cxlv. 10. In all that related to the individual approach of the spirit to its heavenly Father, our pious author offended not; but having enjoyed communion with God, he was, as all Christians are, desirous of communion with the saints on earth, and in choosing the forms of public worship, he gave great offence to many by rejecting the *Book of Common Prayer*.

To compel or to bribe persons to attend religious services is unjustifiable, and naturally produces hypocrisy and persecution. So it was with the decree of King Darius, Dan. vi.; and so it has ever been with any royal or parliamentary interference with Christian liberty. 'Who art thou that judgest another man's servant? to his own master he standeth or falleth.' Rom. xiv. 4. 'EVERY ONE of us shall give account of himself to God.' Rom. xiv. 12. All the solemnities of the day of judgment point not merely to the right, but to the necessity of private decision on all questions of faith, worship, and conduct, guided solely by the volume of inspiration. Mansoul, in its regenerate state, is the temple which the Creator has chosen for his worship; and it is infinitely more glorious than earthly edifices, which crumble into dust, while God's temples will be ever glorious as eternity rolls on.

Bunyan, to the sixteenth year of his age, had, when he attended public worship, listened to the *Book of Common Prayer*. At that time an Act of Parliament prohibited its use under severe and unjust penalties, and ordered the services to be conducted by the rules of a directory. In this an outline is given of public thanksgivings, confessions, and petitions; but no form of prayer. In the preface the Puritans record their opinion, that the Liturgy of the Church of England, notwithstanding all the pains and religious intentions of its compilers, hath proved an offence; unprofitable ceremonies hath occasioned much mischief; its estimation hath been raised by prelates, as if there were no other way of worship; making it an idol to the ignorant and superstitious, a matter of endless strife, and of increasing an idle ministry. Bunyan had weighed these observations, and recollected his former ignorance and superstition, when he counted all things holy connected with the outward forms, and did 'very devoutly say and sing as others did.'* But when he arose from the long and dread conflict with sin, and entered upon his Christian life, he decidedly preferred emancipation from forms of prayer, and treated them with great severity. He considered that the most essential qualification for the Christian ministry is the gift of prayer. Upon this subject learned and pious men have differed; but the opinions of one so eminently pious, and so well-taught in the Scriptures, are worthy of our careful investigation. Great allowances must be made for all that appears harsh in language, because urbanity was not the fashion of that day in religious controversy. He had been most cruelly imprisoned, with threats of transportation, and even an ignominious death, for refusing conformity to the *Book of Common Prayer*. Being conscientiously and prayerfully decided in his judgment, he set all these threats at defiance, and boldly, at the risk of his life, published this treatise, while yet a prisoner in Bedford jail; and it is a clear, concise, and scriptural discourse, setting forth his views upon this most important subject.

Any preconceived form would have fettered Bunyan's free spirit; he was a giant in prayer, and commanded the deepest reverence while leading the public devotions of the largest congregations. The great question as to public prayer is whether the minister should, relying upon Divine assistance, offer up prayer to God in the Saviour's name, immediately conceived under a sense of His presence; or whether it is better, as it is certainly easier, to read a form of prayer, from time to time, skilfully arranged, and with every regard to beauty of language? Which of these modes is most in accordance with the directions of the Sacred Scriptures, and most likely to be attended with spiritual benefit to the assembled church? Surely this inquiry does not involve the charge of schism or heresy upon either party. 'Let every man be fully persuaded in his own mind.' Nor should such differences lead us to despise each other. Let our first inquiry be, whether the Saviour intended a fixed form of prayer? and if so, did he give His church any other than that most beautiful and comprehensive form called the Lord's Prayer? and did he license any one, and if so, who, to alter, add to, or diminish from it? On the other hand, should we conclude that 'We know not what we should pray for as we ought, only as the Spirit helpeth our infirmities,' then must we rely, as Bunyan did, upon the promised aid of that gracious Spirit. Blessed, in-

* *Grace Abounding*, No. 16, vol. i. p. 7.

deed, are those whose intercourse with heaven sheds an influence on their whole conduct, gives them abundance of well-arranged words in praying with their families and with the sick or dejected, and —whose lives prove that they have been with Jesus, and are taught by him, or who, in Scripture language, 'pray with the spirit and with the understanding also.' GEO. OFFOR.

ON PRAYING IN THE SPIRIT.

'I WILL PRAY WITH THE SPIRIT, AND I WILL PRAY WITH THE UNDERSTANDING ALSO.'—1 COR. XIV. 15.

PRAYER is an ORDINANCE of God, and that to be used both in public and private; yea, such an ordinance as brings those that have the spirit of supplication into great familiarity with God; and is also so prevalent in action, that it getteth of God, both for the person that prayeth, and for them that are prayed for, great things.* It is the opener of the heart of God, and a means by which the soul, though empty, is filled. By prayer the Christian can open his heart to God, as to a friend, and obtain fresh testimony of God's friendship to him. I might spend many words in distinguishing between public and private prayer; as also between that in the heart, and that with the vocal voice. Something also might be spoken to distinguish between the gifts and graces of prayer; but eschewing this method, my business shall be at this time only to show you the very heart of prayer, without which, all your lifting up, both of hands, and eyes, and voices, will be to no purpose at all. 'I will pray with the Spirit.'

The method that I shall go on in at this time shall be, FIRST. To show you what true prayer is. SECOND. To show you what it is to pray with the Spirit. THIRD. What it is to pray with the Spirit and understanding also. And so, FOURTHLY, To make some short use and application of what shall be spoken.

WHAT PRAYER IS.

FIRST, *What [true] prayer is.* Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ, in the strength and assistance of the Holy Spirit, for such things as God hath promised, or according to the Word, for the good of the church, with submission, in faith, to the will of God.

In this description are these seven things. *First*, It is a sincere; *Second*, A sensible; *Third*, An affectionate, pouring out of the soul to God, through Christ; *Fourth*, By the strength or assistance of the Spirit; *Fifth*, For such things as God hath promised, or, according to his word; *Sixth*, For the good of the church; *Seventh*, With submission in faith to the will of God.

First. For the first of these, it is a SINCERE pouring out of the soul to God. Sincerity is such a grace as runs through all the graces of God in us, and through all the actings of a Christian, and hath the sway in them too, or else their actings are not any thing regarded of God, and so of and in prayer, of which particularly David speaks, when he mentions prayer. 'I cried unto him,' the Lord 'with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear' my prayer. Ps. lxvi. 17, 18. Part of the exercise of prayer is sincerity, without which God looks not upon it as prayer in a good sense. Ps. xvi. 1–4. Then 'ye shall seek me and find *me*, when ye shall search for me with all your heart.' Je. xxix. 12, 13. The want of this made the Lord reject their prayers in Ho. vii. 14, where he saith, 'They have not cried unto me with their heart,' that is, in sincerity, 'when they howled upon their beds.' But for a pretence, for a show in hypocrisy, to be seen of men, and applauded for the same, they prayed. Sincerity was that which Christ commended in Nathaniel, when he was under the fig-tree. 'Behold, an Israelite indeed, in whom is no guile.' Probably this good man was pouring out of his soul to God in prayer under the fig-tree, and that in a sincere and unfeigned spirit before the Lord. The prayer that hath this in it as one of the principal ingredients, is the prayer that God looks at. Thus, 'The prayer of the upright *is* his delight.' Pr. xv. 8.

And why must sincerity be one of the essentials of prayer which is accepted of God, but because sincerity carries the soul in all simplicity to open its heart to God, and to tell him the case plainly, without equivocation; to condemn itself plainly, without dissembling; to cry to God heartily, without complimenting. 'I have surely heard Ephraim bemoaning himself *thus*; Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke*.' Je. xxxi. 18. Sincerity is the same in a corner alone, as it is before the face of the world. It knows not how to wear two vizards, one for an appearance before men and another for a short snatch in a corner; but it must have God, and be with him in the duty of prayer. It is not

* Effectual fervent prayer is wrought in the heart by the Holy Ghost, and those objects for which HE inclines the soul to pray are bestowed by God. Thus great things were obtained by Jacob, Gen. xxxii. 24–28; by Moses, Ex. xxx. 11–14; Nu. xiv. 13–21; by Joshua, x. 12–14; by Hezekiah, 2 Ki. xix. 14–37; by the woman of Canaan, Mat. xv. 21–28. The effectual fervent prayer of a righteous man availeth much, Ja. v. 16.—ED.

lip-labour that it doth regard, for it is the heart that God looks at, and that which sincerity looks at, and that which prayer comes from, if it be that prayer which is accompanied with sincerity.

Second. It is a sincere and SENSIBLE pouring out of the heart or soul. It is not, as many take it to be, even a few babbling, prating, complimentary expressions, but a sensible feeling there is in the heart. Prayer hath in it a sensibleness of diverse things; sometimes sense of sin, sometimes of mercy received, sometimes of the readiness of God to give mercy, &c.

1. A sense of the want of mercy, by reason of the danger of sin. The soul, I say, feels, and from feeling sighs, groans, and breaks at the heart. For right prayer bubbleth out of the heart when it is overpressed with grief and bitterness, as blood is forced out of the flesh by reason of some heavy burden that lieth upon it. 1 Sa. i. 10. Ps. lxix. 3. David roars, cries, weeps, faints at heart, fails at the eyes, loseth his moisture, &c. Ps. xxxviii. 8–10. Hezekiah mourns like a dove. Is. xxxviii. 14. Ephraim bemoans himself. Je. xxxi. 18. Peter weeps bitterly. Mat. xxvi. 75. Christ hath strong cryings and tears. He. v. 7. And all this from a sense of the justice of God, the guilt of sin, the pains of hell and destruction. 'The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.' Then cried I unto the Lord. Ps. cxvi. 3, 4. And in another place, 'My sore ran in the night.' Ps. lxxvii. 2. Again, 'I am bowed down greatly; I go mourning all the day long.' Ps. xxxviii. 6. In all these instances, and in hundreds more that might be named, you may see that prayer carrieth in it a sensible feeling disposition, and that first from a sense of sin.

2. Sometimes there is a sweet sense of mercy received; encouraging, comforting, strengthening, enlivening, enlightening mercy, &c. Thus David pours out his soul, to bless, and praise, and admire the great God for his loving-kindness to such poor vile wretches. 'Bless the Lord, O my soul; and all that is within me *bless* his holy name. Bless the Lord, O my soul, and forget not all his benefits.* Who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good *things, so that* thy youth is renewed like the eagle's.' Ps. ciii. 1–4. And thus is the prayer of saints sometimes turned into praise and thanksgiving, and yet are prayers still. This is a mystery; God's people pray with their praises, as it is written, 'Be careful for nothing, but in every thing by prayer, and supplication, with thanksgiving, let your request be made known unto God.' Ph. iv. 6. A sensible thanksgiving, for mercies received, is a mighty prayer in the sight of God; it prevails with him unspeakably.

3. In prayer there is sometimes in the soul a sense of mercy to be received. This again sets the soul all on a flame. 'Thou, O lord of hosts,' saith David, 'hast revealed to thy servant, saying I will build thee an house; therefore hath thy servant found in his heart to pray unto thee.' 2 Sa. vii. 27. This provoked Jacob, David, Daniel, with others —even a sense of mercies to be received—which caused them, not by fits and starts, nor yet in a foolish frothy way, to babble over a few words written in a paper; but mightily, fervently, and continually, to groan out their conditions before the Lord, as being sensible, sensible, I say, of their wants, their misery, and the willingness of God to show mercy. Ge. xxxii. 10, 11. Da. ix. 3, 4.

A good sense of sin, and the wrath of God, with some encouragement from God to come unto him, is a better Common-prayer-book than that which is taken out of the Papistical mass-book, * being the scraps and fragments of the devices of some popes, some friars, and I wot not what.

* See Mr. Fox's citation of the mass, in the last volume of the *Book of Martyrs*.

Third. Prayer is a sincere, sensible, and an AFFECTIONATE pouring out of the soul to God. O! the heat, strength, life, vigour, and *affection*, that is in right prayer! 'As the hart panteth after the water-brooks, so panteth my soul after thee, O God.' Ps. xlii. 1. 'I have longed after thy precepts.' Ps. cxix. 40. 'I have longed for thy salvation.' ver. 174. 'My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God.' Ps. lxxxiv. 2. 'My soul breaketh for the longing *that it hath* unto thy judgments at all times.' Ps. cxix. 20. Mark ye here, 'My soul longeth,' it longeth, it longeth, &c. O what affection is here discovered in prayer! The like you have in Daniel. 'O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God.' Da. ix. 19. Every syllable carrieth a mighty vehemency in it. This is called the fervent, or the working prayer, by James. And so again, 'And being in an agony, he prayed more earnestly.' Lu. xxii. 44. Or had his affections more and more drawn out after God for his helping hand. O! how wide are the most of men with their prayers from this prayer, that is, PRAYER in God's account! Alas! the greatest part of men make no conscience at all of the duty; and as for them that do, it is to be feared that many of them are very great strangers to a sincere, sensible, and affectionate pouring out their hearts or souls to God; but even content themselves with a little lip-labour and bodily exercise, mumbling over a few imaginary prayers. When the affections are indeed engaged in prayer, then, then the whole man is engaged, and that in such sort, that the soul will spend itself to nothing,

* How easy to *forget* all God's benefits, and how impossible it is to remember them *all!*—ED.

as it were, rather than it will go without that good desired, even communion and solace with Christ. And hence it is that the saints have spent their strengths, and lost their lives, rather than go without the blessing. Ps. lxix. 3; xxxviii. 9, 10. Ge. xxxii. 24, 26.

All this is too, too evident by the ignorance, profaneness, and spirit of envy, that reign in the hearts of those men that are so hot for the forms, and not the power of praying. Scarce one of forty among them know what it is to be born again, to have communion with the Father through the Son; to feel the power of grace sanctifying their hearts: but for all their prayers, they still live cursed, drunken, whorish, and abominable lives, full of malice, envy, deceit, persecuting of the dear children of God. O what a dreadful after-clap is coming upon them! which all their hypocritical assembling themselves together, with all their prayers, shall never be able to help them against, or shelter them from.

Again, It is a *pouring out* of the heart or soul. There is in prayer an unbosoming of a man's self, an opening of the heart to God, an affectionate pouring out of the soul in requests, sighs, and groans. 'All my desire *is* before thee,' saith David, 'and my groaning is not hid from thee.' Ps. xxxviii. 9. And again, 'My soul thirsteth for God, for the living God. When shall I come and appear before God? When I remember these *things*, I pour out my soul in me.' Ps. xlii. 2, 4. Mark, 'I pour out my soul.' It is an expression signifying, that in prayer there goeth the very life and whole strength to God. As in another place, 'Trust in him at all times; ye people, - pour out your heart before him.' Ps. lxii. 8. This is the prayer to which the promise is made, for the delivering of a poor creature out of captivity and thraldom. 'If from thence thou shalt seek the Lord thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.' De. iv. 29.

Again, It is a pouring out of the heart or soul TO GOD. This showeth also the excellency of the spirit of prayer. It is the great God to which it retires. 'When shall I come and appear before God?' And it argueth, that the soul that thus prayeth indeed, sees an emptiness in all things under heaven; that in God alone there is rest and satisfaction for the soul. 'Now she that is a widow indeed, and desolate, trusteth in God.' 1 Ti. v. 5. So saith David, 'In thee, O Lord, do I put my trust; let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape; incline thine ear to me, and save me. Be thou my strong habitation, whereunto I may continually resort: - for thou *art* my rock and my fortress; deliver me, O my God, - out of the hand of the unrighteous and cruel man. For thou *art* my hope, O Lord God, *thou art* my trust from my youth.' Ps. lxxi. 1–5. Many in a wording way speak of God; but right prayer makes God his hope, stay, and all. Right prayer sees nothing substantial, and worth the looking after, but God. And that, as I said before, it doth in a *sincere, sensible*, and *affectionate* way

Again, It is a sincere, sensible, affectionate pouring out of the heart or soul to God, THROUGH CHRIST. This through Christ must needs be added, or else it is to be questioned, whether it be prayer, though in appearance it be never so eminent or eloquent.

Christ is the way through whom the soul hath admittance to God, and without whom it is impossible that so much as one desire should come into the ears of the Lord of Sabaoth. Jn. xiv. 6. 'If ye shall ask anything in my name;' 'whatsoever ye shall ask the Father in my name, I will do *it*.' ver. 13, 14. This was Daniel's way in praying for the people of God; he did it in the name of Christ. 'Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.' Da. ix. 17. And so David, 'For thy name's sake,' that is, for thy Christ's sake, 'pardon mine iniquity, for it is great.' Ps. xxv. 11. But now, it is not every one that maketh mention of Christ's name in prayer, that doth indeed, and in truth, effectually pray to God in the name of Christ, or through him. This coming to God through Christ is the hardest part that is found in prayer. A man may more easily be sensible of his works, ay, and sincerely too desire mercy, and yet not be able to come to God by Christ. That man that comes to God by Christ, he must first have the knowledge of him; 'for he that cometh to God, must believe that he is.' He. xi. 6. And so he that comes to God through Christ, must be enabled to know Christ. Lord, saith Moses, 'show me now thy way, that I may know thee.' Ex. xxxiii. 13.

This Christ, none but the Father can reveal. Mat. xi. 27. And to come through Christ, is for the soul to be enabled of God to shroud itself under the shadow of the Lord Jesus, as a man shroudeth himself under a thing for safeguard.* Mat. xvi. 16. Hence it is that David so often terms Christ his shield, buckler, tower, fortress, rock of defence, &c. Ps. xviii. 2; xxvii. 1; xxviii. 1. Not only because by him he overcame his enemies, but because through him he found favour with God the Father. And so he saith to Abraham, 'Fear not, I *am* thy shield,' &c. Ge. xv. 1. The man then that comes to God

* Jesus Christ has opened the way to God the Father, by the sacrifice He made for us upon the cross. The holiness and justice of God need not frighten sinners and keep them back. Only let them cry to God in the name of Jesus, only let them plead the atoning blood of Jesus, and they shall find God upon a throne of grace, willing and ready to hear. The name of Jesus is a never-failing passport to our prayers. In that name a man may draw near to God with boldness, and ask with confidence. God has engaged to hear him. Reader, think of this; is not this encouragement?—*J. C. Ryle.* —ED.

through Christ, must have faith, by which he puts on Christ, and in him appears before God. Now he that hath faith is born of God, born again, and so becomes one of the sons of God; by virtue of which he is joined to Christ, and made a member of him. Jn. iii. 5, 7; i. 12. And therefore, secondly, He, as a member of Christ, comes to God; I say, as a member of him, so that God looks on that man as a part of Christ, part of his body, flesh, and bones, united to him by election, conversion, illumination, the Spirit being conveyed into the heart of that poor man by God. Ep. v. 30. So that now he comes to God in Christ's merits, in his blood, righteousness, victory, intercession, and so stands before him, being 'accepted in his Beloved.' Ep. i. 6. And because this poor creature is thus a member of the Lord Jesus, and under this consideration hath admittance to come to God; therefore, by virtue of this union also, is the Holy Spirit conveyed into him, whereby he is able to pour out himself, to wit, his soul, before God, with his audience. And this leads me to the next, or fourth particular.

Fourth. Prayer is a sincere, sensible, affectionate, pouring out of the heart or soul to God through Christ, by the strength or ASSISTANCE OF THE SPIRIT. For these things do so depend one upon another, that it is impossible that it should be prayer, without there be a joint concurrence of them; for though it be never so famous, yet without these things, it is only such prayer as is rejected of God. For without a sincere, sensible, affectionate, pouring out of the heart to God, it is but lip-labour; and if it be not through Christ, it falleth far short of ever sounding well in the ears of God. So also, if it be not in the strength and assistance of the Spirit, it is but like the sons of Aaron, offering with strange fire. Le. x. 1, 2. But I shall speak more to this under the second head; and therefore in the meantime, that which is not petitioned through the teaching and assistance of the Spirit, it is not possible that it should be 'according to *the will of* God.' Ro. viii. 26, 27.

Fifth. Prayer is a sincere, sensible, affectionate pouring out of the heart, or soul, to God, through Christ, in the strength and assistance of the Spirit, FOR SUCH THINGS AS GOD HATH PROMISED, &c. Mat. vi. 6–8. Prayer it is, when it is within the compass of God's Word; and it is blasphemy, or at best vain babbling, when the petition is beside the book. David therefore still in his prayer kept his eye on the Word of God. 'My soul,' saith he, 'cleaveth to the dust; quicken me according to thy word.' And again, 'My soul melteth for heaviness, strengthen thou me according unto thy word.' Ps. cxix. 25–28. See also 41, 42, 58, 65 74, 81, 82, 107, 147, 154, 169, 170. And, 'remember thy word unto thy servant, upon which thou hast caused me to hope.' ver. 49. And indeed the Holy Ghost doth not immediately quicken and stir up the heart of the Christian without, but by, with, and through the Word, by bringing that to the heart, and by opening of that, whereby the man is provoked to go to the Lord, and to tell him how it is with him; and also to argue, and supplicate, according to the Word; thus it was with Daniel, that mighty prophet of the Lord. He understanding by books that the captivity of the children of Israel was hard at an end; then, according unto that word, he maketh his prayer to God. 'I Daniel,' saith he, 'understood by books,' viz., the writings of Jeremiah, 'the number of the years whereof the word of the Lord came to Jeremiah, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face to the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.' ch. ix. 2, 3. So that I say, as the Spirit is the helper and the governor of the soul, when it prayeth according to the will of God; so it guideth by and according to, the Word of God and his promise. Hence it is that our Lord Jesus Christ himself did make a stop, although his life lay at stake for it. I could now pray to my Father, and he should give me more than twelve legions of angels; but how then must the scripture be fulfilled that thus it must be? Mat. xxvi. 53, 54. As who should say, Were there but a word for it in the scripture, I should soon be out of the hands of mine enemies, I should be helped by angels; but the scripture will not warrant this kind of praying, for that saith otherwise. It is a praying then according to the Word and promise. The Spirit by the Word must direct, as well in the manner, as in the matter of prayer. 'I will pray with the Spirit, and I will pray with the understanding also.' 1 Co. xiv. 15. But there is no understanding without the Word. For if they reject the word of the Lord, 'what wisdom *is* in them?' Je. viii. 9.

Sixth. FOR THE GOOD OF THE CHURCH. This clause reacheth in whatsoever tendeth either to the honour of God, Christ's advancement, or his people's benefit. For God, and Christ, and his people, are so linked together, that if the good of the one be prayed for, to wit, the church, the glory of God, and advancement of Christ, must needs be included. For as Christ is in the Father, so the saints are in Christ; and he that toucheth the saints, toucheth the apple of God's eye; and therefore pray for the peace of Jerusalem, and you pray for all that is required of you. For Jerusalem will never be in perfect peace until she be in heaven; and there is nothing that Christ doth more desire than to have her there. That also is the place that God through Christ hath given to her. He then that prayeth for the peace and good of Zion, or the church, doth ask that in prayer which Christ hath purchased with his blood; and also that which the Father hath given to him as the price thereof. Now he that prayeth for this, must pray for abundance of

grace for the church, for help against all its temptations; that God would let nothing be too hard for it; and that all things might work together for its good; that God would keep them blameless and harmless, the sons of God, to his glory, in the midst of a crooked and perverse nation. And this is the substance of Christ's own prayer in Jn. xvii. And all Paul's prayers did run that way, as one of his prayers doth eminently show. 'And this I pray, that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may be sincere, and without offence, till the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.' Phl. i. 9–11. But a short prayer, you see, and yet full of good desires for the church, from the beginning to the end; that it may stand and go on, and that in the most excellent frame of spirit, even without blame, sincere, and without offence, until the day of Christ, let its temptations or persecutions be what they will. Ep. i. 16–21; iii. 14–19. Col. i. 9–13.

Seventh. And because, as I said, prayer doth SUBMIT TO THE WILL OF GOD, and say, Thy will be done, as Christ hath taught us, Mat. vi. 10; therefore the people of the Lord in humility are to lay themselves and their prayers, and all that they have, at the foot of their God, to be disposed of by him as he in his heavenly wisdom seeth best. Yet not doubting but God will answer the desire of his people that way that shall be most for their advantage and his glory. When the saints therefore do pray with submission to the will of God, it doth not argue that they are to doubt or question God's love and kindness to them. But because they at all times are not so wise, but that sometimes Satan may get that advantage of them, as to tempt them to pray for that which, if they had it, would neither prove to God's glory nor his people's good. 'Yet this is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him,' that is, we asking in the Spirit of grace and supplication. 1 Jn. v. 14, 15. For, as I said before, that petition that is not put up in and through the Spirit, it is not to be answered, because it is beside the will of God. For the Spirit only knoweth that, and so consequently knoweth how to pray according to that will of God. 'For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God.' 1 Co. ii. 11. But more of this hereafter. Thus you see, first, what prayer is. Now to proceed.

[WHAT IT IS TO PRAY WITH THE SPIRIT.]

SECOND. *I will pray with the Spirit.* Now to pray with the Spirit—for that is the praying man, and none else, so as to be accepted of God—it is for a man, as aforesaid, sincerely and sensibly, with affection, to come to God through Christ, &c.; which sincere, sensible, and affectionate coming must be by the working of God's Spirit.

There is no man nor church in the world that can come to God in prayer, but by the assistance of the Holy Spirit. 'For through Christ we all have access by one Spirit unto the Father.' Ep. ii. 18. Wherefore Paul saith, 'For we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.' Ro. viii. 26, 27. And because there is in this scripture so full a discovery of the spirit of prayer, and of man's inability to pray without it; therefore I shall in a few words comment upon it.

'For we.' Consider first the person speaking, even Paul, and, in his person, all the apostles. We apostles, we extraordinary officers, the wise master-builders, that have some of us been caught up into paradise. Ro. xv. 16. 1 Co. iii. 10. 2 Co. xii. 4. 'We know not what we should pray for.' Surely there is no man but will confess, that Paul and his companions were as able to have done any work for God, as any pope or proud prelate in the church of Rome, and could as well have made a Common Prayer Book as those who at first composed this; as being not a whit behind them either in grace or gifts.

See Mr. Fox's *Acts and Monuments*, v. 2.

'For we know not what we should pray for.' We know not the matter of the things for which we should pray, neither the object to whom we pray, nor the medium by or through whom we pray; none of these things know we, but by the help and assistance of the Spirit. Should we pray for communion with God through Christ? should we pray for faith, for justification by grace, and a truly sanctified heart? none of these things know we. 'For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.' 1 Co. ii. 11. But here, alas! the apostles speak of inward and spiritual things, which the world knows not. Is. xxix. 11.

Again, as they know not the matter, &c., of prayer, without the help of the Spirit; so neither know they the manner thereof without the same; and therefore he adds, 'We know not what we should pray for as we ought;' but the Spirit helpeth our infirmities, with sighs and groans which cannot be uttered. Mark here, they could not so well and so fully come off in the manner of performing this duty, as these in our days think they can.

The apostles, when they were at the best, yea when the Holy Ghost assisted them, yet then they

were fain to come off with sighs and groans, falling short of expressing their mind, but with sighs and groans which cannot be uttered.

But here now, the wise men of our days are so well skilled as that they have both the manner and matter of their prayers at their finger-ends; setting such a prayer for such a day, and that twenty years before it comes. One for Christmas, another for Easter, and six days after that. They have also bounded how many syllables must be said in every one of them at their public exercises. For each saint's day, also, they have them ready for the generations yet unborn to say. They can tell you, also, when you shall kneel, when you shall stand, when you should abide in your seats, when you should go up into the chancel, and what you should do when you come there. All which the apostles came short of, as not being able to compose so profound a manner; and that for this reason included in this scripture, because the fear of God tied them to pray as they ought.

'For we know not what we should pray for as we ought.' Mark this, 'as we ought.' For the not thinking of this word, or at least the not understanding it in the spirit and truth of it, hath occasioned these men to devise, as Jeroboam did, another way of worship, both for matter and manner, than is revealed in the Word of God. 1 Ki. xii. 26—33. But, saith Paul, we must pray as we ought; and this WE cannot do by all the art, skill, and cunning device of men or angels. 'For we know not what we should pray for as we ought, but the Spirit;' nay, further, it must be 'the Spirit ITSELF' that helpeth our infirmities; not the Spirit and man's lusts; what man of his own brain may imagine and devise, is one thing, and what they are commanded, and ought to do, is another. Many ask and have not, because they ask amiss; and so are never the nearer the enjoying of those things they petition for. Ja. iv. 3. It is not to pray at random that will put off God, or cause him to answer. While prayer is making, God is searching the heart, to see from what root and spirit it doth arise. 1 Jn. v. 14. 'And he that searcheth the heart knoweth,' that is, approveth only, the meaning 'of the Spirit, because he maketh intercession for the saints according to *the will of* God.' For in that which is according to his will only, he heareth us, and in nothing else. And it is the Spirit only that can teach us so to ask; it only being able to search out all things, even the deep things of God. Without which Spirit, though we had a thousand Common Prayer Books, yet we know not what we should pray for as we ought, being accompanied with those infirmities that make us absolutely incapable of such a work. Which infirmities, although it is a hard thing to name them all, yet some of them are these that follow.

First. Without the Spirit man is so infirm that he cannot, with all other means whatsoever, be enabled to think one right saving thought of God, of Christ, or of his blessed things; and therefore he saith of the wicked, 'God *is* not in all his thoughts,' Ps. x. 4; unless it be that they imagine him altogether such a one as themselves. Ps. l. 20. For 'every imagination of the thoughts of his heart was only evil,' and that 'continually.' Ge. vi. 5; viii. 21. They then not being able to conceive aright of God to whom they pray, of Christ through whom they pray, nor of the things for which they pray, as is before showed, how shall they be able to address themselves to God, without the Spirit help this infirmity? Peradventure you will say, By the help of the Common Prayer Book; but that cannot do it, unless it can open the eyes, and reveal to the soul all these things before touched. Which that it cannot, it is evident; because that is the work of the Spirit only. The Spirit itself is the revealer of these things to poor souls, and that which doth give us to understand them; wherefore Christ tells his disciples, when he promised to send the Spirit, the Comforter, 'He shall take of mine and show unto you;' as if he had said, I know you are naturally dark and ignorant as to the understanding any of my things; though ye try this course and the other, yet your ignorance will still remain, the vail is spread over your heart, and there is none can take away the same, nor give you spiritual understanding, but the Spirit. The Common Prayer Book will not do it, neither can any man expect that it should be instrumental that way, it being none of God's ordinances; but a thing since the Scriptures were written, patched together one piece at one time, and another at another; a mere human invention and institution, which God is so far from owning of, that he expressly forbids it, with any other such like, and that by manifold sayings in his most holy and blessed Word. See Mar. vii. 7, 8, and Col. ii. 16—23. De. xii. 30—32. Pr. xxx. 6. De. iv. 2. Re. xxii. 18. For right prayer must, as well in the outward part of it, in the outward expression, as in the inward intention, come from what the soul doth apprehend in the light of the Spirit; otherwise it is condemned as vain and an abomination, because the heart and tongue do not go along jointly in the same, neither indeed can they, unless the Spirit help our infirmities. Mar. vii. Pr. xxviii. 9. Is. xxix. 13. And this David knew full well, which did make him cry, 'Lord, open thou my lips, and my mouth shall show forth thy praise.' Ps. li. 15. I suppose there is none can imagine but that David could speak and express himself as well as others, nay, as any in our generation, as is clearly manifested by his word and his works. Nevertheless when this good man, this prophet, comes into God's worship, then the Lord must help, or he can do nothing. 'Lord, open thou my lips, and'

then 'my mouth shall show forth thy praise.' He could not speak one right word, except the Spirit itself gave utterance. 'For we know not what we should pray for as we ought, but the Spirit itself helpeth our infirmities.' But,

Second. It must be a praying with the Spirit, that is, the effectual praying; because without that, as men are senseless, so hypocritical, cold, and unseemly in their prayers; and so they, with their prayers, are both rendered abominable to God. Mat. xxiii. 14. Mar. xii. 40. Lu. xviii. 11, 12. Is. lviii. 2, 3. It is not the excellency of the voice, nor the seeming affection and earnestness of him that prayeth, that is anything regarded of God without it. For man, as man, is so full of all manner of wickedness, that as he cannot keep a word, or thought, so much less a piece of prayer clean, and acceptable to God through Christ; and for this cause the Pharisees, with their prayers, were rejected. No question but they were excellently able to express themselves in words, and also for length of time, too, they were very notable; but they had not the Spirit of Jesus Christ to help them, and therefore they did what they did with their infirmities or weaknesses only, and so fell short of a sincere, sensible, affectionate pouring out of their souls to God, through the strength of the Spirit. That is the prayer that goeth to heaven, that is sent thither in the strength of the Spirit. For,

Third. Nothing but the Spirit can show a man clearly his misery by nature, and so put a man into a posture of prayer. Talk is but talk, as we use to say, and so it is but mouth-worship, if there be not a sense of misery, and that effectually too. O the cursed hypocrisy that is in most hearts, and that accompanieth many thousands of praying men that would be so looked upon in this day, and all for want of a sense of their misery! But now the Spirit, that will sweetly show the soul its misery, where it is, and what is like to become of it, also the intolerableness of that condition. For it is the Spirit that doth effectually convince of sin and misery, without the Lord Jesus, and so puts the soul into a sweet, serious, sensible, affectionate way of praying to God according to his word. Jn. xvi. 7–9.

Fourth. If men did see their sins, yet without the help of the Spirit they would not pray. For they would run away from God, with Cain and Judas, and utterly despair of mercy, were it not for the Spirit. When a man is indeed sensible of his sin, and God's curse, then it is a hard thing to persuade him to pray; for, saith his heart, 'There is no hope,' it is in vain to seek God. Je. ii. 25; xviii. 12. I am so vile, so wretched, and so cursed a creature, that I shall never be regarded! Now here comes the Spirit, and stayeth the soul, helpeth it to hold up its face to God, by letting into the heart some small sense of mercy to encourage it to go to God, and hence it is called 'the Comforter.' Jn. xiv. 26.

Fifth. It must be in or with the Spirit; for without that no man can know how he should come to God the right way. Men may easily say, they come to God in his Son: but it is the hardest thing of a thousand to come to God aright and in his own way, without the Spirit. It is 'the Spirit' that 'searcheth all things, yea, the deep things of God.' 1 Co. ii. 10. It is the Spirit that must show us the way of coming to God, and also what there is in God that makes him desirable: 'I pray thee,' saith Moses, 'show me now thy way, that I may know thee.' Ex. xxxiii. 13. And, He shall take of mine, and 'show *it* unto you.' Jn. xvi. 14.

Sixth. Because without the Spirit, though a man did see his misery, and also the way to come to God; yet he would never be able to claim a share in either God, Christ, or mercy, with God's approbation. O how great a task is it, for a poor soul that becomes sensible of sin and the wrath of God, to say in faith, but this one word, 'Father!' I tell you, however hypocrites think, yet the Christian that is so indeed finds all the difficulty in this very thing, it cannot say God is its Father. O! saith he, I dare not call him Father; and hence it is that the Spirit must be sent into the hearts of God's people for this very thing, to cry Father: it being too great a work for any man to do knowingly and believingly without it. Ga. iv. 6. When I say knowingly, I mean, knowing what it is to be a child of God, and to be born again. And when I say believingly, I mean, for the soul to believe, and that from good experience, that the work of grace is wrought in him. This is the right calling of God Father; and not as many do, to say in a babbling way, the Lord's prayer (so called) by heart, as it lieth in the words of the book. No, here is the life of prayer, when in or with the Spirit, a man being made sensible of sin, and how to come to the Lord for mercy; he comes, I say, in the strength of the Spirit, and crieth Father. That one word spoken in faith, is better than a thousand prayers, as men call them, written and read, in a formal, cold, lukewarm way. O how far short are those people of being sensible of this, who count it enough to teach themselves and children to say the Lord's prayer, the creed, with other sayings; when, as God knows, they are senseless of themselves, their misery, or what it is to be brought to God through Christ! Ah, poor soul! study your misery, and cry to God to show you your confused blindness and ignorance, before you be so rife in calling God your Father, or learning your children either so to say. And know, that to say God is your Father, in a way of prayer or conference, without any experiment of the work of grace on your souls, it is to say you are Jews and are not, and so to lie. You say, Our Father; God saith, You blaspheme! You say you are Jews, that is, true Christians; God saith,

You lie! 'Behold I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie.' Re. iii. 9. 'And *I know* the blasphemy of them that say they are Jews, and are not, but *are* the synagogue of Satan.' Re. ii. 9. And so much the greater the sin is, by how much the more the sinner boasts it with a pretended sanctity, as the Jews did to Christ, in the 8th of John, which made Christ, even in plain terms, to tell them their doom, for all their hypocritical pretences. 41–45. And yet forsooth every cursed whoremaster, thief, and drunkard, swearer, and perjured person; they that have not only been such in times past, but are even so still; these I say, by some must be counted the only honest men, and all because with their blasphemous throats, and hypocritical hearts, they will come to church, and say, 'Our Father!' Nay further, these men, though every time they say to God, Our Father, do most abominably blaspheme, yet they must be compelled thus to do. And because others that are of more sober principles, scruple the truth of such vain traditions; therefore they must be looked upon to be the only enemies of God and the nation: when as it is their own cursed superstition that doth set the great God against them, and cause him to count them for his enemies. Is. lviii. 10. And yet just like to Bonner, that blood-red persecutor, they commend, I say, these wretches, although never so vile, if they close in with their traditions, to be good churchmen, the honest subjects; while God's people are, as it hath always been, looked upon to be a turbulent, seditious, and factious people. Ezr. iv. 12–16.

Therefore give me leave a little to reason with thee, thou poor, blind, ignorant sot.

(1.) It may be thy great prayer is to say, 'Our Father which art in heaven,' &c. Dost thou know the meaning of the very first words of this prayer? Canst thou indeed, with the rest of the saints, cry, Our Father? Art thou truly born again? hast thou received the spirit of adoption? dost thou see thyself in Christ, and canst thou come to God as a member of him? Or art thou ignorant of these things, and yet darest thou say, Our Father? Is not the devil thy father? Ja. viii. 44. And dost thou not do the deeds of the flesh? and yet darest thou say to God, Our Father? Nay, art thou not a desperate persecutor of the children of God? hast thou not cursed them in thine heart many a time? and yet dost thou out of thy blasphemous throat suffer these words to come, even our Father? He is their Father whom thou hatest and persecutest. But as the devil presented himself amongst the sons of God, Job i., when they were to present themselves before the Father, even our Father, so is it now; because the saints were commanded to say, Our Father, therefore all the blind ignorant rabble in the world, they must also use the same words, Our Father.

(2.) And dost thou indeed say, 'Hallowed be thy name' with thy heart? Dost thou study, by all honest and lawful ways, to advance the name, holiness, and majesty of God? Doth thy heart and conversation agree with this passage? Dost thou strive to imitate Christ in all the works of righteousness, which God doth command of thee, and prompt thee forward to? It is so, if thou be one that can truly with God's allowance cry, 'Our Father.' Or is it not the least of thy thoughts all the day? and dost thou not clearly make it appear, that thou art a cursed hypocrite, by condemning that with thy daily practice, which thou pretendest in thy praying with thy dissembling tongue?

(3.) Wouldst thou have the kingdom of God come indeed, and also his will to be done in earth as it is in heaven? nay, notwithstanding, thou according to the form, sayest, Thy kingdom come, yet would it not make thee ready to run mad, to hear the trumpet sound, to see the dead arise, and thyself just now to go and appear before God, to reckon for all the deeds thou hast done in the body? Nay, are not the very thoughts of it altogether displeasing to thee? and if God's will should be done on earth as it is in heaven, must it not be thy ruin? There is never a rebel in heaven against God, and if he should so deal on earth, must it not whirl thee down to hell? And so of the rest of the petitions. Ah! how sadly would even those men look, and with what terror would they walk up and down the world, if they did but know the lying and blaspheming that proceedeth out of their mouth, even in their most pretended sanctity? The Lord awaken you, and learn you, poor souls, in all humility, to take heed that you be not rash and unadvised with your heart, and much more with your mouth! When you appear before God, as the wise man saith, 'Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing, Ec. v. 2; especially to call God Father, without some blessed experience when thou comest before God. But I pass this.

Seventh. It must be a praying with the Spirit if it be accepted, because there is nothing but the Spirit that can lift up the soul or heart to God in prayer: 'The preparations of the heart in man, and the answer of the tongue, *is* from the Lord.' Pr. xvi. 1. That is, in every work for God, and especially in prayer, if the heart run with the tongue, it must be prepared by the Spirit of God. Indeed the tongue is very apt, of itself, to run without either fear or wisdom: but when it is the answer of the heart, and that such a heart as is prepared by the Spirit of God, then it speaks so as God commands and doth desire.

They are mighty words of David, where he saith, that he lifteth his heart and his soul to God. Ps. xxv. 1. It is a great work for any man without the strength of the Spirit, and therefore I conceive that this is one of the great reasons wh the Spirit of

God is called a Spirit of supplications, Zec. xii. 10, because it is that which helpeth the heart when it supplicates indeed to do it; and therefore saith Paul, 'Praying with all prayer and supplication in the Spirit.' Ep. vi. 18. And so in my text, 'I will pray with the Spirit.' Prayer, without the heart be in it, is like a sound without life; and a heart, without it be lifted up of the Spirit, will never pray to God.

Eighth. As the heart must be lifted up by the Spirit, if it pray aright, so also it must be held up by the Spirit when it is up, if it continue to pray aright. I do not know what, or how it is with others' hearts, whether they be lifted up by the Spirit of God, and so continued, or no: but this I am sure of, First, That it is impossible that all the prayer-books that men have made in the world, should lift up, or prepare the heart; that is the work of the great God himself. And, in the second place, I am sure that they are as far from keeping it up, when it is up. And indeed here is the life of prayer, to have the heart kept with God in the duty. It was a great matter for Moses to keep his hands lifted up to God in prayer; but how much more then to keep the heart in it! Ex. xvii. 12.

The want of this is that which God complains of; that they draw nigh to him with their mouth, and honour him with their lips, but their hearts were far from him, Is. xxix. 13. Ezr. xxxiii., but chiefly that they walk after the commandments and traditions of men, as the scope of Mat. xv. 8, 9, doth testify. And verily, may I but speak my own experience, and from that tell you the difficulty of praying to God as I ought, it is enough to make your poor, blind, carnal men to entertain strange thoughts of me. For, as for my heart, when I go to pray, I find it so loth to go to God, and when it is with him, so loth to stay with him, that many times I am forced in my prayers, first to beg of God that he would take mine heart, and set it on himself in Christ, and when it is there, that he would keep it there. Nay, many times I know not what to pray for, I am so blind, nor how to pray, I am so ignorant; only, blessed be grace, the Spirit helps our infirmities. Ps. lxxxvi. 11.

O! the starting-holes that the heart hath in the time of prayer; none knows how many bye-ways the heart hath, and back-lanes, to slip away from the presence of God. How much pride also, if enabled with expressions. How much hypocrisy, if before others. And how little conscience is there made of prayer between God and the soul in secret, unless the Spirit of supplication be there to help? When the Spirit gets into the heart, then there is prayer indeed, and not till then.

Ninth. The soul that doth rightly pray, it must be in and with the help and strength of the Spirit; because it is impossible that a man should express himself in prayer without it. When I say, it is impossible for a man to express himself in prayer without it, I mean, that it is impossible that the heart, in a sincere and sensible affectionate way, should pour out itself before God, with those groans and sighs that come from a truly praying heart, without the assistance of the Spirit. It is not the mouth that is the main thing to be looked at in prayer, but whether the heart is so full of affection and earnestness in prayer with God, that it is impossible to express their sense and desire; for then a man desires indeed, when his desires are so strong, many, and mighty, that all the words, tears, and groans that can come from the heart, cannot utter them: 'The Spirit - helpeth our infirmities, - and maketh intercession for us with 'sighs and 'groanings which cannot be uttered.' Ro. viii. 26.

That is but poor prayer which is only discovered in so many words. A man that truly prays one prayer, shall after that never be able to express with his mouth or pen the unutterable desires, sense, affection, and longing that went to God in that prayer.

The best prayers have often more groans than words: and those words that it hath are but a lean and shallow representation of the heart, life, and spirit of that prayer. You do not find any words of prayer, that we read of, come out of the mouth of Moses, when he was going out of Egypt, and was followed by Pharaoh, and yet he made heaven ring again with his cry. Ex. xiv. 15. But it was inexpressible and unsearchable groans and cryings of his soul in and with the Spirit. God is the God of spirits, and his eyes look further than at the outside of any duty whatsoever. Nu. xvi. 22. I doubt this is but little thought on by the most of them that would be looked upon as a praying people. 1 Sa. xvi. 7.

The nearer a man comes in any work that God commands him to the doing of it according to his will, so much the more hard and difficult it is; and the reason is, because man, as man, is not able to do it. But prayer, as aforesaid, is not only a duty, but one of the most eminent duties, and therefore so much the more difficult: therefore Paul knew what he said, when he said, 'I will pray with the Spirit.' He knew well it was not what others writ or said that could make him a praying person; nothing less than the Spirit could do it.

Tenth. It must be with the Spirit, or else, as there will be a failing in the act itself, so there will be a failing, yea, a fainting, in the prosecution of the work. Prayer is an ordinance of God, that must continue with a soul so long as it is on this side glory. But, as I said before, it is not possible for a man to get up his heart to God in prayer; so it is as difficult to kee it there, without the assistance of the Spirit. And if so, then for a man to continue from time to time in prayer with God, it must of necessity be with the Spirit.

Christ tells us, that men ought always to pray,

and not to faint. Lu. xviii. 1. And again tells us, that this is one definition of a hypocrite, that either he will not continue in prayer, or else if he do it, it will not be in the power, that is, in the spirit of prayer, but in the form, for a pretence only. Job xxvii. 10. Mat. xxiii. 14. It is the easiest thing of a hundred to fall from the power to the form, but it is the hardest thing of many to keep in the life, spirit, and power of any one duty, especially prayer; that is such a work, that a man without the help of the Spirit cannot so much as pray once, much less continue, without it, in a sweet praying frame, and in praying, so to pray as to have his prayers ascend into the ears of the Lord God of Sabaoth.

Jacob did not only begin, but held it: 'I will not let thee go, unless thou bless me.' Ge. xxxii. So did the rest of the godly. Ho. xii. 4. But this could not be without the spirit of prayer. It is through the Spirit that we have access to the Father. Ep. ii. 18.

The same is a remarkable place in Jude, when he stirreth up the saints by the judgment of God upon the wicked to stand fast, and continue to hold out in the faith of the gospel, as one excellent means thereto, without which he knew they would never be able to do it. Saith he, 'Building up yourselves on your most holy faith, praying in the Holy Ghost.' Jude 20. As if he had said, Brethren, as eternal life is laid up for the persons that hold out only, so you cannot hold out unless you continue praying in the Spirit. The great cheat that the devil and antichrist delude the world withal, it is to make them continue in the form of any duty, the form of preaching, of hearing, of praying, &c. These are they that have 'a form of godliness, but denying the power thereof; from such turn away.' 2 Ti. iii. 5.

Here followeth the third thing; to wit,

What it is to pray with the Spirit, and with the understanding.

Third. And now to the next thing, *what it is to pray with the Spirit, and to pray with the understanding also.* For the apostle puts a clear distinction between praying with the Spirit, and praying with the Spirit and understanding: therefore when he saith, 'he will pray with the Spirit,' he adds, 'and I will pray with the understanding also.' This distinction was occasioned through the Corinthians not observing that it was their duty to do what they did to the edification of themselves and others too: whereas they did it for their own commendations. So I judge: for many of them having extraordinary gifts, as to speak with divers tongues, &c., therefore they were more for those mighty gifts than they were for the edifying of their brethren; which was the cause that Paul wrote this chapter to them, to let them understand, that though extraordinary gifts were excellent, yet to do what they did to the edification of the church was more excellent. For, saith the apostle, 'if I pray in an *unknown* tongue, my spirit prayeth, but my understanding, and also the understanding of others, 'is unfruitful.' 1 Cor. xiv. 2, 4, 12, 19, 24, 25. Therefore, 'I will pray with the Spirit, and I will pray with the understanding also.' Read the scope of the whole chapter.

It is expedient then that the understanding should be occupied in prayer, as well as the heart and mouth: 'I will pray with the Spirit, and I will pray with the understanding also.' That which is done with understanding, is done more effectually, sensibly, and heartily, as I shall show farther anon, than that which is done without it; which made the apostle pray for the Colossians, that God would fill them 'with the knowledge of his will, in all wisdom and spiritual understanding.' Col. i. 9. And for the Ephesians, that God would give unto them 'the spirit of wisdom and revelation, in the knowledge of him.' Ep. i. 17. And so for the Philippians, that God would make them abound 'in knowledge, and *in* all judgment.' Phi. i. 9. A suitable understanding is good in everything a man undertakes, either civil or spiritual; and therefore it must be desired by all them that would be a praying people. In my speaking to this, I shall show you what it is to pray with understanding.

Understanding is to be taken both for speaking in our mother-tongue, and also experimentally. I pass the first, and treat only on the second.

For the making of right prayers, it is to be required that there should be a good or spiritual understanding in all them who pray to God.

First. To pray with understanding, is to pray as being instructed by the Spirit in the understanding of the want of those things which the soul is to pray for. Though a man be in never so much need of pardon of sin, and deliverance from wrath to come, yet if he understand not this, he will either not desire them at all, or else be so cold and lukewarm in his desires after them, that God will even loathe his frame of spirit in asking for them. Thus it was with the church of the Laodiceans, they wanted knowledge or spiritual understanding; they knew not that they were poor, wretched, blind, and naked. The cause whereof made them, and all their services, so loathsome to Christ, that he threatens to spew them out of his mouth. Re. iii. 16, 17. Men without understanding may say the same words in prayer as others do; but if there be an understanding in the one, and none in the other, there is, O there is a mighty difference in speaking the very same words! The one speaking from a spiritual understanding of those things that he in words desires, and the other words it only, and there is all.

Second. Spiritual understanding espieth in the heart of God a readiness and willingness to give those things to the soul that it stands in need of. David by this could guess at the very thoughts of

God towards him. Ps. xl. 5. And thus it was with the woman of Canaan; she did by faith and a right understanding discern, beyond all the rough carriage of Christ, tenderness and willingness in his heart to save, which caused her to be vehement and earnest, yea, restless, until she did enjoy the mercy she stood in need of, Mat. xv. 22—28.

And understanding of the willingness that is in the heart of God to save sinners, there is nothing will press the soul more to seek after God, and to cry for pardon, than it. If a man should see a pearl worth an hundred pounds lie in a ditch, yet if he understood not the value of it, he would lightly pass it by: but if he once get the knowledge of it, he would venture up to the neck for it. So it is with souls concerning the things of God: if a man once get an understanding of the worth of them, then his heart, nay, the very strength of his soul, runs after them, and he will never leave crying till he have them. The two blind men in the gospel, because they did certainly know that Jesus, who was going by them, was both able and willing to heal such infirmities as they were afflicted with: therefore they cried, and the more they were rebuked the more they cried. Mat. xx. 29—31.

Third. The understanding being spiritually enlightened, hereby there is the way, as aforesaid, discovered, through which the soul should come unto God; which gives great encouragement unto it. It is else with a poor soul, as with one who hath a work to do, and if it be not done, the danger is great; if it be done, so is the advantage. But he knows not how to begin, nor how to proceed; and so, through discouragement, lets all alone, and runs the hazard.

Fourth. The enlightened understanding sees largeness enough in the promises to encourage it to pray; which still adds to it strength to strength. As when men promise such and such things to all that will come for them, it is great encouragement to those that know what promises are made, to come and ask for them.

Fifth. The understanding being enlightened, way is made for the soul to come to God with suitable arguments, sometimes in a way of expostulation, as Jacob. Ge. xxxii. 9. Sometimes in way of supplication, yet not in a verbal way only, but even from the heart there is forced by the Spirit, through the understanding, such effectual arguments as moveth the heart of God. When Ephraim gets a right understanding of his own unseemly carriages towards the Lord, then he begins to bemoan himself. Je. xxxi. 18—20. And in bemoaning of himself, he used such arguments with the Lord, that it affects his heart, draws out forgiveness, and makes Ephraim pleasant in his eyes through Jesus Christ our Lord: 'I have surely heard Ephraim bemoaning himself *thus*,' saith God, 'Thou hast chastised me, and I was chastised; as a bullock unaccustomed *to the yoke;* turn thou me, and I shall be turned: for thou *art* the Lord my God. Surely after that I was turned, I repented, and after that I was instructed,' or had a right understanding of myself, 'I smote upon *my* thigh, I was ashamed; yea, even confounded; because I did bear the reproach of my youth.' These be Ephraim's complaints and bemoanings of himself; at which the Lord breaks forth into these heart-melting expressions, saying, '*Is* Ephraim my dear son? *Is he* a pleasant child? For since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.' Thus, you see, that as it is required to pray with the Spirit, so it is to pray with the understanding also. And to illustrate what hath been spoken by a similitude:—set the case, there should come two a-begging to your door; the one is a poor, lame, wounded, and almost starved creature, the other is a healthful lusty person; these two use the same words in their begging; the one saith he is almost starved, so doth the other: but yet the man that is indeed the poor, lame, or maimed person, he speaks with more sense, feeling, and understanding of the misery that is mentioned in their begging, than the other can do; and it is discovered more by his affectionate speaking, his bemoaning himself. His pain and poverty make him speak more in a spirit of lamentation than the other, and he shall be pitied sooner than the other, by all those that have the least dram of natural affection or pity. Just thus it is with God: there are some who out of custom and formality go and pray; there are others who go in the bitterness of their spirits: the one he prays out of bare notion and naked knowledge; the other hath his words forced from him by the anguish of his soul. Surely that is the man that God will look at, '*even* to *him that is* poor,' of an humble 'and of a contrite spirit, and trembleth at my word.' Is. lxvi. 2.

Sixth. An understanding well enlightened is of admirable use also, both as to the matter and manner of prayer. He that hath his understanding well exercised, to discern between good and evil, and in it placed a sense either of the misery of man, or the mercy of God; that soul hath no need of the writings of other men to teach him by forms of prayer. For as he that feels the pain needs not to be learned to cry O! even so he that hath his understanding opened by the Spirit needs not so to be taught of other men's prayers, as that he cannot pray without them. The present sense, feeling, and pressure that lieth upon his spirit, provokes him to groan out his request unto the Lord. When David had the pains of hell catching hold on him, and the sorrows of hell compassing him about, he needs not a bishop in a surplice to learn him to say, 'O Lord, I beseech thee, deliver my soul.' Ps. cxvi. 3 4. Or to look into a book, to teach

him in a form to pour out his heart before God. It is the nature of the heart of sick men, in their pain and sickness, to vent itself for ease, by dolorous groans and complainings to them that stand by. Thus it was with David, in Ps. xxxviii. 1–12. And thus, blessed be the Lord, it is with them that are endued with the grace of God.

Seventh. It is necessary that there be an enlightened understanding, to the end that the soul be kept in a continuation of the duty of prayer.

The people of God are not ignorant how many wiles, tricks, and temptations the devil hath to make a poor soul, who is truly willing to have the Lord Jesus Christ, and that upon Christ's terms too; I say, to tempt that soul to be weary of seeking the face of God, and to think that God is not willing to have mercy on such a one as him. Ay, saith Satan, thou mayest pray indeed, but thou shalt not prevail. Thou seest thine heart is hard, cold, dull, and dead; thou dost not pray with the Spirit, thou dost not pray in good earnest, thy thoughts are running after other things, when thou pretendest to pray to God. Away hypocrite, go no further, it is but in vain to strive any longer! Here now, if the soul be not well informed in its understanding, it will presently cry out, 'the Lord hath forsaken me, and my Lord hath forgotten me.' Is. xlix. 14. Whereas the soul rightly informed and enlightened saith, Well, I will seek the Lord, and wait; I will not leave off, though the Lord keep silence, and speak not one word of comfort. Is. xl. 27. He loved Jacob dearly, and yet he made him wrestle before he had the blessing. Ge. xxxii. 25–27. Seeming delays in God are no tokens of his displeasure; he may hide his face from his dearest saints. Is. viii. 17. He loves to keep his people praying, and to find them ever knocking at the gate of heaven; it may be, says the soul, the Lord tries me, or he loves to hear me groan out my condition before him.

The woman of Canaan would not take seeming denials for real ones; she knew the Lord was gracious, and the Lord will avenge his people, though he bear long with them. Lu. xviii. 1–6. The Lord hath waited longer upon me than I have waited upon him; and thus it was with David, 'I waited patiently,' saith he; that is, it was long before the Lord answered me, though at the last 'he inclined' his ear 'unto me, and heard my cry.' Ps. xl. 1. And the most excellent remedy for this is, an understanding well informed and enlightened. Alas, how many poor souls are there in the world, that truly fear the Lord, who, because they are not well informed in their understanding, are oft ready to give up all for lost, upon almost every trick and temptation of Satan! The Lord pity them, and help them to 'pray with the Spirit, and with the understanding also.' Much of mine own experience could I here discover; when I have been in my fits of agony of spirit, I have been strongly persuaded to leave off, and to seek the Lord no longer;* but being made to understand what great sinners the Lord hath had mercy upon, and how large his promises were still to sinners; and that it was not the whole, but the sick, not the righteous, but the sinner, not the full, but the empty, that he extended his grace and mercy unto. This made me, through the assistance of his Holy Spirit, to cleave to him, to hang upon him, and yet to cry, though for the present he made no answer; and the Lord help all his poor, tempted, and afflicted people to do the like, and to continue, though it be long, according to the saying of the prophet. Hab. ii. 3. And to help them (to that end) to pray, not by the inventions of men, and their stinted forms, but 'with the Spirit, and with the understanding also.'

[*Queries and Objections answered.*]

And now to answer a query or two, and so to pass on to the next thing.

Query First. But what would you have us poor creatures to do that cannot tell how to pray? the Lord knows I know not either how to pray, or what to pray for.

Answ. Poor heart! thou canst not, thou complainest, pray. Canst thou see thy misery? Hath God showed thee that thou art by nature under the curse of his law? If so, do not mistake, I know thou dost groan and that most bitterly. I am persuaded thou canst scarcely be found doing any thing in thy calling, but prayer breaketh from thy heart. Have not thy groans gone up to heaven from every corner of thy house? Ro. viii. 26. I know it is thus; and so also doth thine own sorrowful heart witness thy tears, thy forgetfulness of thy calling, &c. Is not thy heart so full of desires after the things of another world, that many times thou dost even forget the things of this world? Prithee read this scripture, Job xxiii. 12.

Query Second. Yea, but when I go into secret, and intend to pour out my soul before God, I can scarce say anything at all.

Answ. 1. Ah! sweet soul! it is not thy words that God so much regards, as that he will not mind thee, except thou comest before him with some eloquent oration. His eye is on the brokenness of thine heart; and that it is that makes the very bowels of the Lord to run over. 'A broken and a contrite heart, O God, thou wilt not despise.' Ps. li. 17.

2. The stopping of thy words may arise from overmuch trouble in thy heart. David was so troubled sometimes, that he could not speak. Ps. lxxvii. 3, 4. But this may comfort all such sorrowful hearts as thou art, that though thou canst not through the anguish of thy spirit speak much, yet

* 'In these days, I should find my heart to shut itself up against the Lord, and against his holy Word: I have found my unbelief to set, as it were, the shoulder to the door to keep him out.'—*Grace Abounding*, No. 81.—Ed.

the Holy Spirit stirs up in thine heart groans and sighs, so much the more vehement: when the mouth is hindered, yet the spirit is not. Moses, as aforesaid, made heaven ring again with his prayers, when (that we read of) not one word came out of his mouth. Ex. xiv. 15. But,

3. If thou wouldst more fully express thyself before the Lord, study, first, Thy filthy estate; secondly, God's promises; thirdly, The heart of Christ. Which thou mayest know or discern, (1.) By his condescension and bloodshed. (2.) By the mercy he hath extended to great sinners formerly, and plead thine own vileness, by way of bemoaning; Christ's blood by way of expostulation; and in thy prayers, let the mercy that he hath extended to other great sinners, together with his rich promises of grace, be much upon thy heart. Yet let me counsel thee, (*a.*) Take heed that thou content not thyself with words. (*b.*) That thou do not think that God looks only at them neither. But, (*c.*) However, whether thy words be few or many, let thine heart go with them; and then shalt thou seek him, and find him, when thou shalt seek him with thy whole heart. Je. xxix. 13.

Objection. But though you have seemed to speak against any other way of praying but by the Spirit, yet here you yourself can give direction how to pray.

Answ. We ought to prompt one another forward to prayer, though we ought not to make for each other forms of prayer. To exhort to pray with Christian direction, is one thing, and to make stinted forms for the tying up the Spirit of God to them, is another thing. The apostle gives them no form to pray withal, yet directs to prayer. Ep. vi. 18; Ro. xv. 30–32. Let no man therefore conclude, that because we may with allowance give instructions and directions to pray, that therefore it is lawful to make for each other forms of prayer.

Object. But if we do not use forms of prayer, how shall we teach our children to pray?

Answ. My judgment is, that men go the wrong way to learn their children to pray, in going about so soon to learn them any set company of words, as is the common use of poor creatures to do.

For to me it seems to be a better way for people betimes to tell their children what cursed creatures they are, and how they are under the wrath of God by reason of original and actual sin; also to tell them the nature of God's wrath, and the duration of the misery; which if they conscientiously do, they would sooner learn their children to pray than they do. The way that men learn to pray, it is by conviction for sin; and this is the way to make our sweet babes do so too. But the other way, namely, to be busy in learning children forms of prayer, before they know any thing else, it is the next way to make them cursed hypocrites, and to puff them up with pride. Learn therefore your children to know their wretched state and condition; tell them of hell-fire and their sins, of damnation, and salvation; the way to escape the one, and to enjoy the other, if you know it yourselves, and this will make tears run down your sweet babes' eyes, and hearty groans flow from their hearts; and then also you may tell them to whom they should pray, and through whom they should pray: you may tell them also of God's promises, and his former grace extended to sinners, according to the word.

Ah! poor sweet babes, the Lord open their eyes, and make them holy Christians. Saith David, 'Come, ye children, hearken unto me; I will teach you the fear of the Lord.' Ps. xxxiv. 11. He doth not say, I will muzzle you up in a form of prayer; but 'I will teach you the fear of the Lord;' which is, to see their sad states by nature, and to be instructed in the truth of the gospel, which doth through the Spirit beget prayer in every one that in truth learns it. And the more you learn them this, the more will their hearts run out to God in prayer. God never did account Paul a praying man, until he was a convinced and converted man; no more will it be with any else. Ac. ix. 11.

Object. But we find that the disciples desired that Christ would teach them to pray, as John also taught his disciples; and that thereupon he taught them that form called the LORD'S PRAYER.

Answ. 1. To be taught by Christ, is that which not only they, but we desire; and seeing he is not here in his person to teach us, the Lord teach us by his Word and Spirit; for the Spirit it is which he hath said he would send to supply in his room when he went away, as it is. Jn. xiv. 16; xvi. 7.

2. As to that called a form, I cannot think that Christ intended it as a stinted form of prayer. (1.) Because he himself layeth it down diversely, as is to be seen, if you compare Mat. vi.; Lu. xi. Whereas if he intended it as a set form, it must not have been so laid down, for a set form is so many words and no more. (2.) We do not find that the apostles did ever observe it as such; neither did they admonish others so to do. Search all their epistles, yet surely they, both for knowledge to discern, and faithfulness to practise, were as eminent as any HE ever since in the world which would impose it.

[3.] But, in a word, Christ by those words, 'Our Father,' &c., doth instruct his people what rules they should observe in their prayers to God. (1.) That they should pray in faith. (2.) To God in the heavens. (3.) For such things as are according to his will, &c. Pray thus, or after this manner.

Object. But Christ bids pray for the Spirit; this implieth, that men without the Spirit may notwithstanding pray and be heard. See Lu. xi. 9–13.

Answ. The speech of Christ there is directed to

his own, ver. 1. Christ's telling of them that God would give his Holy Spirit to them that ask him, is to be understood of giving more of the Holy Spirit; for still they are the disciples spoken to, which had a measure of the Spirit already; for he saith, 'when ye pray, say, Our Father,' ver. 2. I say unto you, ver. 8. And I say unto you, ver. 9, 'If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him,' ver. 13. Christians ought to pray for the Spirit, that is, for more of it, though God hath endued them with it already.

Quest. Then would you have none pray but those that know they are the disciples of Christ?

Answ. Yes.

1. Let every soul that would be saved pour out itself to God, though it cannot through temptation conclude itself a child of God. And,

2. I know if the grace of God be in thee, it will be as natural to thee to groan out thy condition, as it is for a sucking child to cry for the breast. Prayer is one of the first things that discovers a man to be a Christian. Ac. ix. 12. But yet if it be right, it is such prayer as followeth. (1.) To desire God in Christ, for himself, for his holiness, love, wisdom, and glory. For right prayer, as it runs only to God through Christ, so it centres in him, and in him alone. 'Whom have I in heaven *but thee? And there is* none upon earth *that* I desire,' long for, or seek after, 'beside thee.' Ps. lxxiii. 25. (2.) That the soul might enjoy continually communion with him, both here and hereafter. 'I shall be satisfied, when I awake with' thine image, or in 'thy likeness,' Ps. xvii. 15. 'For in this we groan earnestly,' &c. 2 Co. v. 2. (3.) Right prayer is accompanied with a continual labour after that which is prayed for. 'My soul *waiteth* for the Lord more than they that watch for the morning.' Ps. cxxx. 6. 'I will rise now, I will seek him whom my soul loveth.' Ca. iii. 2. For mark, I beseech you, there are two things that provoke to prayer. The one is a detestation to sin, and the things of this life; the other is a longing desire after communion with God, in a holy and undefiled state and inheritance. Compare but this one thing with most of the prayers that are made by men, and you shall find them but mock prayers, and the breathings of an abominable spirit; for even the most of men either not pray at all, or else only endeavour to mock God and the world by so doing; for do but compare their prayer and the course of their lives together, and you may easily see that the thing included in their prayer is the least looked after by their lives. O sad hypocrites!

Thus have I briefly showed you, First, What prayer is; Second, What it is to pray with the Spirit; Third, What it is to pray with the Spirit, and with the understanding also.

Fourth. [Use and Application.]

I shall now speak a word or two of application, and so conclude with, *First*, A word of information; *Second*, A word of encouragement; *Third*, A word of rebuke.

Use *First, A word of information.*

For the first to inform you; as prayer is the duty of every one of the children of God, and carried on by the Spirit of Christ in the soul; so every one that doth but offer to take upon him to pray to the Lord, had need be very wary, and go about that work especially with the dread of God, as well as with hopes of the mercy of God through Jesus Christ.

Prayer is an ordinance of God, in which a man draws very near to God; and therefore it calleth for so much the more of the assistance of the grace of God to help a soul to pray as becomes one that is in the presence of him. It is a shame for a man to behave himself irreverently before a king, but a sin to do so before God. And as a king, if wise, is not pleased with an oration made up with unseemly words and gestures, so God takes no pleasure in the sacrifice of fools. Ec. v. 1, 4. It is not long discourses, nor eloquent tongues, that are the things which are pleasing in the ears of the Lord; but a humble, broken, and contrite heart, that is sweet in the nostrils of the heavenly Majesty. Ps. li. 17; Is. lvii. 15. Therefore for information, know that there are these five things that are obstructions to prayer, and even make void the requests of the creature.

1. When men regard iniquity in their hearts, at the time of their prayers before God. 'If I regard iniquity in my heart, the Lord will not hear' my prayer. Ps. lxvi. 18. For the preventing of temptation, that by the misunderstanding of this may seize thy heart, when there is a secret love to that very thing which thou with thy dissembling lips dost ask for strength against. For this is the wickedness of man's heart, that it will even love, and hold fast, that which with the mouth it prays against: and of this sort are they that honour God with their mouth, but their heart is far from him. Is. xxix. 13; Ezek. xxxiii. 31. O! how ugly would it be in our eyes, if we should see a beggar ask an alms, with an intention to throw it to the dogs! or that should say with one breath, Pray, you bestow this upon me; and with the next, I beseech you, give it me not! And yet thus it is with these kind of persons; with their mouth they say, 'Thy will be done;' and with their hearts nothing less. With their mouth say, 'Hallowed be thy name;' and with their hearts and lives they delight to dishonour him all the day long. These be the prayers that become sin, Ps. cix. 7, and though they put them up often, yet the Lord will never answer them. 2 Sa. xxii. 42.

2. When men pray for a show to be heard, and thought somebody in religion, and the like; these

prayers also fall far short of God's approbation, and are never like to be answered, in reference to eternal life. There are two sorts of men that pray to this end.

(1.) Your trencher chaplains, that thrust themselves into great men's families, pretending the worship of God, when in truth the great business is their own bellies; and were notably painted out by Ahab's prophets, and also Nebuchadnezzar's wise men, who, though they pretended great devotion, yet their lusts and their bellies were the great things aimed at by them in all their pieces of devotion.

(2.) Them also that seek repute and applause for their eloquent terms, and seek more to tickle the ears and heads of their hearers than anything else. These be they that pray to be heard of men, and have all their reward already. Mat. vi. 5. These persons are discovered thus, (*a.*) They eye only their auditory in their expressions. (*b.*) They look for commendation when they have done. (*c.*) Their hearts either rise or fall according to their praise or enlargement. (*d.*) The length of their prayer pleaseth them; and that it might be long, they will vainly repeat things over and over. Mat. vi. 7. They study for enlargements, but look not from what heart they come; they look for returns, but it is the windy applause of men. And therefore they love not to be in their chamber, but among company: and if at any time conscience thrusts them into their closet, yet hypocrisy will cause them to be heard in the streets; and when their mouths have done going their prayers are ended; for they wait not to hearken what the Lord will say. Ps. lxxxv. 8.

3. A third sort of prayer that will not be accepted of God, it is, when either they pray for wrong things, or if for right things, yet that the thing prayed for might be spent upon their lusts, and laid out to wrong ends. Some have not, because they ask not, saith James, and others ask and have not, because they ask amiss, that they may consume it on their lusts. Ja. iv. 2—4. Ends contrary to God's will, is a great argument with God to frustrate the petitions presented before him. Hence it is that so many pray for this and that, and yet receive it not. God answers them only with silence; they have their words for their labour; and that is all. *Object.* But God hears some persons, though their hearts be not right with him, as he did Israel, in giving quails, though they spent them upon their lusts. Ps. cvi. 14. *Answ.* If he doth, it is in judgment, not in mercy. He gave them their desire indeed, but they had better have been without it, for he 'sent leanness into their soul.' Ps. cvi. 15. Woe be to that man that God answereth thus.

4. Another sort of prayers there are that are not answered; and those are such as are made by men, and presented to God in their own persons only, without their appearing in the Lord Jesus. For though God hath appointed prayer, and promised to hear the prayer of the creature, yet not the prayer of any creature that comes not in Christ. 'If ye shall ask anything in my name.' And whether ye eat or drink, or whatsoever ye do, do all in the name of the Lord Jesus Christ. Col. iii. 17. 'If ye shall ask anything in my name,' &c. Jn. xiv. 13, 14, though you be never so devout, zealous, earnest, and constant in prayer, yet it is in Christ only that you must be heard and accepted. But, alas! the most of men know not what it is to come to him in the name of the Lord Jesus, which is the reason they either live wicked, pray wicked, and also die wicked. Or else, 2. That they attain to nothing else but what a mere natural man may attain unto, as to be exact in word and deed betwixt man and man, and only with the righteousness of the law to appear before God.

5. The last thing that hindereth prayer is, the form of it without the power. It is an easy thing for men to be very hot for such things as forms of prayer, as they are written in a book; but yet they are altogether forgetful to inquire with themselves, whether they have the spirit and power of prayer. These men are like a painted man, and their prayers like a false voice. They in person appear as hypocrites, and their prayers are an abomination. Pr. xxviii. 9. When they say they have been pouring out their souls to God he saith they have been howling like dogs. Ho. vii. 14.

When therefore thou intendest, or art minded to pray to the Lord of heaven and earth, consider these following particulars. 1. Consider seriously what thou wantest. Do not, as many who in their words only beat the air, and ask for such things as indeed they do not desire, nor see that they stand in need thereof. 2. When thou seest what thou wantest, keep to that, and take heed thou pray sensibly.

Object. But I have a sense of nothing; then, by your argument, I must not pray at all.

Answ. 1. If thou findest thyself senseless in some sad measure, yet thou canst not complain of that senselessness, but by being sensible there is a sense of senselessness. According to thy sense, then, that thou hast of the need of anything, so pray; Lu. viii. 9, and if thou art sensible of thy senselessness, pray the Lord to make thee sensible of whatever thou findest thine heart senseless of. This was the usual practice of the holy men of God. 'Lord, make me to know mine end,' saith David. Ps. xxxix. 4. 'Lord, open to us this parable,' said the disciples. Lu. viii. 9. And to this is annexed the promise, 'Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not,' that thou art not sensible of. Je. xxxiii. 3. But,

Answ. 2. Take heed that thy heart go to God as well as thy mouth. Let not thy mouth go any further than thou strivest to draw thine heart along with it. David would lift his heart and soul to the Lord; and good reason; for so far as a man's

mouth goeth along without his heart, so far it is but lip-labour only; and though God calls for, and accepteth the calves of the lips, yet the lips without the heart argueth, not only senselessness, but our being without sense of our senselessness; and therefore if thou hast a mind to enlarge in prayer before God, see that it be with thy heart.

Answ. 3. Take heed of affecting expressions, and so to please thyself with the use of them, that thou forget not the life of prayer.

I shall conclude this use with a caution or two.

Caution 1. And the first is, Take heed thou do not throw off prayer, through sudden persuasions that thou hast not the Spirit, neither prayest thereby. It is the great work of the devil to do his best, or rather worst, against the best prayers. He will flatter your false dissembling hypocrites, and feed them with a thousand fancies of well-doing, when their very duties of prayer, and all other, stink in the nostrils of God, when he stands at a poor Joshua's hand to resist him, that is, to persuade him, that neither his person nor performances are accepted of God. Is. lxv. 5. Zec. iii. 1. Take heed, therefore, of such false conclusions and groundless discouragements; and though such persuasions do come in upon thy spirit, be so far from being discouraged by them, that thou use them to put thee upon further sincerity and restlessness of spirit, in thy approaching to God.

Let not thy corruptions stop thy prayers.

Caution 2. As such sudden temptations should not stop thee from prayer, and pouring out thy soul to God; so neither should thine own heart's corruptions hinder thee. It may be thou mayest find in thee all those things before mentioned, and that they will be endeavouring to put forth themselves in thy praying to him. Thy business then is to judge them, to pray against them, and to lay thyself so much the more at the foot of God, in a sense of thy own vileness, and rather make an argument from thy vileness and corruption of heart, to plead with God for justifying and sanctifying grace, than an argument of discouragement and despair. David went this way. 'O Lord,' saith he, 'pardon mine iniquity, for it *is* great.' Ps. xxv. 11.

USE *Second. A word of encouragement.*

And therefore, secondly, to speak a word by way of encouragement, to the poor, tempted, and cast down soul, to pray to God through Christ. Though all prayer that is accepted of God in reference to eternal life must be in the Spirit—for that only maketh intercession for us according to the will of God, Ro. viii. 27.—yet because many poor souls may have the Holy Spirit working on them, and stirring of them to groan unto the Lord for mercy, though through unbelief they do not, nor, for the present, cannot believe that they are the people of God, such as he delights in; yet forasmuch as the truth of grace may be in them, therefore I shall, to encourage them, lay down further these few particulars.

1. That scripture in Lu. xi. 8, is very encouraging to any poor soul that doth hunger after Christ Jesus. In ver. 5–7, he speaketh a parable of a man that went to his friend to borrow three loaves, who, because he was in bed, denied him; yet for his importunity-sake, he did arise and give him, clearly signifying that though poor souls, through the weakness of their faith, cannot see that they are the friends of God, yet they should never leave asking, seeking, and knocking at God's door for mercy. Mark, saith Christ, 'I say unto you, though he will not rise and give him, because he is his friend; yet because of his importunity,' or restless desires, 'he will rise and give him as many as he needeth.' Poor heart! thou criest out that God will not regard thee, thou dost not find that thou art a friend to him, but rather an enemy in thine heart by wicked works. Col. i. 21. And thou art as though thou didst hear the Lord saying to thee, Trouble me not, I cannot give unto thee, as he in the parable; yet I say, continue knocking, crying, moaning, and bewailing thyself. I tell thee, 'though he will not rise and give thee, because thou art his friend; yet, because of thy importunity, he will arise and give thee as many as thou needest.' The same in effect you have discovered, Lu. xviii. in the parable of the unjust judge and the poor widow; her importunity prevailed with him. And verily, mine own experience tells me, that there is nothing that doth more prevail with God than importunity. Is it not so with you in respect of your beggars that come to your door? Though you have no heart to give them anything at their first asking, yet if they follow you, bemoaning themselves, and will take no nay without an alms you will give them; for their continual begging overcometh you. Are there bowels in you that are wicked, and will they be wrought upon by an importuning beggar? go thou and do the like. It is a prevailing motive, and that by good experience, he will arise and give thee as many as thou needest. Lu. xi. 8.

2. Another encouragement for a poor trembling convinced soul is, to consider the place, throne, or seat, on which the great God hath placed himself to hear the petitions and prayers of poor creatures; and that is a 'throne of grace.' He. iv. 16. 'The mercy-seat.' Ex. xxv. 22. Which signifieth, that in the days of the gospel God hath taken up his seat, his abiding-place, in mercy and forgiveness; and from thence he doth intend to hear the sinner, and to commune with him, as he saith, Ex. xxv. 22,—speaking before of the mercy-seat—'And there I will meet with thee,' mark, it is upon the mercy-seat: 'There I will meet with thee, and' there 'I will commune with thee, from above the mercy-seat.' Poor souls! They are very apt to enter-

tain strange thoughts of God, and his carriage towards them: and suddenly to conclude that God will have no regard unto them, when yet he is upon the mercy-seat, and hath taken up his place on purpose there, to the end he may hear and regard the prayers of poor creatures. If he had said, I will commune with thee from my throne of judgment, then indeed you might have trembled and fled from the face of the great and glorious Majesty. But when he saith he will hear and commune with souls upon the throne of grace, or from the mercy-seat, this should encourage thee, and cause thee to hope, nay, to 'come boldly unto the throne of grace, that thou mayest obtain mercy, and find grace to help in time of need.' He. iv. 16.

3. There is yet another encouragement to continue in prayer with God: and that is this:

As there is a mercy-seat, from whence God is willing to commune with poor sinners; so there is also by his mercy-seat, Jesus Christ, who continually besprinkleth it with his blood. Hence it is called 'the blood of sprinkling.' He. xii. 24. When the high-priest under the law was to go into the holiest, where the mercy-seat was, he might not go in 'without blood.' He. ix. 7.

Why so? Because, though God was upon the mercy-seat, yet he was perfectly just as well as merciful. Now the blood was to stop justice from running out upon the persons concerned in the intercession of the high-priest, as in Lev. xvi. 13–17, to signify, that all thine unworthiness that thou fearest should not hinder thee from coming to God in Christ for mercy. Thou criest out that thou art vile, and therefore God will not regard thy prayers; it is true, if thou delight in thy vileness, and come to God out of a mere pretence. But if from a sense of thy vileness thou do pour out thy heart to God, desiring to be saved from the guilt, and cleansed from the filth, with all thy heart; fear not, thy vileness will not cause the Lord to stop his ear from hearing of thee. The value of the blood of Christ which is sprinkled upon the mercy-seat stops the course of justice, and opens a floodgate for the mercy of the Lord to be extended unto thee. Thou hast therefore, as aforesaid, 'boldness to enter into the holiest by the blood of Jesus,' that hath made 'a new and living way' for thee, thou shalt not die. He. x. 19, 20.

Besides, Jesus is there, not only to sprinkle the mercy-seat with his blood, but he speaks, and his blood speaks; he hath audience, and his blood hath audience; insomuch that God saith, when he doth but see the blood, he 'will pass over you, and the plague shall not be upon you,' &c. Ex. xii. 13.

I shall not detain you any longer. Be sober and humble; go to the Father in the name of the Son, and tell him your case, in the assistance of the Spirit, and you will then feel the benefit of praying with the Spirit and with the understanding also.

Use *Third. A word of reproof.*

1. This speaks sadly to you who never pray at all. 'I will pray,' saith the apostle, and so saith the heart of them that are Christians. Thou then art not a Christian that art not a praying person. The promise is that every one that is righteous shall pray. Ps. xxxii. 6. Thou then art a wicked wretch that prayest not. Jacob got the name of Israel by wrestling with God. Ge. xxxii. And all his children bare that name with him. Ga. vi. 16. But the people that forget prayer, that call not on the name of the Lord, they have prayer made for them, but it is such as this, 'Pour out thy fury upon the heathen,' O Lord, 'and upon the families that call not on thy name.' Je. x. 25. How likest thou this, O thou that art so far off from pouring out thine heart before God, that thou goest to bed like a dog, and risest like a hog, or a sot, and forgettest to call upon God? What wilt thou do when thou shalt be damned in hell, because thou couldst not find in thine heart to ask for heaven? Who will grieve for thy sorrow, that didst not count mercy worth asking for? I tell thee, the ravens, the dogs, &c., shall rise up in judgment against thee, for they will, according to their kind, make signs, and a noise for something to refresh them when they want it; but thou hast not the heart to ask for heaven, though thou must eternally perish in hell, if thou hast it not.

2. This rebukes you that make it your business to slight, mock at, and undervalue the Spirit, and praying by that. What will you do, when God shall come to reckon for these things? You count it high treason to speak but a word against the king, nay, you tremble at the thought of it; and yet in the meantime you will blaspheme the Spirit of the Lord. Is God indeed to be dallied with, and will the end be pleasant unto you? Did God send his Holy Spirit into the hearts of his people, to that end that you should taunt at it? Is this to serve God? and doth this demonstrate the reformation of your church? nay, is it not the mark of implacable reprobates? O fearful! Can you not be content to be damned for your sins against the law, but you must sin against the Holy Ghost?

Must the holy, harmless, and undefiled Spirit of grace, the nature of God, the promise of Christ, the Comforter of his children, that without which no man can do any service acceptable to the Father—must this, I say, be the burthen of your song, to taunt, deride, and mock at? If God sent Korah and his company headlong to hell for speaking against Moses and Aaron, do you that mock at the Spirit of Christ think to escape unpunished? Nu. xvi.; He. x. 29. Did you never read what God did to Ananias and Sapphira for tell-

ing but one lie against it? Ac. v. 1–8. Also to Simon Magus for but undervaluing of it? Ac. viii. 18–22. And will thy sin be a virtue, or go unrewarded with vengeance, that makest it thy business to rage against, and oppose its office, service, and help, that it giveth unto the children of God? It is a fearful thing to do despite unto the Spirit of grace. Compare Mat. xii. 31, with Mar. iii. 30.

3. As this is the doom of those who do openly blaspheme the Holy Ghost, in a way of disdain and reproach to its office and service: so also it is sad for you, who resist the Spirit of prayer, by a form of man's inventing. A very juggle of the devil, that the traditions of men should be of better esteem, and more to be owned than the Spirit of prayer. What is this less than that accursed abomination of Jeroboam, which kept many from going to Jerusalem, the place and way of God's appointment to worship; and by that means brought such displeasure from God upon them, as to this day is not appeased? 1 Ki. xii. 26–33. One would think that God's judgments of old upon the hypocrites of that day should make them that have heard of such things take heed and fear to do so. Yet the doctors of our day are so far from taking of warning by the punishment of others, that they do most desperately rush into the same transgression, viz., to set up an institution of man, neither commanded nor commended of God; and whosoever will not obey herein, they must be driven either out of the land or the world.

Hath God required these things at your hands? If he hath, show us where? If not, as I am sure he hath not, then what cursed presumption is it in any pope, bishop, or other, to command that in the worship of God which he hath not required? Nay further, it is not that part only of the form, which is several texts of Scripture that we are commanded to say, but even all must be confessed as the divine worship of God, notwithstanding those absurdities contained therein, which because they are at large discovered by others, I omit the rehearsal of them. Again, though a man be willing to live never so peaceably, yet because he cannot, for conscience sake, own that for one of the most eminent parts of God's worship, which he never commanded, therefore must that man be looked upon as factious, seditious, erroneous, heretical—a disparagement to the church, a seducer of the people, and what not? Lord, what will be the fruit of these things, when for the doctrine of God there is imposed, that is, more than taught, the traditions of men? Thus is the Spirit of prayer disowned, and the form imposed; the Spirit debased, and the form extolled; they that pray with the Spirit, though never so humble and holy, counted fanatics; and they that pray with the form, though with that only, counted the virtuous! And how will the favourers of such a practice answer that Scripture, which commandeth that the church should turn away from such as have 'a form of godliness, and deny the power thereof?' 2 Tim. iii. 5. And if I should say, that men that do these things aforesaid, do advance a form of prayer of other men's making, above the spirit of prayer, it would not take long time to prove it. For he that advanceth the book of Common Prayer above the Spirit of prayer, he doth advance a form of men's making above it. But this do all those who banish, or desire to banish, them that pray with the Spirit of prayer; while they hug and embrace them that pray by that form only, and that because they do it. Therefore they love and advance the form of their own or others inventing, before the Spirit of prayer, which is God's special and gracious appointment.

If you desire the clearing of the minor, look into the jails in England, and into the alehouses of the same; and I trow you will find those that plead for the Spirit of prayer in the jail, and them that look after the form of men's inventions only in the alehouse. It is evident also by the silencing of God's dear ministers, though never so powerfully enabled by the Spirit of prayer, if they in conscience cannot admit of that form of Common Prayer. If this be not an exalting the Common Prayer Book above either praying by the Spirit, or preaching the Word, I have taken my mark amiss. It is not pleasant for me to dwell on this. The Lord in mercy turn the hearts of the people to seek more after the Spirit of prayer; and in the strength of that, to pour out their souls before the Lord. Only let me say it is a sad sign, that that which is one of the most eminent parts of the pretended worship of God is Antichristian, when it hath nothing but the tradition of men, and the strength of persecution, to uphold or plead for it.

The Conclusion.

I shall conclude this discourse with this word of advice to all God's people. 1. Believe that as sure as you are in the way of God you must meet with temptations. 2. The first day therefore that thou dost enter into Christ's congregation, look for them. 3. When they do come, beg of God to carry thee through them. 4. Be jealous of thine own heart, that it deceive thee not in thy evidences for heaven, nor in thy walking with God in this world. 5. Take heed of the flatteries of false brethren. 6. Keep in the life and power of truth. 7. Look most at the things which are not seen. 8. Take heed of little sins. 9. Keep the promise warm upon thy heart. 10. Renew thy acts of faith in the blood of Christ. 11. Consider the work of thy generation. 12. Count to run with the foremost therein.

Grace be with thee.

THE SAINTS' PRIVILEGE AND PROFIT;

THE THRONE OF GRACE;

OR,

THE UNSEARCHABLE RICHES OF CHRIST.

ADVERTISEMENT BY THE EDITOR.

THE churches of Christ are very much indebted to the Rev. Charles Doe, for the preservation and publishing of this treatise. It formed one of the ten excellent manuscripts left by Bunyan at his decease, prepared for the press. Having treated on the nature of prayer in his searching work on 'praying with the spirit and with the understanding also,' in which he proves from the sacred scriptures that prayer cannot be merely read or said, but must be the spontaneous effusions of the heart principally in private, or at the domestic altar upon set times in the morning and evening, or more publicly in social meetings for praise and prayer, or in the public assembly of the church—all being acceptable, only as it is offered up in spirit and in truth—he now directs us to the proper medium which our mental powers should use in drawing near to the Divine Being. We have to approach the universal spirit, the creator, the preserver, the bountiful benefactor of our race; and, at the same time, the infinitely holy one, the supreme judge and just rewarder or punisher of all creatures. How shall WE, who are impure and unclean by nature and by practice, draw near unto him who is so infinitely holy? Others of our race who were equally guilty have held acceptable converse with God, and received special marks of his favour. We all know that a talented man, high in office, retired at certain times for prayer; this gave offence, and a law was made, by which prayer to God was interdicted for thirty days. He refused obedience to a human law which interfered with the divine authority, and for this he was cast into the den of lions; but they hurt him not, although they devoured his persecutors. When a beloved minister was seized and imprisoned for his love to Christ, the church held a prayer meeting on his account, and while they were praying God sent his angel to the prison. In vain four quaternions of soldiers kept guard, two of them in the prisoner's cell, while the servant of Christ, who was loaded with chains and doomed to an ignominious death, slept sweetly between the armed men. The angel awakes him, his chains fall off, no noise can awake his guard, the prison doors open, and he was restored to his beloved charge. They were yet imploring his deliverance, when he stood in their midst to tell the wondrous miracle, wrought in answer to their prayer. Again, two of their much-loved ministers were seized and beaten, and cast into jail, their feet being made fast in the stocks. In the dark hour of midnight they prayed and praised God, when an earthquake was sent, which shook the prison and threw open its doors, and the jailor, with his house, became converts to the faith. Millions of instances might have been recorded of prayer heard and answered. The child Samuel, and also Ishmael. The Magdalene. The thief on the cross. Ananias, who was directed to relieve the stricken persecutor Saul, for 'behold he prayeth.' But innumerable prayers have been read and offered up which have not been answered. What then is the acceptable form, and what the appointed medium consecrated for our access to God, by which prayer is sanctified and accepted? If ye love me, saith the Saviour, keep my commandments, and whatsoever ye shall ask IN MY NAME that will I do. A sense of our want and unworthiness leads us to God in that new and living way consecrated by Christ through the veil, that is to say, his flesh. HE. x. 20. By that way we can 'come boldly,' because it is 'a throne of grace,' and there and there only we can 'obtain mercy and find grace to help in time of need.' Wondrous throne! Blessed encouragement to the poor pilgrim, traversing the desert surrounded by enemies, his own heart by nature being one of the most formidable of them!

It is of great importance to all, and especially to the young, to attain correct definite ideas of religious truths. Bunyan had remarkably clear views, arising from his strong feelings and the rugged path by which he was led to Christ. His definition of the difference between grace and mercy, p. 644, is very striking: 'Mercy signifies pitifulness to objects in a miserable condition. Grace acts as a free agent, not wrought upon by our misery but of God's own princely mind.' Christ is the throne of grace—in him dwells all the fulness of the Godhead, and yet he was found in fashion as a man, he took on him the seed of Abraham, and was made like unto his brethren, and offered himself up as the sacrifice for sin. Thus he is the throne of grace on the mercy-seat covering the law. Here he is an object of worship to

the angels on the right hand of God. In him the uncreated glory, the dazzling effulgence of God, is so veiled in his glorified body, that man, poor sinful man, can lift up his eyes to behold the place where God's honour most richly dwelleth, and find acceptance and grace to help in every time of need.

Take heed, sinner, this is your only access to heaven. The mercy-seat and throne of grace is God's resting-place; the throne which governs his church, and which eventually will govern all nations. This throne, invisible to mortal eyes, is present at all times and in all places. After the saints have been supplied with all needful grace in this world, their glorified spirits will see the great white throne, and hear the voice proceeding from it, saying, Come, ye blessed of my Father, inherit the kingdom prepared for you; while from that throne the direful thunderbolts will be hurled upon the despisers of divine grace, and they will hurry into irretrievable misery. The safety of the Christian entirely depends upon his being found 'looking unto Jesus:' his glorified human body is the throne of grace—the source of all blessedness to his worshippers—the gate of heaven—the way, the truth and the life. Yes, proud nature, HE who was the babe at Bethlehem, the poor carpenter's son, who, notwithstanding his miracles of wisdom, power, and mercy, was despised and rejected of men, HIM hath God exalted to be a prince and a Saviour, to give repentance and the remission of sins, the only medium of access to heaven. Before him every knee shall bow. Wonders of grace to God belong. 'Busy thyself, fellow christian, about this blessed office of Christ. It is full of good, it is full of sweet, it is full of heaven, it is full of relief and succour for the tempted and dejected; wherefore, I say again, study these things, give thyself wholly to them.' p. 684. Reader, listen to these words of Bunyan, and may the Divine blessing attend the reading of his works.

GEO. OFFOR.

THE SAINTS' PRIVILEGE AND PROFIT.

'LET US THEREFORE COME BOLDLY UNTO THE THRONE OF GRACE, THAT WE MAY OBTAIN MERCY, AND FIND GRACE TO HELP IN TIME OF NEED.'—HEB. IV. 16.

THIS epistle is indited and left to the church by the Holy Ghost, to show particularly, and more distinctly, the high priesthood of Jesus Christ, and the excellent benefits that his people have thereby. In which both the excellency of his person, and transcendent glory of his office, beyond either priest or priesthood of the law, is largely set forth before us, in chap. i. 2, &c.

Wherefore, in order to our beneficial reading of this epistle, the Spirit of God calls upon us, first, most seriously to consider what an one this excellent person is: 'Wherefore, holy brethren,' saith he, you that are 'partakers of the heavenly calling,' consequently you that are related to and that are concerned in the undertaking of this holy one, 'consider the Apostle and High-priest of our profession, Christ Jesus.' HE. III. 1. Consider how great and how fit this man is for so holy and glorious a calling. He being so high, as to be far above all heavens; so great, as to be the Son of, and God equal with the Father. Consider him also as to his humanity, how that he is really flesh of our flesh; sinlessly so, sympathisingly so, so in all the compassions of a man; he is touched with, compassioneth, pitieth, loveth, succoureth us, and feeleth our infirmities, and maketh our case his own. Nay, he again, from the consideration of his greatness and love, puts us upon a confident reliance on his undertaking, and also presseth us to a bold approach of that throne of grace where he continually abideth in the execution of his office: 'Seeing then,' saith he, 'that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as *we are, yet* without sin. Let us therefore come boldly unto the throne of grace.' HE. III. 14–16.

In the words we have, *First*, An exhortation; [and] *Second*, An implication that we shall reap a worthy benefit, if we truly put the exhortation into practice. The exhortation is that we shall come boldly to the throne of grace: 'Let us therefore come boldly unto the throne of grace.' In all we have an intimation of five things.

FIRST, That God hath more thrones than one; else the throne of grace need not to be specified by name. 'Let us come unto the throne of grace.' SECOND, That the godly can distinguish one throne from another. For the throne here is not set forth by where or what signs it should be known; it is only propounded to us by its name, and so left for saints to make their approach unto it: 'Let us come unto the throne of grace.' THIRD, The third thing is, the persons intended by this exhortation, 'Let us therefore come.'

Us: What us? or who are they that by this exhortation are called upon to come? 'Let us.' FOURTH, The manner of the coming of these persons to this throne of grace; and that is through the veil, boldly, confidently: 'Let us come boldly unto the throne of grace.' FIFTH, the motive to this exhortation; and that is twofold, *First*, Because we have so great an high-priest, one that cannot but be touched with the feeling of our infirmities: 'Let us therefore come boldly unto the throne of grace.' And, *Second*, because we are sure to speed: 'That we may obtain mercy, and find grace,' &c. I shall, as God shall help me, handle these things in order.

[THAT GOD HATH MORE THRONES THAN ONE.]

FIRST. For the first, That God hath more thrones than one. He hath a throne in heaven, and a throne on earth: 'The Lord's throne *is* in heaven,' and 'they shall call Jerusalem the throne of the Lord.' Ps. xi. 4. Je. iii. 17. He ruleth over the angels; he ruleth in his church. 'He ruleth in Jacob, unto the ends of the earth.' Ps. lix. 13. Yea, he has a throne and seat of majesty among the princes and great ones of the world. He ruleth or 'judgeth among the gods.' Ps. lxxxii. 1. There is a throne for him as a Father, and a throne for Christ as a giver of reward to all faithful and overcoming Christians: 'To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.' Re. iii. 21.

There is also to be a throne of judgment, on which God by Christ, at the great and notable day, shall sit to give to the whole world, their last or final sentence; from which, no, not, not by any means, they shall never be released. This throne is made mention of in the New Testament, and is called by Christ 'the throne of his glory,' and 'a great white throne.' Mat. xxv. 31. Re. xx. 11. And his presence, when he sits upon this throne, will be so terrible, that nothing shall be able to abide it that is not reconciled to God by him before.

Wherefore it is not amiss that I give you this hint, because it may tend to inform unwary Christians, when they go to God, that they address not themselves to him at rovers, or at random; but that when they come to him for benefits, they direct their prayer to the throne of grace, or to God as considered on a throne of grace.* For he is not to be found a God merciful and gracious, but as he is on the throne of grace. This is his holy place, out of which he is terrible to the sons of men, and cannot be gracious unto them. For as when he shall sit at the last day upon his throne of judgment, he will neither be moved with the tears or misery of the world to do any thing for them, that in the least will have a tendency to a relaxation of the least part of their sorrow; so now let men take him where they will, or consider him as they list, he gives no grace, no special grace, but as considered on the throne of grace: wherefore they that will pray, and speed, they must come to a throne of grace: to a God that sitteth on a throne of grace: 'Let us therefore come boldly to the throne of grace, that we may obtain,' &c.

The unbeliever, the erroneous and superstitious, consider not this: wherefore they speak to God as their fancies lead them, not as the word directs them, and therefore obtain nothing. Ask the carnal man to whom he prays? he will say to God. Ask him where this God is? he will say in heaven. But ask him how, or under what notion he is to be considered there? and he will give a few generals, but cannot direct his soul unto him as he is upon a throne of grace, as the apostle here biddeth, saying, 'Let us come boldly unto the throne of grace.' Wherefore they come and go, or rather go and come to no advantage at all: they find nothing but their labour or words for their pains. For the right considering of God when I go unto him, and how or where I may find him gracious and merciful, is all in all; and mercy and grace is then obtained when we come to him as sitting upon a throne of grace.

[THE GODLY CAN DISTINGUISH ONE THRONE FROM ANOTHER.]

SECOND. We will therefore come to the second thing, to wit, that the godly can distinguish one thing from another. And the reason why I so conclude, is, as I said, because the throne here is not set forth unto us here, by where or what signs it should be known; it is only propounded to us by its name, a throne of grace, and so left for saints to make their approach thereto: 'Let us therefore come boldly unto the throne of grace.' We will therefore take this conclusion into two parts, and consider it under this double position. FIRST, That there is a throne of grace. SECOND, That it is the privilege of the godly to distinguish from all other thrones whatever this throne of grace.

FIRST, *There is a throne of grace.* This must be true, because the text saith it;† also it is that

* How many thousands rush into the presence of God with unholy, thoughtless familiarity, by repeating the form called the Lord's prayer. His infinite holiness should make us tremblingly apply to his throne of grace. In the name of the Redeemer, and in his mediation *alone*, the sinner can find access, and be emboldened to draw nigh and receive grace to help in our every-day time of need.—ED.

† 'Though the phrase, "throne of grace," be only once named in the Bible, yet the thing signified is so savoury, significant, and suitable, that this form of speaking is become

of which the mercy-seat, so often made mention of in the Old Testament, was a type, shadow, or figure; nor is the terms of seat and throne of any strength to make this supposition void. For it is common for the antitype to be put forth in words unto us more glorious than is the figure or shadow of that thing. And the reason is, for that the heavenly things themselves are far more excellent than the shadow by which they are represented. What is a sheep, a bull, an ox, or calf, to Christ, or their blood to the blood of Christ? What is Jerusalem that stood in Canaan, to that new Jerusalem that shall come down from heaven? or the tabernacle made with corruptible things, to the body of Christ, or heaven itself? No marvel then, if they be set forth unto us by words of an inferior rank; the most full and aptest being reserved to set out the highest things withal.

Before I proceed to give you a more particular description of this throne of grace, as also how it may be known, I will a little touch upon the terms themselves, and show briefly what must be implied by them.

[*Import of the term grace.*]

First, By this word grace, we are to understand God's free, sovereign, good pleasure, whereby he acteth in Christ towards his people. Grace and mercy therefore are terms that have their distinct significations; mercy signifies pitifulness, or a running over of infinite bowels to objects in a miserable and helpless condition. But grace signifies that God still acts in this as a free agent, not being wrought upon by the misery of the creature, as a procuring cause; but of his own princely mind.

Were there no objects of pity among those that in the old world perished by the flood, or that in Sodom were burned with fire from heaven? doubtless, according to our apprehension, there were many: but Noah, and he only, found grace in God's eyes; not because that of himself he was better than the rest, but God acted as a gracious prince towards him, and let him share in mercy of his own sovereign will and pleasure. But this at first was not so fully made manifest as it was afterwards. Wherefore the propitiatory was not called, as here, a throne of grace, but a mercy-seat, albeit there was great glory in these terms also; for, by mercy-seat was showed, not only that God had compassion for men, but that also to be good was as his continual resting-place, whither he would at length retire, and where he would sit down and abide, whatever terrible or troublesome work for his church was on the wheel * at present. For a seat is a place of rest, yea, is prepared for that end; and in that here mercy is called that seat, it is to show, as I said, that whatever work is on the wheel in the world, let it be never so dreadful and amazing, yet to God's church it shall end in mercy, for that is God's resting-place. Wherefore after God had so severely threatened and punished his church under the name of a whorish woman, as you may read in the prophet Ezekiel, he saith, 'So will I make my fury toward thee to rest, and my jealousy shall depart from thee; and I will be quiet, and will be no more angry.' And again, speaking of the same people and of the same punishments, he saith, 'Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.' And again, 'I will establish my covenant with thee, and thou shalt know that I *am* the Lord; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.' Ezk. xvi. 42, 60–63. These, with many more places, show that mercy is God's place of rest, and thither he will retire at last, and from thence will bless his church, his people.

But yet these terms, a throne, the throne of grace, doth more exceed in glory: not only because the word grace shows that God, by all that he doth towards us in saving and forgiving, acts freely as the highest Lord, and of his own good-will and pleasure, but also for that he now saith, that his grace is become a king, a throne of grace. A throne is not only a seat for rest, but a place of dignity and authority. This is known to all. Wherefore by this word, a throne, or the throne of grace, is intimated, that God ruleth and governeth by his grace. And this he can justly do: 'Grace reigns through righteousness, unto eternal life,† through Jesus Christ our Lord.' Ro. v. 21. So then, in that here is mention made of a throne of grace, it showeth that sin, and Satan, and death, and hell, must needs be subdued. For these last mentioned are but weakness and destruction; but grace is life, and the absolute sovereign over all these to the ruling of them utterly down. A throne of grace!

But this then God plainly declareth, that he is resolved this way to rule, and that he pointeth at sin as his deadly foe: and if so, then, 'where sin aboundeth, grace must much more abound.' Ro. v. 20.‡ For it is the wisdom and discretion of all that rule,

famous among Christians, and will be used to the end of time.' *Traill.*—Ed.

* This is an allusion to Jer. xviii. 1–10—the potter and his wheel, upon which he forms his vessels of clay to honour or to dishonour as he pleaseth. So God worketh all things according to his will, all tending to the good of his church, because his resting-place is the mercy-seat.—Ed.

† Quoted from the Genevan or puritan version.—Ed.

‡ 'Grace was poured so plentifully from heaven, that it did not only countervail sin, but above measure passeth it.' Note to the Genevan Bible.—Ed.

to fortify themselves against them that rebel against them what they can. Wherefore he saith again, 'Sin shall not have dominion over you; for ye are not under the law, but under grace.' Ro. 6. 14. Sin seeks for the dominion, and grace seeks for the dominion; but sin shall not rule, because it has no throne in the church among the godly. Grace is king. Grace has the throne, and the people of God are not under the dominion of sin, but of the grace of God, the which they are here implicitly bid to acknowledge, in that they are bid to come boldly to it for help: 'That we may obtain mercy, and find grace to help; to help in time of need.' For as from the hand and power of the king comes help and succour to the subject, when assaulted by an enemy; so from the throne of grace, or from grace as it reigns, comes the help and health of God's people. Hence it is said again, 'A glorious high throne from the beginning *is* the place of our sanctuary.' Je. xvii. 12. Here then the saints take shelter from the roaring of the devil, from the raging of their lusts, and from the fury of the wicked. That also is a very notable place, 'He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.' Mi. vii. 19. He speaks here of God as solacing himself in mercy, and as delighting of himself in the salvation of his people, and that without comparison: 'Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy.' Mi. vii. 18. Thus is mercy and grace got into the throne, reigns, and will assuredly conquer all; yea, will conquer, and that with a shout. 'Mercy rejoiceth against judgment.' Ja. ii. 13. Yea, glorieth when it getteth the victory of sin, and subdueth the sinner unto God and to his own salvation, as is yet more fully showed in the parable of the prodigal son. Lu. xv. But this, briefly to show you something of the nature of the terms, and what must necessarily be implied thereby.

[*What is to be inferred from the term 'throne of grace.'*]

Second. We will in the next place show what is to be inferred from hence. And,

1. To be sure this is inferred, that converted men are not every way, or in every sense, free from the being of sin. For, were they, they need not betake themselves to a throne of grace for help; when it saith there is grace in God, it inferreth, that there is sin in the godly; and when it saith, grace reigns, as upon a throne, it implies, that sin would ascend the throne, would reign, and would have the dominion over the children of God. This also is manifest, when he saith, 'Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.' Ro. vii. 12. And the only way to prevent it is to apply ourselves, as by the text we are directed, to the throne of grace for help against it.

2. The text implies, that at certain times the most godly man in the world may be hard put to it by the sin that dwelleth in him; yea, so hard put to it, as that there can be no ways to save himself from a fall, but by imploring heaven and the throne of grace for help. This is called the needy time, the time when the wayfaring man that knocked at David's door shall knock at ours, 2 Sa. xii.; or when we are got into the sieve into which Satan did get Peter, Lu. xxii. 31.; or when those fists are about our ears that were about Paul's; and when that thorn pricks us that Paul said was in his flesh. 2 Co. xii. 7, 8. But why, or how comes it to pass, that the godly are so hard put to it at these times, but because there is in them, that is, in their flesh, no good thing, but consequently all aptness to close in with the devil and his suggestions, to the overthrow of the soul? But now here we are presented with a throne of grace, unto which, as David says, we must 'continually resort;' and that is the way to obtain relief, and to find help in time of need. Ps. lxxi. 3.

3. As Christians are sometimes in imminent dangers of falling, so sometimes it is so, that they are fallen, are down, down dreadfully, and can by no means lift up themselves. And this happeneth unto them because they have been remiss as to the conscionable performance of what by this exhortation they are enjoined to. They have not been constant supplicants at this throne for preserving grace; for had they, they should, as the text suggests, most certainly have kept from such a fall; help should have been granted them in their needful time. But that is it, of which such are guilty, which is written in the prophet Isaiah, 'But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.' Is. xliii. 22. Therefore thou art profaned, therefore thou art given to reproaches. Is. xliii. 28. Now, as they which are falling are kept from coming down by coming to this throne of grace, so those that are fallen must rise by the sceptre of love extended to them from thence. Men may fall by sin, but cannot raise up themselves without the help of grace. Wherefore, it is worthy of our inquiry after a more thorough knowledge of this throne of grace, whence, as we may well perceive, our help comes, and by what comes from thence we are made to stand. I therefore come now to a more particular description of this throne of grace; and to show how the godly know, or may know it, from other thrones of God.

[*What this throne of grace is.*]

First, then, this throne of grace is the humanity,

or heart and soul of Jesus Christ, in which God sits and resteth for ever in love towards them that believe in him. Forasmuch as Christ did, by the body of his flesh, when here, reconcile them unto the Father. 'The key of the house of David,' saith God, 'will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut and none shall open. And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his Father's house.' Is. xxii. 22, 23. For a glorious throne to his Father's house, that is, for his Father's house, to come to their Father by; for that they shall always find him thereon; or, as another scripture saith, in Christ reconciling them unto him, not imputing to them their trespasses and sins. 2 Co. v. 19. Nor is it possible, that we lay aside the human nature of Christ, for us to find any such thing as a throne of grace, either in earth or heaven; for that then nothing can be found to be the rest of God. 'This is my beloved Son, in whom I am well pleased,' is God's own language; but there is none other of whom he hath so said. Mat. iii. 17. Wherefore he resteth in him towards us, and in him only. Besides, grace cannot be extended towards us but in a way of justice; for that the law and our sin obstructeth another way. Ga. iii. 24. But, lay the human nature of Christ aside, and where will you find, THAT that shall become such a sacrifice to justice for the sin of men, as that God, for the sake of that, shall both forgive, and cause that grace for ever should reign towards us in such a way? It reigns through righteousness, or justice, by Jesus Christ, and no way else. Christ Jesus, therefore, is this throne of grace; or him, or that, by which grace reigns towards the children of God. Ro. v. 21.

That scripture also gives us a little light herein, 'And I beheld, and lo! in the midst of the throne,' &c., 'stood a Lamb, as it had been slain.' Re. v. 6. This is to show the cause why grace is so freely let out to us, even for that there stands there, in the midst of the throne, and in the midst of the elders, a lamb as it had been slain, or, as it was made a sacrifice for our sin; for, as a slain lamb, he now lives in the midst of the throne, and is the meritorious cause of all the grace that we enjoy. And though it seems by this text that the throne is one thing and the Lamb another, yet the Lamb of God is the throne, though not as a lamb or sacrifice, but as one that by his sacrifice has made way for grace to run like a river into the world. The Son of God, Jesus Christ, is ALL; he is the throne, the altar, the priest, the sacrifice, and all: but he is the throne, the priest, the altar, and the sacrifice, under divers considerations. He is not the throne as he is the priest; he is not the priest as he is the sacrifice; he is not the sacrifice as he is the altar; yet is truly all these. Yea, there is no throne of grace, no high priest, no propitiatory sacrifice, &c., but he. Of all which we may yet speak further before we conclude this treatise. I conclude, then, that Christ Jesus, in his human nature, is this throne of grace. In his human nature, I say, he has by that completely accomplished all things necessary for the making way for grace to be extended to men; and that that is not only God's place of rest, but that by and from which, as upon a glorious throne, his grace shall reign over devil, death, sin, hell, and the grave, for ever. This human nature of Christ is also called the tabernacle of God; for the fullness of the Godhead dwells in it bodily. It is God's habitation, his dwelling-place, his chair and throne of state. He doth all in and by it, and without it he doth not any thing. But to pass this, let us come to the next thing.

[*Where the throne of grace is erected.*]

Second. We will now come to discourse of the placing of this throne of grace, or to discover where it is erected. And for this we must repair to the type, which, as was said before, is called the mercy-seat; the which we find, not in the outward court, nor yet within the first veil, He. ix. 3–5, which signifies, not in the world, nor in the church on earth, but in the holy of the holies, or after the second veil, the flesh of Christ. He. x. 20. There then is this throne of God, this throne of grace, and no where here below. And for as much as it is called the throne of God, of grace, and is there, it signifieth that it is the highest and most honourable. Hence he is said to be far above all heavens, and to have a name above every name. Wherefore he that will come to this throne of grace, must know what manner of coming it is by which he must approach it; and that is, not personally,* but by runnings out of heart; not by himself, but by his Priest, his High-priest; for so it was in the type. He. ix. 7. Into the second, where the mercy-seat was, went the high-priest alone, that is, personally, and the people by him, as he made intercession for them. This then must be done by those that will approach this throne of grace. They must go to God, as he is enthroned IN Christ; BY Christ, as he is the High-priest of his church; and they must go to him in the holiest, by him.

But again, as this throne of grace is in the Holiest, not in the world, not in the church on earth, so it is in this Holiest set up above the ark of the testimony; for so was the mercy-seat, it was

* Not by the person or body, but mentally. It matters little whether the body is sitting, kneeling, or standing; riding, walking, or lying down; the throne of grace is equally accessible, if the spirit is prostrate before it—the spontaneous effusions of the soul in sighs or groans, or joyful exclamations, or the pouring forth of heart-felt words; but all must be under a sense of the mediation of Jesus.—(ED.)

set up in the most holy place, above the ark of the testimony. De. x. 1–5. 1 Ki. viii. 9. 2 Ch. v. 10. The ark of the testimony. What was that? Why it was the place of the law, the ark in which it was kept: the testimony was the law, the ark was prepared to put that in. This ark in which was put this law was set up in the holiest, and the mercy-seat was set above it, for so was Moses commanded to place them. Thou shalt make an ark, saith God, 'and thou shalt make a mercy-seat:' the ark shall be called the ark of the testimony, and there 'thou shalt put the testimony that I shall give thee,' that is, the law, 'and thou shalt put the mercy-seat above upon the ark, and there I will meet with thee, from above the mercy-seat between the two cherubims, which *are* upon,' that is, above, 'the ark of the testimony,' 'shadowing the mercy-seat.' Ex. xxv. 16—22. He. ix. 5.

Thus, then, were things of old ordained in the type, by which we gather what is now to be minded in our worshipping of God. There was an ark made, and the two tables of stone, in which the law was writ, was put therein. De. x. 2–5. This ark, with these two tables, were put into the holiest, and this mercy-seat was set above it. The Holy Ghost, in my mind, thus signifying that grace sits upon a throne that is higher than the law, above the law; and that grace, therefore, is to rule before the law, and notwithstanding all the sentence of the law; for it sitteth, I say, upon a throne, but the law sits on none; a throne, I say, which the law, instead of accusing, justifieth and approveth. For although it condemneth all men, yet it excepteth Christ, who, in his manhood, is this throne of grace. Him, I say, it condemneth not, but approveth, and liketh well of all his doings; yea, it granteth him, as here we see, as a throne of grace, to be exalted above itself: yea, it cannot but so do, because by wisdom and holiness itself, which is also the Lord of the law, it is appointed so to do. Here, then, is the throne of God, the throne of grace, namely, above the ark of the testimony; on this God and his grace sits, reigns, and gives leave to sinners to approach his presence for grace and mercy. He gives, I say for those sinners so to do, that have washed before in the brazen laver that is prepared to wash in first, of which we may speak more anon. Now, behold the wisdom of God in his thus ordaining of things; in his placing, in the first place, the law, and Christ the ark of the testimony, and the mercy-seat, or throne of grace, so nigh together; for doubtless it was wisdom that thus ordained them, and it might so ordain for these reasons—

[*Why the law and the mercy-seat are so near together.*]

1. That we that approach the throne of grace might, when we come there, be made still to remember that we are sinners—'for by the law *is* the knowledge of sin,' Ro. iii. 20—and behold just before us is this ark in which are the two tables that condemn all flesh: yea, we must look that way, if we look at all; for just above it is the mercy-seat or throne of grace. So then here is a momento for them that come to God, and to his throne of grace, for mercy, to wit, the law, by which they are afresh put in remembrance of themselves, their sins, and what need they have of fresh supplies of grace. I read that the laver of brass and the foot of it was made of the looking-glasses of the women that assembled at the door of the tabernacle, Ex. xxxviii. 8, methinks to signify, that men might see their smyrches* when they came to wash; so here you see the law is placed even with the mercy-seat, only that stood above, whereby those that come to the throne of grace for mercy might also yet more be put in mind that they are sinners.

2. This also tendeth to set an edge upon prayer, and to make us the more fervent in spirit when we come to the throne of grace. Should a king ordain that the axe and halter should be before all those that supplicate him for mercy, it would put yet an edge upon all their petitions for his grace, and make them yet the more humbly and fervently implore his majesty for favour. But, behold, the mercy-seat stands above, is set up above the ark and testimony that is in it. Here, therefore, we have encouragement to look for good. For observe, though here is the law, and that too in the holiest of all, whither we go; yet above it is the mercy-seat and throne of grace triumphant, unto which we should look, and to which we should direct our prayers. Let us therefore come boldly to the throne of grace, notwithstanding the ark and testimony is by; for the law cannot hurt us when grace is so nigh; besides, God is now not in the law, but upon the throne of grace that is above it, to gave forth pardons, and grace, and helps at a time of need.

This, then, may serve to inform some whereabout they are, when they are in their closets, and at prayer. Art thou most dejected when thou art at prayer? Hear me, thou art not far from the throne of grace; for thy dejection proceedeth from thy looking into the ark, into which God hath ordained that whosoever looks shall die. 1 Sa. vi. 19. Now if thou art indeed so near as to see thy sins, by thy reading of thyself by the tables in the ark, cast but up thine eyes a little higher, and behold, there is the mercy-seat and throne of grace to which thou wouldest come, and by which thou must be saved. When David came to pray to God, he

* Smutches or smudges. 'And with a kind of amber smirch my face.' *Shakespeare.*—(Ed.)

said he would direct his prayer to God, and would look up. Ps. v. 3. As who should say, When I pray, I will say to my prayers, O my prayers, mount up, stay not at the ark of the testimony, for there is the law and condemnation; but soar aloft to the throne that stands above, for there is God, and there is grace displayed, and there thou mayest obtain what is necessary to help in time of need. Some, indeed, there be that know not what these things mean; they never read their sin nor condemnation for it; when they are upon their knees at their devotion, and so are neither dejected at the sight of what they are, nor driven with sense of things to look higher for help at need; for need, indeed, they see none. Of such I shall say, they are not concerned in our text, nor can they come hither before they have been prepared so to do, as may appear before we come to an end.

[*How the godly distinguish the throne of grace.*]

SECOND. And thus have I showed you what this throne of grace is, and where it stands. And now I shall come to show you how you shall find it, and know when you are come to it, by several other things.

First, then, *about the throne of grace there is 'a rainbow - in sight like unto an emerald.'* Re. iv. 1–3. This was the first sight that John saw after he had received his epistles for the seven churches. Before he received them, he had the great vision of his Lord, and heard him say to him, I am he that was dead and am alive, or 'that liveth and was dead, and behold I am alive for evermore, amen; and have the keys of hell and of death.' Re. i. 18. And a good preparation it was for a work of that nature that now he was called unto; to wit, that he might the more warmly, and affectionately, and confidently attest the truth which his Lord had now for him to testify to them. So here, before he entereth upon his prophecy of things to come, he hears a first voice, and sees a first sight. The first voice that he heard was, 'Come up hither,' and the first sight that he saw was a throne with a rainbow round about it. 'And immediately,' saith he, 'I was in the Spirit; and behold a throne was set in heaven, and *one* sat on the throne. And he that sat was to look upon like a jasper, and a sardine stone, and *there was* a rainbow round about the throne.' Re. iv. 1–3.

The first time that we find in God's Word mention made of a rainbow, we read also of its spiritual signification, to wit, that it was a token of the firmness of the covenant that God made with Noah, as touching his not drowning the earth any more with the waters of a flood. 'I do set,' saith he, 'my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will remember my covenant which *is* between me and you, and every living creature of all flesh: and the waters shall no more become a flood to destroy all flesh.' Ge. ix. 13–15. The first use, therefore, of the rainbow, it was to be a token of a covenant of mercy and kindness to the world; but that was not the utmost end thereof. For that covenant was but a shadow of the covenant of grace which God hath made with his elect in Christ, and that bow but a shadow of the token of the permanency and lastingness of that covenant. Wherefore the next time we read of the rainbow is in the first of Ezekiel, and there we read of it only with reference to the excellencies of its colour; for that it is there said to be exactly like the colour of the glory of the man that the prophet there saw as sitting upon a throne. ver. 28. The glory, that is, the priestly robes; for he is a priest upon the throne, and his robes become his glory and beauty. Zec. vi. 13. His robes—what are they but his blessed righteousness, with the skirts of which he covereth the sinful nakedness of his people, and with the perfection of which he decketh and adorneth them, 'as a bride adorneth *herself* with her jewels.' Ex. xxviii. 2. Eze. xvi. 8. Is. lxi. 10.

Now here again, in the third place, we find a rainbow, a rainbow round about the throne; round about the throne of grace. A rainbow—that is, a token of the covenant, a token of the covenant of grace in its lastingness; and that token is the appearance of the man Christ. The appearance—that is, his robes, his righteousness, 'from the appearance of his loins even upward,' and 'from the appearance of his loins even downward,' Eze. i. 27; even down to the foot, as you have it in the book of the Revelations, i. 13. 'As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the Lord. Eze. i. 28. The sum then is, that by the rainbow round about the throne of grace upon which God sitteth to hear and answer the petitions of his people, we are to understand the obedential righteousness of Jesus Christ, which in the days of his flesh he wrought out and accomplished for his people; by which God's justice is satisfied, and their persons justified, and they so made acceptable to him. This righteousness, that shines in God's eyes more glorious than the rainbow in the cloud doth in ours, saith John, is round about the throne. But for what purpose? Why, to be looked upon. But who must look upon it? Why, God and his people; the people when they come to pray, and God when he is about to hear and give. 'And the bow shall be in the cloud;' says God, 'and I will look upon it, that I may remember the everlasting covenant between God

and every living creature of all flesh that *is* upon the earth.' Ge. ix. 16. And, I say, as the bow is for God to look on, so it is also for our sight to behold. A rainbow round about the throne, in sight; in whose sight? in John's and his companions, like unto an emerald.

We read of Solomon's great throne of ivory, that though there was not its like in any kingdom, yet he was not willing that the bow of it should stand before him. It was round behind. 1 Ki. x. 18–20. O! but God's throne has the bow before, even round about to view, to look upon in sight. Solomon's was but a shadow, and therefore fit to be put behind; but this is the sum and substance, and therefore fit to be before, in view, in sight, for God and his people to behold. Thus you see that a rainbow is round about the throne of grace, and what this rainbow is. Look then, when thou goest to prayer, for the throne; and that thou mayest not be deceived with a fancy, look for the rainbow too. The rainbow, that is, as I have said, the personal performances of Christ thy Saviour for thee. Look, I say, for that, it is his righteousness; the token of the everlastingness of the covenant of grace; the object of God's delight, and must be the matter of the justification of thy person and performances before God. God looks at it, look thou at it, and at it only. Ps. lxxi. 16. For in heaven or earth, if that be cast away, there is nothing to be found that can please God, or justify thee. If it be said faith pleases God; I answer, faith is a relative grace; take then the relative away, which, as to justification, is this spangling robe, this rainbow, this righteousness of Christ, and faith dies, and becomes, as to what we now treat of, extinct and quenched as tow.

And a very fit emblem the rainbow is of the righteousness of Christ; and that in these particulars. 1. The rainbow is an effect of the sun that shines in the firmament; and the righteousness by which this throne of grace is encompassed, is the work of the Son of God. 2. The rainbow was a token that the wrath of God in sending the flood was appeased; this righteousness of Christ is that for the sake of which God forgiveth us all trespasses. 3. The rainbow was set in the cloud, that the sinful man might look thereon, and wax confident in common mercy; this righteousness is showed us in the word, that we may by it believe unto special mercy. 4. The bow is seen but now and then in the cloud; Christ's righteousness is but here and there revealed in the Word. 5. The bow is seen commouly upon, or after rain; Christ's righteousness is apprehended by faith upon, or soon after the apprehensions of wrath. 6. The bow is seen sometimes more, sometimes less; and so is this righteousness, even according to the degree or clearness of the sight of faith. 7. The bow is of that nature, as to make whatever you shall look upon through it, to be of the same colour of itself, whether that thing be bush, or man, or beast; and the righteousness of Christ is that that makes sinners, when God looks upon them through it, to look beautiful, and acceptable in his sight, for we are made comely through his comeliness, and made accepted in the Beloved. Ez. xvi. 14. Ep. i. 6.

One word more of the rainbow, and then to some other things. As here you read that the rainbow is round about the throne; so if you read on even in the same place, you shall find the glorious effects thereof to be far more than all that I have said. But,

Second. As the throne of grace is known by the rainbow that is round about it; so also thou shalt know it by this, *the high-priest is continually ministering before it;* the high-priest, or Christ as priest, is there before God in his high-priest's robes, making continual intercession for thy acceptance there. Now, as I said before, Christ is priest and throne and all; throne in one sense, priest in another; even as he was priest, and sacrifice, and altar too, when he became our reconciler to God.

As a priest here, he is put under the notion of an angel, of an angel that came and stood at the altar to offer incense for the church, all the time that the seven angels were to sound out with trumpets the alarm of God's wrath against the anti-christian world; lest that wrath should swallow them up also. 'And,' saith John, 'another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense *which came* with the prayers of the saints, ascended up before God out of the angel's hand.' Re. viii. 1–4.

Here then you have before the throne, that is, the throne or mercy-seat, the high-priest; for there it was that God appointed that the altar of incense, or that to burn incense on, should be placed. Ex. xxx. 1–7. This incense-altar in the type was to be overlaid with gold; but here the Holy Ghost implies, that it is all of gold. This throne then is the mercy-seat, or throne of grace, to which we are bid to come; and, as you see, here is the angel, the high-priest with his golden censer, and his incense, ready to wait upon us. For so the text implies, for he is there to offer his incense with the prayers of all saints that are waiting without at his time of offering incense within. Lu. i. 10. So, then, at the throne of grace, or before it, stands the high-priest of our propitiation, Christ Jesus, with his golden censer in his hand, full of incense, therewith to perfume the prayers of saints, that come thither for grace and mercy to help in time

of need.* And he stands there, as you see, under the name of an angel, for he is the angel of God's presence, and messenger of his covenant.

But now it is worth our considering, to take notice how, or in what method, the high-priest under the law was to approach the incense-altar. When he came to make intercession for the saints before the throne, he was to go in thither to do this work in his robes and ornaments; not without them, lest he died. The principal of these ornaments were, 'a breast-plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle.' Ex. xxviii. 4. These are briefly called *his garments*, in Revelations the first, and in the general they show us, that he is clothed with righteousness, girded with truth and faithfulness, for that is the girdle of his reins to strengthen him. Is. xi. 5. And that he beareth upon his heart the names of the children of Israel that are Israelites indeed; for as on Aaron's breast-plate was fixed the names of the twelve tribes of Israel, and he was to bear the weight of them by the strength of his shoulders, so are we on the heart of Christ. Is. xxii. 21.

Thus therefore is our high-priest within the holiest to offer incense upon the golden altar of incense, that is, before the throne. Wherefore, when thou goest thither, even to 'the throne of grace,' look for him, and be not content, though thou shouldst find God there, if thou findest him not there, I suppose now an impossibility, for edification's sake, for without him nothing can be done; I say, without him as a priest. He is the throne, and without him as a throne, God has no resting-place as to us; he is a priest, and without him as such we can make no acceptable approach to God; for by him as priest our spiritual sacrifices are accepted. 1 Pe. ii. 5. 'By him, therefore, let us offer the sacrifice of praise to God continually, - giving thanks,' and confessing to and 'in his name.' He. xiii. 15. And for our further edification herein, let us consider, that as God has chosen and made him his throne of grace; so he has sworn, that he shall be accepted as a priest for ever there. For his natural qualifications we may speak something to them afterwards; in the meantime know, that there is no coming to God, upon pain of death without him.

Nor will it out of my mind, but that his wearing the rainbow upon his head doth somewhat belong to him as priest, his priestly vestments being for glory and beauty, as afore was said, compared to the colour of it. Re. x. 1. Ez. i. But why doth he wear the rainbow upon his head; but to show, that the sign, that the everlastingness of the covenant of grace is only to be found in him; that he wears it as a mitre or frontlet of gold, and can always plead it with acceptance to God, and for the subduing of the world and good of his people. But,

Thirdly, The throne of grace is to be known *by the sacrifice that is presented there*. The high-priest was not to go into the holiest, nor come near the mercy-seat; the which, as I have showed you, was a type of our throne of grace, 'without blood.' 'But into the second *vent* the high-priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people.' He. ix. 7. Yea, the priest was to take of the blood of his sacrifice, and sprinkle it seven times before the Lord, that is, before the mercy-seat, or throne of grace; and was to put some of the blood upon the horns of the altar of incense before the Lord. Le. iv. 5–7; xvi. 13–15. So then the throne of grace is known by the blood that is sprinkled thereon, and by the atonement that by it is made there. I told you before that before the throne of grace there is our high-priest; and now I tell you, there is his sacrifice too; his sacrifice which he there presenteth as amends for the sins of all such as have a right to come with boldness to the throne of grace. Hence, as I mentioned before, there is said to be in the midst of the throne, the same throne of which we have spoken before, 'a lamb as it had been slain.' Re. v. 6. The words are to the purpose, and signify that in the midst of the throne is our sacrifice, with the very marks of his death upon him; showing to God that sitteth upon the throne, the holes of the thorns, of the nails, of the spear; and how he was disfigured with blows and blood when at his command he gave himself a ransom for his people; for it cannot be imagined that either the exaltation or glorification of the body of Jesus Christ should make him forget the day in which he died the death for our sins; specially since that which puts worth into his whole intercession is the death he died, and the blood he shed upon the cross, for our trespasses.

Besides, there is no sight more taketh the heart of God, than to see of the travail of the soul, and the bruisings of the body of his Son for our transgressions. Hence it is said, He 'is in the midst of the throne' as he died, or as he had been slain. Re. vii. 17. It is said again, 'The Lamb which is in the midst of the throne shall feed them.' The Lamb, that is, the Son of God as a sacrifice, shall be always in the midst of the throne to feed and comfort his people. He is the throne, he is the priest, he is the sacrifice. But then how as a Lamb is he in the midst of the throne? Why, the meaning in mine opinion is, that Christ, as a dying and bleeding sacrifice, shall be chief in the reconciling of us to God; or that his being offered for

* 'In all our distresses, infirmities, and darkness in this world, we should get up to that mountain of myrrh and hill of frankincense, Cant. iv. 6;—the passion of Christ, which was bitter like myrrh; and to the intercession of Christ, which is sweet like incense.' *Dr. Bates.*—(Ed.)

our sins shall be of great virtue when pleaded by him as priest, to the obtaining of grace, mercy, and glory for us. He. ix. 12. By his blood he entereth into the holy place; by his blood he hath made an atonement for us before the mercy-seat. His blood it is that speaketh better for us than the blood of Abel did for Cain. He. xii. 24. Also it is by his blood that we have bold admittance into the holiest. He. x. 19. Wherefore no marvel if you find him here a Lamb, as it had been slain, and that in the midst of the throne of grace.

While thou art therefore thinking on him, as he is the throne of grace, forget him not as he is priest and sacrifice; for as a priest he makes atonement; but there is no atonement made for sin without a sacrifice. Now, as Christ is a sacrifice, so he is to be considered as passive, or a sufferer; as he is a priest, so he is active, or one that hath offered up himself; as he is an altar, so he is to be considered as God; for in and upon the power of his Godhead he offered up himself. The altar then was not the cross, as some have foolishly imagined. But as a throne, a throne of grace; so he is to be considered as distinct from these three things, as I also have hinted before. Wouldst thou then know this throne of grace, where God sits to hear prayers and give grace? then cast the eyes of thy soul about, and look till thou findest the Lamb there; a Lamb there 'as it had been slain,' for by this thou shalt know thou art right. A slain Lamb, or a Lamb as it had been slain, when it is seen by a supplicant in the midst of the throne, whither he is come for grace, is a blessed sight! A blessed sight indeed! And it informs him he is where he should be.

And thou must look for this, the rather because without blood is no remission. He that thinks to find grace at God's hand, and yet enters not into the holiest by the blood of Jesus, will find himself mistaken, and will find a DEAD,* instead of 'a living way.' He. x. 19. For if not anything below, or besides blood, can yield remission on God's part, how should remission be received by us without our acting faith therein? We are justified by his blood, through faith in his blood. Ro. v. 8–9. Wherefore, I say, look when thou approachest the throne of grace, that thou give diligence to see for the Lamb; that is, 'as it had been slain' in the midst of the throne of grace; and then thou wilt have, not only a sign that thou presentest thy supplications to God, where, and as thou shouldst; but there also wilt thou meet with matter to break, to soften, to bend, to bow, and to make thy heart as thou wouldst have it; for if the blood of a goat will, as some say, dissolve an adamant, a stone that is harder than flint;† shall not the sight of 'a Lamb as it had been slain' much more dissolve and melt down the spirit of that man that is upon his knees before the throne of grace for mercy; especially when he shall see, that not his prayers, not his tears, not his wants, but the blood of the Lamb, has prevailed with a God of grace to give mercy and grace to an undeserving man? This then is the third sign by which thou shalt know when thou art at the throne of grace: that throne is sprinkled with blood; yea, in the midst of that throne there is to be seen to this day, a Lamb as it had been slain; and he is in the midst of it, to feed those that come to that throne, and to lead them by and to 'living fountains of waters.' Re. vii. 17. Wherefore,

Fourth. The throne of grace is to be known, *by the streams of grace that continually proceed therefrom*, and that like a river run themselves out into the world. And, saith John, 'He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.' Re. xxii. 1. Mark you, here is again a throne; the throne of God, which, as we have showed, is the human nature of his Son; out of which, as you read, proceeds a river, a river of water of life, clear as crystal. And the joining of the Lamb also here with God is to show that it comes, I say, from God, by the Lamb; by Christ, who as a lamb or sacrifice for sin, is the procuring cause of the running of this river; it proceedeth out of the throne of God and of the Lamb. Behold, therefore, how carefully here the Lamb is brought in, as one from or through whom proceeds the water of life to us. God is the spring-head; Christ the golden pipe of conveyance; the elect the receivers of this water of life. He saith not here, 'the throne of the Lamb,' but 'and of the Lamb, to show, I say, that he it is out of or through whom this river of grace should come. But and if it should be understood that it proceedeth from the throne of the Lamb, it may be to show that Christ also has power as a mediator, to send grace like a river into the church. And then it amounts to this, that God, for Christ's sake, gives this river of grace, and that Christ, for his merit's sake, has power to do so too. And hence is that good wish, so often mentioned in the epistles, 'Grace to you, and peace from God our Father, and the Lord Jesus Christ.' Ro. i. 7. 1 Co. i. 3. 2 Co. i. 2. Ga. i. 3. Ep. i. 2. Phi. i. 2. Col. i. 2. 1 Th. i. 2. 2 Th. i. 2.

* How dreadful for a sinner to enter upon a way, expecting it to be a living way to life and happiness, and find it the dead way to death and eternal destruction. O my soul, try thy way, and, by the assistance of the Holy Spirit, ascertain whether it is the living way to everlasting life, or the dead way to eternal misery.—ED.

† Such was the opinion of naturalists in the olden time. Bartolomeus, on the properties of things, thus speaks of goats' blood—'The goat's hot blood neshethe (softeneth) and carveth the hard ardamant stone, that neither fire nor iron may overcome.' Book xviii. cap. 60.—ED.

Phile. 3. And again, 'Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ. 1 Pe. i. 2. 2 Ti. i. 2. Tit. i. 4. For Christ has power with the Father to give grace and forgiveness of sins to men. Jn. v. 21–26. Mar. ii. 10. But let us come to the terms in this text. Here we have a throne, a throne of grace; and to show that this throne is it indeed, therefore there proceeds therefrom a river of this grace, put here under the term of 'water of life,' a term fit to express both the nature of grace and the condition of him that comes for it to the throne of grace.

It is called by the name of water of life, to show what a reviving cordial the grace of God in Christ is, shall be, and will be found to be, of all those that by him shall drink thereof. It 'shall be in him, even in him that drinks it, 'a well of water springing up into everlasting life.' Jn. iv. 14. It will therefore beget life, and maintain it; yea, will itself be a spring of life, in the very heart of him that drinks it. Ah! it will be such a preservative also to spiritual health, as that by its virtue the soul shall for ever be kept, I say, the soul that drinks it, from total and final decay; it shall be in them a well of living water, springing up into everlasting life.

But there is also by this phrase or term briefly touched the present state of them that shall come hither to drink; they are not the healthful, but the sick. It is with the throne of grace, as it is with the Bath, and other places of sovereign and healing waters, they are most coveted of them that are diseased, and do also show their virtues on those that have their health and limbs; so, I say, is the throne of grace; its waters are for healing, for soul-healing, that is their virtue. Ez. xlvii. 8, 9. Wherefore, as at those waters above mentioned, the lame leave their crutches, and the sick [obtain] such signs of their recovery as may be a sign of their receiving health and cure there; so at the throne of grace, it is where true penitents, and those that are sick for mercy, do leave their sighs and tears; 'and the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall,' there, 'wipe away all tears from their eyes.' Re. vii. 17. Wherefore, as Joseph washed his face, and dried his tears away, when he saw his brother Benjamin, so all God's saints shall here, even at the throne of grace, where God's Benjamin, or the Son of his right hand, is, wash their souls from sorrow, and have their tears wiped from their eyes. Wherefore, O thou that are diseased, afflicted, and that wouldst live, come by Jesus to God as merciful and gracious; yea, look for this river when thou art upon thy knees before him, for by that thou shalt find whereabout is the throne of grace, and so where thou mayest find mercy.

But again, as that which proceeds out of this throne of grace is called 'water of life,' so it is said to be a river, a river of water of life. This, in the first place, shows, that with God is plenty of grace, even as in a river there is plenty of water; a pond, a pool, a cistern, will hold much, but a river will hold more; from this throne come rivers and streams of water of life, to satisfy those that come for life to the throne of God. Further, as by a river is showed what abundance of grace proceeds from God through Christ, so it shows the unsatiable thirst and desire of one that comes indeed aright to the throne of grace for mercy. Nothing but rivers will satisfy such a soul; ponds, pools, and cisterns, will do nothing: such an one is like him of whom it is said, 'Behold he drinketh up a river, *and* hasteth not; he trusteth that he can draw up Jordan into his mouth.' Job xl. 23. This David testifies when he saith, 'As the hart panteth after the water-brooks, so panteth my soul after thee, O God.' Ps. xlii. 1. Hence the invitation is proportionable, 'Drink abundantly,' Ca. v. 1, and that they that are saved, are saved to receive abundance of grace; 'they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.' Ro. v. 17. And hence it is said again, '*When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.' But, Lord, how wilt thou quench their boundless thirst? 'I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.' Is. xli. 17, 18. Behold here is a pool of water as big as a wilderness, enough one would think to satisfy any thirsty soul. O, but that will not do! wherefore he will open rivers, fountains, and springs, and all this is to quench the drought of one that thirsteth for the grace of God, that they have enough. 'They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures, for with thee is the fountain of life;' &c. Ps. xxxvi. 8, 9.

This abundance the throne of grace yieldeth for the help and health of such as would have the water of life to drink, and to cure their diseases withal: it yields a river of water of life. Moreover, since grace is said here to proceed as a river from the throne of God and of the Lamb, it is to show the commonness of it; rivers you know are common in the stream, however they are at the head. Ju. v. And to show the commonness of it, the apostle calls it 'the common salvation;' and it is said in Ezekiel and Zecharias, to go forth to the desert, and into the sea, the world, to heal the beasts and fish of all kinds that are there. Ezk. xlvii. 8. Zec. xiv. 8. This, therefore, is a text that shows us

what it is to come to a throne, where the token of the covenant of grace is, where the high-priest ministereth, and in the midst of which there is a Lamb, 'as it had been slain:' for from thence there cometh not drops, nor showers, but rivers of the grace of God, a river of water of life.

Again, as the grace that we here read of is said, as it comes from this throne, to come as a river of water of life; so it is said to be pure and clear as crystal. *Pure* is set in opposition to *muddy* and *dirty waters*, and *clear* is set in opposition to those waters that are *black*, by reason of the cold and icyish nature of them; therefore there is conjoined to this phrase the word *crystal*, which all know is a clear and shining stone. Eze. xxxiv. 19. Job vi. 15, 16. Indeed the life and spirit that is in this water, will keep it from looking black and dull; and the throne from whence it comes will keep it from being muddy, so much as in the streams thereof. 'The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.' Pr. x. 22. Indeed, all the sorrow that is mixed with our Christianity, it proceedeth, as the procuring cause, from ourselves, not from the throne of grace; for that is the place where our tears, as was showed you, are wiped away; and also where we hang up our crutches. The streams thereof are pure and clear, not muddy nor frozen, but warm and delightful, and that 'make glad the city of God.' Ps. xlvi.

These words also show us, that this water of itself can do without a mixture of anything of ours. What comes from this throne of grace is pure grace, and nothing else; clear grace, free grace, grace that is not mixed, nor need be mixed with works of righteousness which we have done; it is of itself sufficient to answer all our wants, to heal all our diseases, and to help us at a time of need. It is grace that chooses, it is grace that calleth, it is grace that preserveth, and it is grace that brings to glory: even the grace that like a river of water of life proceedeth from this throne. And hence it is, that from first to last, we must cry, 'Grace, grace unto it!'*

Thus you see what a throne the Christian is invited to; it is a throne of grace whereon doth sit the God of all grace; it is a throne of grace before which the Lord Jesus ministereth continually for us; it is a throne of grace sprinkled with the blood, and in the midst of which is a Lamb as it had been slain; it is a throne with a rainbow round about it, which is the token of the everlasting covenant, and out of which proceeds, as here you read, a river, a pure river of water of life, clear as crystal. Look then for these signs of the throne of grace, all you that would come to it, and rest not, until by some of them you know that you are even come to it; they are all to be seen have you but eyes; and the sight of them is very delectable, and has a natural tendency in them, when seen, to revive and quicken the soul. But,

Fifth. As the throne of grace is known and distinguished by the things above named, *so it is by the effects which these things have wrought.* There is about that throne 'four and twenty seats, and upon the seats four and twenty elders sitting, clothed in white raiment, and they have on their heads crowns of gold.' Re. iv. 4. There is no throne that has these signs and effects belonging to it but this; wherefore, as by these signs, so by the effects of them also, one may know which is, and so when he is indeed come to the throne of grace. And a little as we commented upon what went before, we will also touch upon this.

1. By seats, I understand places of rest and dignity; places of rest, for that they that sit on them do rest from their labours; and places of dignity, for that they are about the throne. Re. xiv. 13. 'And the four and twenty elders which sat before God on their seats, fell upon their faces and worshipped God.' Re. xi. 16. And forasmuch as the seats are mentioned, before they are mentioned that sat thereon, it is to show, that the places were prepared before they were converted.

2. The elders, I take to be the twelve patriarchs and the twelve apostles, or the first fathers of the churches; for they are the elders of both the churches, that is, both of the Jewish and Gentile church of God; they are the ancients, as also they are called in the prophet Isaiah, which are in some sense the fathers of both these churches. Is. xxiv. 23. These elders are well set forth by that four and twenty that you read of in the book of Chronicles, who had every one of them for sons twelve in number. There therefore the four and twenty are. 1 Ch. xxv. 8–31.

3. Their sitting denoteth also their abiding in the presence of God. 'Sit thou at my right hand,' was the Father's word to the Son, and also signifieth the same. Ps. cx. 1. It is then the throne of grace where the four and twenty seats are, and before which the four and twenty elders sit.

4. Their white robes are Christ's righteousness, their own good works and glory; not that their works brought them thither, for they were of themselves polluted, and were washed white in the blood of the Lamb; but yet God will have all that his people have done in love to him to be rewarded. Yea, and they shall wear their own labours, being washed as afore is hinted, as a badge of their honour

* What laid the corner-stone of this throne, but grace? What brings in the inhabitants, preserves them, perfects them, but grace?—*Traill.*

'Grace all the work shall crown,
Thro' everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise.'—*Rippon.*

before the throne of grace, and this is grace indeed. 'They have washed their robes, and made them white in the blood of the Lamb, therefore are they before the throne of God.' Re. vii. 14, 15. They have washed as others did do before them.

5. 'And they had on their heads crowns of gold.' Re. iv. 4. This denotes their victory, and also that they are kings, and as kings shall reign with him for ever and ever.' Re. v. 10.

6. But what! were they silent? did they say, did they do nothing while they sat before the throne? Yes, they were appointed to be singers there. This was signified by the four and twenty that we made mention of before, who with their sons were instructed in the songs of the Lord, and all that were cunning to do so then, were two hundred fourscore and eight. 1 Ch. xxv. 7. These were the figure of that hundred forty and four thousand redeemed from the earth. For as the first four and twenty, and their sons, are said to sing and to play upon cymbals, psalteries, and harps; and as they are there said to be instructed and cunning in the songs of the Lord; so these that sit before the throne are said also to sing with harps in their hands their song before the throne; and such song it was, and so cunningly did they sing it, that 'no man could learn it, but the hundred *and* forty *and* four thousand which were redeemed from the earth.' Re. xiv. 3.

Now, as I said, as he at first began with four and twenty in David, and ended with four and twenty times twelve, so here in John he begins with the same number, but ends with such a company that no man could number. For, he saith, 'After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and the elders, and the four beasts, and fell before the throne on their faces, and worshipped God.' Re. vii. 9–11. This numberless number seems to have got the song by the end;* for they cry aloud, 'Salvation, salvation to our God and to the Lamb;' which to be sure is such a song that none can learn but them that are redeemed from the earth.

But I say, what a brave encouragement is it for one that is come for grace to the throne of grace, to see so great a number already there, on their seats, in their robes, with their palms in their hands, and their crowns upon their heads, singing of salvation to God, and to the Lamb! And I say again, and speak now to the dejected, methinks it would be strange, O thou that art so afraid that the greatness of thy sins will be a bar unto thee, if amongst all this great number of pipers and harpers that are got to glory, thou canst not espy one that when here was as vile a sinner as thyself. Look man, they are there for thee to view them, and for thee to take encouragement to hope, when thou shalt consider what grace and mercy has done for them. Look again, I say, now thou art upon thy knees, and see if some that are among them have not done worse than thou hast done. And yet behold, they are set down; and yet behold they have their crowns on their heads, their harps in their hands, and sing aloud of salvation to their God, and to the Lamb.

This then is a fifth note or sign that doth distinguish the throne of grace from other thrones. There are, before that, to be seen, for our encouragement, a numberless number of people sitting and singing round about it. Singing, I say, to God for his grace, and to the Lamb for his blood, by which they are secured from the wrath to come. 'And the four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints, and they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests, and we shall reign on the earth.' Re. v. 8–10. Behold, tempted soul, dost thou not yet see what a throne of grace here is, and what multitudes are already arrived thither, to give thanks unto his name that sits thereon, and to the Lamb for ever and ever? And wilt thou hang thy harp upon the willows, and go drooping up and down the world, as if there was no God, no grace, no throne of grace, to apply thyself unto, for mercy and grace to help in time of need? Hark! dost thou not hear them what they say, 'Worthy,' say they, 'is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven,' where they are, 'and on the earth,' where thou art, 'and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.' Re. v. 12, 13.

All this is written for our learning, that we through patience and comfort of the scriptures might have hope; and that the drooping ones might come boldly to the throne of grace, to obtain grace and find mercy to help in time of need. They bless, they all bless; they thank, they all thank; and wilt thou hold thy tongue? 'They have all received of his fulness, and grace for grace;' and will he shut thee out? Or is his grace so far gone, and so near

* Perfectly impressed upon their memories.—Ed.

spent, that now he has not enough to pardon, and secure, and save one sinner more? For shame, leave off this unbelief! Wherefore, dost thou think, art thou told of all this, but to encourage thee to come to the throne of grace? And wilt thou hang back or be sullen, because thou art none of the first? since he hath said, 'The first shall be last, and the last first.' Behold the legions, the thousands, the untold and numberless number that stand before the throne, and be bold to hope in his mercy.

Sixth. [The throne of grace is known *by what proceeds from it.*] As the throne of grace is distinguished from other thrones by these, so 'out of this throne proceeds lightnings, and thunderings, and voices. Also before this throne are 'seven lamps of fire burning, which are the seven spirits of God.' Re. iv. 5. This then is another thing by which the throne of grace may be known as an effect of what is before. So again, chapter the eighth, it is said, that from the altar of incense that stood before the throne, 'there were voices, and thunderings, and lightnings, and an earthquake,' Re. viii. 5. All these then come out of the holiest, where the throne is, and are inflamed by this throne, and by him that sits thereon.

1. Lightnings here are to be taken for the illuminations of the Spirit in the gospel. He. x. 32. As it is said in the book of Psalms, 'They looked unto him,' on the throne, 'and were lightened. Ps. xxxiv. 5. Or, as it is said in other places, 'The voice of thy thunder *was* in the heaven, the lightnings lightened the world.' Ps. lxxvii. 18. And again, 'His lightnings enlightened the world, the earth saw and trembled.' Ps. xcvii. 4. This lightning therefore communicates light to them that sit in darkness. 'God,' saith the apostle, 'who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.' 2 Co. iv. 6. It was from this throne that the light came that struck Paul off his horse, when he went to destroy it and the people that professed it. Ac. ix. 3. These are those lightnings by which sinners are made to see their sad condition, and by which they are made to see the way out of it. Art thou then made to see thy condition how bad it is, and that the way out of it is by Jesus Christ? for, as I said, he is the throne of grace. Why then, come orderly in the light of these convictions to the throne from whence thy light did come, and cry there, as Samuel did to Eli, 'Here *am* I, for thou hast called* me.' 1 Sa. iii. 3. Thus did Saul by the light that made him see; by it he came to Christ, and cried, 'Who art thou, Lord?' and, 'What wouldst thou have me do?' Ac. ix. 5, 6. And is it not an encouragement to thee to come to him, when he lights thy candle that thou mightest see the way; yea, when he doth it on purpose that thou mightest come to him? 'He gives light to them that sit in darkness, and *in* the shadow of death,' what to do? 'to guide our feet into the way of peace.' Lu. i. 79. This interpretation of this place seems to me most to cohere with what went before; for first you have here a throne, and one sitting on it; then you have the elders, and in them presented to you the whole church, sitting round about the throne; then you have in the words last read unto you, a discourse how they came thither, and that is, by the lightnings, thunderings, and voices that proceed out of the throne.

2. As you have here lightnings, so thereto is adjoined thunders. There proceeded out of this throne lightnings and thunders. By thunders, I understand that powerful discovery of the majesty of God by the word of truth, which seizeth the heart with a reverential dread and awe of him: hence it is said, 'The voice of the Lord *is* full of majesty; the voice of the Lord breaketh the cedars.' Ps. xxix. 45. The voice, that is, his thundering voice. 'Canst thou thunder with a voice like him?' Job xl. 9. And 'the thunder of his power who can understand?' Job xxvi. 14. It was upon this account that Peter, and James, and John, were called 'the sons of thunder,' because, in the word which they were to preach, there was to be not only lightnings, but thunders; not only illuminations, but a great seizing of the heart, with the dread and majesty of God, to the effectual turning of the sinner to him. Mar. iii. 16, 17.

Lightnings without thunder are in this case dangerous, because they that receive the one without the other are subject to miscarry. They were 'once enlightened,' but you read of no thunder they had; and they were subject to fall into an irrecoverable state. He. vi. 4–6. Saul had thunder with his lightnings to the shaking of his soul; so had the three thousand; so had the jailor. Ac. ii., ix., xvi. They that receive light without thunder are subject to turn the grace of God into wantonness; but they that know the terror of God will persuade men. Ro. iii. 8. Jude 4. 2 Co. v. 11. So then, when he decrees to give the rain of his grace to a man, he makes 'a way for the lightning of the thunder;' not the one without the other, but the one following the other. Job xxviii. 26. Lightning and thunder is made a cause of rain, but lightning alone is not: 'Who hath divided a water-course for the overflowing of waters? or a way for the lightning of thunder to cause it to rain on the earth, *where* no man *is: on* the wilderness wherein *there is* no man?' Job xxxviii. 25, 26.

Thus therefore you may see how in the darkest sayings of the Holy Ghost there is as great an harmony with truth as in the most plain and easy; there must be thunder with light, if thy heart be

* From the Geneven version.—Ed.

well poised and balanced with the fear of God: we have had great lightnings in this land of late years, but little thunders; and that is one reason why so little grace is found where light is, and why so many professors run on their heads in such a day as this is, notwithstanding all they have seen. Well then, this also should be a help to a soul to come to the throne of grace; the God of glory has thundered, has thundered to awaken thee, as well as sent lightnings to give thee light; to awaken thee to a coming to him, as well as to the enabling of thee to see his things; this then has come from the throne of grace to make thee come hither; wherefore observe, where it is by these signs made mention of before, and by these effects; and go, and come to the throne of grace.

3. As there proceeds from this throne lightnings and thunders, so from hence it is said voices proceed also: now these voices may be taken for such as are sent with this lightning and thunder to instruct, or for such [instruction] as this lightning and thunder begets in our hearts.

(1.) It may be taken in the first sense for light and dread, when it falleth from God into the soul, is attended with a voice or voices of instruction to the soul, to know what to do. Ac. ii. 3–7. This it was in Paul's case. He had light and dread, and voices for his instruction; he had lightnings, and thunderings, and voices: 'Good and upright *is* the Lord; therefore will he teach sinners in the way. The meek will he guide in judgment; and the meek will he teach his way.' Ps. xxv. 8, 9.

(2.) Or by voices you may understand, such as the lightning and thunder begets in our hearts: for though man is as mute as a fish to Godward, before this thunder and lightning comes to him, yet after that he is full of voices. 2 Co. iv. 13; vii. 14. And how much more numerous are the voices that in the whole church on earth are begot by these lightnings and thunders that proceed from the throne of grace; their faith has a voice, their repentance has a voice, their subjection to God's word has a voice in it; yea, there is a voice in their prayers, a voice in their cry, a voice in their tears, a voice in their groans, in their roarings, in their bemoaning of themselves, and in their triumphs! 1 Th. i. 2–8. Ps. v. 3; vii. 17; xx. 2–5; xxii. 1; cxxxviii. 5. Je. xxxi. 18.

This then is an effect of the throne of grace; hence it is said that they proceed from it, even the lightning, and the thunder, and the voices; that is, effectual conversion to God. It follows then, that if all these are with thy soul, the operations of the throne of grace have been upon thee to bring thee to the throne of grace; first in thy prayers, and then in thy person. And this leads me to the next thing propounded to be spoken to, which is to show who are the persons invited here to come to the throne of grace. 'Let us therefore come.'

[THE PERSONS INTENDED BY THIS EXHORTATION.]

THIRD. Now the persons here called upon to come to the throne of grace, are not all or every sort of men, but the men that may properly be comprehended under this word Us and We; 'let Us therefore come boldly, that We may obtain.' And they that are here put under these particular terms, are expressed both before and after, by those that have explication in them.

They are called [in the epistle to the Hebrews], 1. Such as give the most earnest heed to the word which they have heard. He. ii. 1. 2. They are such as see Jesus crowned with glory and honour. He. ii. 9. 3. They are called the children. He. ii. 14. 4. They are called the seed of Abraham. He. ii. 16. 5. They are called Christ's brethren. He. ii. 17.

So, chapter the third, they are called holy brethren, and said to be partakers of the heavenly calling, and the people of whom it is said that Christ Jesus is the apostle and high-priest of their profession. He. iii. 1–6. They are called Christ's own house, and are said to be partakers of Christ. He. iii. 14. They are said to be the believers, those that do enter in into rest, those that have Christ for a high-priest, and with the feeling of whose infirmities he is touched and sympathiseth. He. iv. 3, 14, 15.

So, in chapter the sixth, they are called beloved, and the heirs of promise; they that have fled for refuge to lay hold on the hope set before them; they are called those that have hope as an anchor, and those for whom Christ as a forerunner hath entered and taken possession of heaven. He. vi. 9, 17–20. So, chapter the seventh, they are said to be such as draw nigh unto God. He. vii. 19. And, chapter the eighth, they are said to be such with whom the new covenant is made in Christ. Chapter the ninth, they are such for whom Christ has obtained eternal redemption, and such for whom he has entered the holy place. He. ix. 12, 22. Chapter the tenth, they are such as are said to be sanctified by the will of God, such as have boldness to enter into the holiest by the blood of Jesus; such as draw near with a true heart, in full assurance of faith, or that have liberty to do so, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water; they were those that had suffered much for Christ in the world, and that became companions of them that so were used. He. x. 10, 19, 22–25. Yea, he tells them, in the eleventh chapter, that they and the patriarchs must be made perfect together. He. xi. 40. He also tells them, in the twelfth chapter, that already they are come to Mount Zion, to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first born which are written in heaven, and to God the Judge of all; and to the

spirits of just men made perfect, and to Jesus the mediator of the New Testament, and to the blood of sprinkling, that speaketh better things than that of Abel. He. xii. 22–24.

Thus you see what terms, characters, titles, and privileges, they are invested with that are here exhorted to come to the throne of grace. From whence we may conclude that every one is not capable of coming thither, no not every one that is under convictions, and that hath a sense of the need of and a desire after the mercy of God in Christ.

[*The orderly coming to the throne of grace.*]

Wherefore we will come, in the next place, to show the orderly coming of a soul to the throne of grace for mercy: and for this we must first apply ourselves to the Old Testament, where we have the shadow of what we now are about to enter upon the discourse of, and then we will come to the antitype, where yet the thing is far more explained.

First. Then, the mercy-seat was for the church, not for the world; for a Gentile could not go immediately from his natural state to the mercy-seat, by the high priest, but must first orderly join himself, or be joined, to the church, which then consisted of the body of the Jews. Ex. xii. 43–49. The stranger then must first be circumcised, and consequently profess faith in the Messiah to come, which was signified by his going from his circumcision directly to the passover, and so orderly to other privileges, specially to this of the mercy-seat which the high-priest was to go but once a year into. Eze. xliv. 6–9.

Second. The church is again set forth unto us by Aaron and his sons. Aaron as the head, his sons as the members; but the sons of Aaron were not to meddle with any of the things of the Holiest, until they had washed in a laver: 'And the Lord spake unto Moses, saying, Thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *in;* and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat. When they go into the tabernacle of the congregation they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offerings made by fire unto the Lord. So they shall wash their hands and their feet that they die not: and it shall be a statute for ever unto them, *even* to him, and to his seed throughout their generations.' See the margin.* Ex. xxx. 17–21; xl. 30–32.

Third. Nay, so strict was this law, that if any of Israel, as well as the stranger, were defiled by any dead thing, they were to wash before they partook of the holy things, or else to abstain: but if they did not, their sin should remain upon them. Le. xvii. 15, 16. So again, 'the soul that hath touched any such' uncleanness 'shall be unclean until even, and shall not eat of the holy things,' much less come within the inner veil, 'unless he wash his flesh with water.' Le. xxii. 4–6. Now, I would ask, what all this should signify, if a sinner, as a sinner, before he washes, or is washed, may immediately go unto the throne of grace? Yea, I ask again, why the apostle supposes washing as a preparation to the Hebrews entering into the holiest, if men may go immediately from under convictions to a throne of grace? For thus, he says, 'let us draw near' 'the holiest,' He. xii. 19. 'with a true heart, in full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' He. xii. 22. Let us draw near; he saith not that we may have; but having FIRST been washed and sprinkled.

The laver then must first be washed in; and he that washed not first there, has not right to come to the throne of grace; wherefore you have here also a sea of glass standing before the throne of grace, to signify this thing. Re. iv. 6. It stands before the throne, for them to wash in that would indeed approach the throne of grace. For this sea of glass is the same that is shadowed forth by the laver made mention of before, and with the brazen sea that stood in Solomon's temple, whereat they were to wash before they went into the holiest. But you may ask me, What the laver or molten sea should signify to us in the New Testament? I answer, It signifieth the word of the New Testament, which containeth the cleansing doctrine of remission of sins, by the precious blood of Jesus Christ.† Jn. xv. 3. Wherefore we are said to be clean through the Word, through the washing of water by the Word. Tit. iii. 5. The meaning then is, A man must first come to Christ, as set forth in the Word, which is this sea of glass, before he can come to Christ in heaven, as he is the throne of grace. For the Word, I say, is this sea of glass that stands before the throne, for the sinner to wash in first. Know therefore, whoever thou art, that art minded to be saved, thou must first begin with Christ crucified, and with the promise of remission of sins through his blood; which crucified Christ thou shalt not find in heaven as such; for there he is alive; but thou shalt find him in the

* Bunyan here refers to the marginal note in the Genevan bible, Ex. xxx. The high priest's washing 'signifying that he that cometh to God must be washed from all sin and corruption.'—ED.

† This sea was full of pure water, a figure of the word, without mixture of men's inventions. See the typical meaning of the molten sea and the laver, fully explained and illustrated by Bunyan, in *Solomon's Temple Spiritualized*, sects. xxxvi.–xxxviii., vol. iii. pp. 483–4, of this edition.—ED.

Word; for there he is to this day set forth in all the circumstances of his death, as crucified before our eyes. Ga. iii. 1, 2. There thou shalt find *that* he died, *when* he died, *what death* he died, *why* he died, and the Word open to thee to come and wash in his blood. The word therefore of Christ's Testament is the laver for all New Testament priests, and every Christian is a priest to God, to wash in.

Here therefore thou must receive thy justification, and that before thou goest one step further; for if thou art not justified by his blood, thou wilt not be saved by his life. And the justifying efficacy of his blood is left behind, and is here contained in the molten sea, or laver, or word of grace, for thee to wash in. Indeed, there is an interceding voice in his blood for us before the throne of grace, or mercy-seat; but that is still to bring us to wash, or for them that have washed therein, as it was shed upon the cross. We have boldness therefore to enter into the holiest by the blood of Jesus, that is, by faith in his blood, as shed without the gate; for as his blood was shed without the gate, so it sanctifies the believer, and makes him capable to approach the holy of holies. Wherefore, after he had said, 'That he might sanctify the people with his own blood,' he 'suffered without the gate.' He. xiii. 11–15. Let us by him therefore, that is, because we are first sanctified by faith in his blood, offer to God the sacrifice of praise continually, that is, the fruits of our lips, giving thanks in his name. Wherefore the laver of regeneration, or Christ set forth by the Word as crucified, is for all coming sinners to wash in unto justification; and the throne of grace is to be approached by saints, or as sinners justified by faith in a crucified Christ; and so, as washed from sin in the sea of his blood, to come to the mercy-seat.

And it is yet far more evident; for that those that approach this throne of grace, they must do it through believing; for, saith the apostle, 'How shall they call on him in whom they have not believed,' of whom they have not heard, and in whom they have not believed? for to that purpose runs the text. Ro. x. 14. 'How then shall they call on him in whom they have not believed,' antecedent to their calling on him, 'and how shall they believe in him of whom they have not heard' first? So then hearing goes before believing, and believing before calling upon God, as he sits on the throne of grace. Now, believing is to be according to the sound of the beginning of the gospel, which presenteth us, not first with Christ as ascended, but as Christ dying, buried, and risen.* 'For I delivered unto you first of all, that which I also received; how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures.' 1 Co. xv. 3, 4.

I conclude then, as to this, that the order of heaven is, that men wash in the laver of regeneration, to wit, in the blood of Christ, as held forth in the word of the truth of the gospel, which is the ordinance of God; for there sinners, as sinners, or men as unclean, may wash, in order to their approach to God as he sits upon the throne of grace.

And besides, Is it possible that a man that passeth by the doctrine of Christ as dead, should be admitted with acceptance to a just and holy God for life; or that he that slighteth and trampleth under foot the blood of Christ, as shed upon the cross, should be admitted to an interest in Christ, as he is the throne of grace? It cannot be. He must then wash there first, or die—let his profession, or pretended faith, or holiness, be what it will. For God sees iniquity in all men; nor can all the nitre or soap in the world cause that our iniquity should not be marked before God. Je. ii. 22. 'For without shedding of blood is NO remission.' He. ix. 22. Nothing that polluteth, that defileth, or that is unclean, must enter into God's sanctuary; much less into the most holy part thereof, but by their sacrifice, by which they are purged, and for the sake of the perfection thereof, they believing are accepted. We have 'therefore, brethren, boldness to enter into the holiest by the blood of Jesus,' and no way else. He. x. 19.

[How we are to approach the throne of grace.]

FOURTH. But this will yet be further manifest by what we have yet to say of the manner of our approach unto the throne of grace.

First, then, we must approach the throne of grace *by the second veil;* for the throne of grace is after the second veil. So, then, though a man cometh into the tabernacle or temple, which was a figure of the church, yet if he entered but within the first veil, he only came where there was no mercy-seat or throne of grace. He. ix. 3. And what is this second veil, in, at, or through which, as the phrase is, we must, by blood, enter into the holiest? Why, as to the law, the second veil did hang up between the holy and the most holy place, and it did hide what was within the holiest from the eyes or sight of those that went no further than into the first tabernacle. Now this second veil in the tabernacle or temple was a figure of the second veil that all those must go through that will approach the throne of grace; and that veil is the flesh of Christ.

This is that which the holy apostle testifies in

* Our first lesson is of sin, righteousness, and judgment; second, Christ's obedience unto death for our salvation; third, Christ ascended to God's right hand, the Mediator and Advocate. Thus the bitter comes before the sweet, to make the sweet the sweeter.—Ed.

his exhortation, where he saith, We have 'boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh.' Ha. x. 19, 20. The second veil then is the flesh of Christ, the which until a man can enter or go through by his faith, it is impossible that he should come to the holiest, where the throne of grace is, that is, to the heart and soul of Jesus, which is the throne. The body of Christ is the tabernacle of God, and so that in which God dwells; for the fulness of the Godhead dwells in him bodily. Col. ii. 9. Therefore, as also has been hinted before, Christ Jesus is the throne of grace. Now, since his flesh is called the veil, it is evident that the glory that dwells within him, to wit, God resting in him, cannot be understood but by them that by faith can look through, or enter through, his flesh to that glory. For the glory is within the veil; there is the mercy-seat, or throne of grace; there sitteth God as delighted, as at rest, in and with sinners, that come to him by and through that flesh, and the offering of it for sin without the gate. 'I am the way,' saith Christ; but to what? and how? Ja. xiv. 6. Why, to the Father, through my flesh. 'And having made peace through the blood of his cross, by him to reconcile all things to himself; by him, *I say*, whether *they be* things in earth, or things in heaven. And you that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled (but how?) in the body of his flesh, (that then must be first: to what?) to present you holy and unblameable, and unreprovable in his sight.' Col. i. 20–22. That is, when you enter into his presence, or approach by this flesh, the mercy-seat, or the throne of grace.

This therefore is the manner of our coming, if we come aright to the throne of grace for mercy, we must come by blood through his flesh, as through the veil; by which, until you have entered through it, the glory of God, and that he is resolved that grace shall reign, will be utterly hid from your eyes. I will not say, but by the notion of these things, men may have their whirling fancies,* and may create to themselves wild notions and flattering imaginations of Christ, the throne of grace, and of glory; but the gospel knowledge of this is of absolute necessity to my right coming to the throne of grace for mercy. I must come by his blood, through his flesh, or I cannot come at all, for here is no back door. This then is the sum, Christ's body is the tabernacle, the holiest; 'thy law,' saith he, '*is* within my heart,' or in the midst of my bowels. Ps. xl. 7, 8. In this tabernacle then God sitteth, to wit, on the heart of Christ, for that is the throne of grace. Through this tabernacle men must enter, that is, by a godly understanding of what by this tabernacle or flesh of Christ has been done to reconcile us to God that dwells in him. This is the way, all the way, for there is no way but this to come to the throne of grace. This is the new way into the heavenly paradise, for the old way is hedged and ditched up by the flaming sword of cherubims. Ge. iii. 24. The NEW and LIVING way, for to go the other is present death; so then, this 'new and living way which he hath consecrated for us through the veil, that is to say, his flesh,' is the only way into the holiest, where the throne of grace is. Ha. x. 20.

SECOND. We must approach this throne of grace, *as having our hearts, first, sprinkled from an evil conscience.* The priest that was the representator of all Israel, when he went into the holiest, was not to go in, but as sprinkled with blood first. Ex. xxix. Thus it is written in the law; 'not without blood;' and thus it is written in the gospel. Ha. ix. 7. And now since by the gospel we have all admittance to enter in through the veil, by faith, we must take heed that we enter not in without blood; for if the blood, virtually, be not seen upon us, we die, instead of obtaining mercy, and finding the help of grace. This I press the oftener, because there is nothing to which we are more naturally inclined, than to forget this. Who, that understands himself, is not sensible how apt he is to forget to act faith in the blood of Jesus, and to get his conscience sprinkled with the virtue of that, that attempteth to approach the throne of grace? Yet the scripture calls upon us to take heed that we neglect not THUS to prepare ourselves. 'Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience,' to wit, with the blood of Christ, lest we die. Ha. x. 22; ix. 14. In the law all the people were to be sprinkled with blood, and it was necessary that the patterns of things in the heavens should be purified with these, that is, with the blood of bulls, but the heavenly things themselves with better sacrifices than these, that is, with the offering of the body, and shedding of the blood of Christ. By this then must thou be purified and sprinkled, who by Christ wouldst approach the throne of grace.

THIRD. Therefore it is added, '*And our bodies washed with pure water.*' This the apostle taketh also out of the law; where it was appointed, as was showed before. Christ also, just before he went to the Father, gave his disciples a signification of this, saying to Peter, and by him to all the rest, 'If I wash thee not, thou hast no part with me.'

* Alluding to these destructive operations of nature, the whirlwind and the whirlpool; the first whirling fancies that Christ saves from the punishment, and not from the power of sin, takes them from the gospel hope, and the second receives them into the vortex of misery. O my soul, be watchful unto prayer at a throne of grace, for who can withstand the whirlpool if once within its influence?—ED.

Jn. xiii. 8. This pure water is nothing but the wholesome doctrine of the word mixed with Spirit, by which, as the conscience was before sprinkled with blood, the body and outward conversation is now sanctified and made clean. 'Now ye are clean through the word,' saith Christ, 'which I have spoken unto you.' Jn. xv. 3. Hence, washing, and sanctifying, and justifying, are put together, and are said to come by the name of our Lord Jesus Christ, and by the Spirit of our God. 1 Co. vi. 11. Thou must then be washed with water, and sprinkled with blood, if thou wouldst orderly approach the throne of grace: if thou wouldst orderly approach it with a true heart, in full assurance of faith; or if thou wouldst, as the text biddeth thee here, to wit, 'come boldly unto the throne of grace, to obtain mercy, and find grace to help in time of need.'

To tell you what it is to come boldly, is one thing; and to tell you how you should come boldly, is another. Here you are bid to come boldly, and are also showed how that may be done. It may be done through the blood of sprinkling, and through the sanctifying operations of the Spirit which are here by faith to be received. And when what can be said shall be said to the utmost, there is no boldness, godly boldness, but by blood. The more the conscience is a stranger to the sprinkling of blood, the further off it is of being rightly bold with God, at the throne of grace; for it is the blood that makes the atonement, and that gives boldness to the soul. Le. xvii. 11. Ha. x. 19. It is the blood, the power of it by faith upon the conscience, that drives away guilt, and so fear, and consequently that begetteth boldness. Wherefore, he that will be bold with God at the throne of grace, must first be well acquainted with the doctrine of the blood of Christ; namely, that it was shed, and why, and that it has made peace with God, and for whom. Yea, thou must be able by faith to bring thyself within the number of those that are made partakers of this reconciliation, before thou canst come boldly to the throne of grace. But,

[*What it is to come to the throne of grace without boldness.*]

First. There is a coming to the throne of grace before or without this boldness; but that is not the coming to which by these texts we are exhorted; yet that coming, be it never so deficient, if it is right, it is through some measure an inlet into the death and blood of Christ, and through some management, though but very little, or perhaps scarce at all discerned of the soul, to hope for grace from the throne; I say, it must arise, the encouragement must, from the cross, and from Christ as dying there. Christ himself went that way to God, and it is not possible but we must go the same way too. So, then, the encouragement, be it little, be it much. —and it is little or much, even as the faith is in strength or weakness, which apprehendeth Christ —it is according to the proportion of faith; strong faith gives great boldness, weak faith doth not so, nor can it.

Second. There is a sincere coming to the throne of grace without this boldness, even a coming in the uprightness of one's heart without it. Hence a true heart and full assurance are distinguished. 'Let us draw near with a true heart, in full assurance of faith.' He. x. 22. Sincerity may be attended with a great deal of weakness, even as boldness may be attended with pride; but be it what kind of coming to the throne of grace it will, either a coming with boldness, or with that doubting which is incident to saints, still the cause of that coming, or ground thereof, is some knowledge of redemption by blood, redemption which the soul seeth it has faith in, or would see it has faith in. For Christ is precious, sometimes in the sight of the worth, sometimes in the sight of the want, and sometimes in the sight of the enjoyment of him.*

Third. There is an earnest coming to the throne of grace even with all the desire of one's soul. When David had guilt and trouble, and that so heavy that he knew not what to do, yet he could say, 'Lord, all my desire *is* before thee, and my groaning is not hid from thee.' Ps. xxxviii. 1–9. He could come earnestly to the throne of grace; he could come thither with all the desire of his soul; but still this must be from that knowledge that he had of the way of remission of sins by the blood of the Son of God.

Fourth. There is also a constant coming to the throne of grace. 'Lord,' said Heman, 'I have cried day *and* night before thee, let my prayer come before thee, incline thine ear unto my cry, for my soul is full of troubles: and my life draweth nigh unto the grave.' Ps. lxxxviii. 1–3. Here you see is constant crying before the throne of grace, crying night and day; and yet the man that cries seems to be in a very black cloud, and to find hard work to bear up in his soul; yet this he had, namely, the knowledge of how God was the God of salvation; yea, he called him his God as such, though with pretty much difficulty of spirit, to be sure. Wherefore it must not be concluded, that they come not at all to the throne of grace, that come not with a full assurance; or that men must forbear to come, till they come with assurance; but this I say, they come not at all aright, that take

* To see the fulness and freeness of the treasures of grace in Christ—to see that we must partake of it or perish—to be looking unto Jesus the author and finisher of *our* faith, are indeed powerful incentives to keep us near the throne of grace.—Ed.

not the ground of their coming from the death and blood of Christ; and that they that come to the throne of grace, with but little knowledge of redemption by blood, will come with but little hope of obtaining grace and mercy to help in time of need.

I conclude then, that it is the privilege, the duty and glory of a man, to approach the throne of grace as a prince, as Job said, could he but find it, he would be sure to do. 'O that I knew where I might find him!' saith he, '*that* I might come *even* to his seat: I would order *my* cause before him, and fill my mouth with arguments: I would know the words *which* he would answer me, and understand what he would say unto me. Will he plead against me with *his* great power? No; but he would put *strength* in me. There the righteous might dispute with him: so should I be delivered for ever from my judge.' xxiii. 3–7. Indeed, God sometimes tries us. 'He holdeth back,' sometimes, 'the face of his throne, *and* spreadeth his cloud upon it.' Job xxvi. 9. And this seems to be Job's case here, which made him to confess he was at a loss, and to cry out, 'O that I knew where I might find him!' And this he doth for trial, and to prove our honesty and constancy; for the hypocrite will not pray always. Will he always call upon God? No, verily; especially not when thou bindest them, afflictest them, and makest praying hard work to them. Job xxxvi. 13.

But difficulty as to finding of God's presence, and the sweet shining of the face of his throne, doth not always lie in the weakness of faith. Strong faith may be in this perplexity, and may be hard put to it to stand at times. It is said here, that God did hold back the face of his throne, and did spread a cloud upon it; not to weaken Job's faith, but to try Job's strength, and to show to men of after ages how valiant a man Job was. Faith, if it be strong, will play the man in the dark; will, like a mettled horse, flounce in bad way, will not be discouraged at trials, at many or strong trials: 'Though he slay me, yet will I trust in him,' is the language of that invincible grace of God. Job xiii. 15. There is also an aptness in those that come to the throne of grace, to cast all degrees of faith away, that carrieth not in its bowels self-evidence of its own being and nature, thinking that if it be faith, it must be known to the soul; yea, if it be faith, it will do so and so: even so as the highest degrees of faith will do. When, alas! faith is sometimes in a calm, sometimes up, and sometimes down, and sometimes at it with sin, death, and the devil, as we say, blood up to the ears.* Faith now has but little time to speak peace to the conscience; it is now struggling for life, it is now fighting with angels, with infernals; all it can do now, is to cry, groan, sweat, fear, fight, and gasp for life.†

Indeed the soul should now run to the cross, for there is the water, or rather the blood and water, that is provided for faith, as to the maintaining of the comfort of justification; but the soul whose faith is thus attacked will find hard work to do this, though much of the well-managing of faith, in the good fight of faith, will lie in the soul's hearty and constant adhering to the death and blood of Christ; but a man must do as he can. Thus now have I showed you the manner of right coming to the throne of grace, for mercy and grace to help in time of need.

[*None but the godly know the throne of grace.*]

The next thing that I am to handle, is, first, To show you, that it is the privilege of the godly to distinguish from all thrones whatsoever this throne of grace. This, as I told you, I gathered from the apostle in the text, for that he only maketh mention thereof, but gives no sign to distinguish it by; no sign, I say, though he knew that there were more thrones than it. 'Let us come boldly,' saith he, 'to the throne of grace,' and so leaves it, knowing full well that they had a good understanding of his meaning, being Hebrews. He. ix. 1–8. They being now also enlightened from what they were taught by the placing of the ark of the testimony, and the mercy-seat in the most holy place; of which particular the apostle did then count it, not of absolute necessity distinctly to discourse. Indeed the Gentiles, as I have showed, have this throne of grace described and set forth before them, by those tokens which I have touched upon in the sheets that go before—for with the book of Revelations the Gentiles are particularly concerned—for that it was writ to churches of the Gentiles; also the great things prophesied of there relate unto Gentile-believers, and to the downfall of Antichrist, as he standeth among them.

But yet, I think that John's discourse of the things attending the throne of grace were not by him so much propounded, because the Gentiles were incapable of finding of it without such description, as to show the answerableness of the antitype with the type; and also to strengthen their faith, and

* Probably a frightful military saying heard by Bunyan, when serving in the debauched army of Charles I., from some of Prince Rupert's cavaliers.—Ed.

† How much this paragraph reminds us of the experience of poor Christian in his fearful battle with the fiend! 'In this combat no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring Apollyon made all the time of the fight—he spake like a dragon; and, on the other side, what sighs and groans burst from Christian's heart. I never saw him, all the while, give so much as one pleasant look, till he perceived he had wounded Apollyon with his two-edged sword; then, indeed, he did smile and look upward; but it was the dreadfullest fight that ever I saw.' Vol. iii. p. 113.—Ed.

illustrate the thing; for they that know, may know more, and better of what they know; yea, may be greatly comforted with another's dilating on what they know. Besides, the Holy Ghost by the word doth always give the most perfect description of things; wherefore to that we should have recourse for the completing of our knowledge. I mean not, by what I say, in the least to intimate, as if this throne of grace was to be known without the text, for it is that that giveth revelation of Jesus Christ: but my meaning is, that a saint, as such, has such a working of things upon his heart, as makes him able by the Word to find out this throne of grace, and to distinguish it to himself from others. For,

First. The saint has strong guilt of sin upon his conscience, especially at first; and this makes him better judge what grace, in the nature of grace, is, than others can that are not sensible of what guilt is. What it was to be saved, was better relished by the jailor when he was afraid of and trembled at the apprehensions of the wrath of God, than ever it was with him all his life before. Ac. xvi. 29-33. Peter then also saw what saving was, when he began to sink into the sea: 'Lord, save me,' said he, I perish. Mat. xiv. 30. Sin is that without a sense of which a man is not apprehensive what grace is. Sin and grace, favour and wrath, death and life, hell and heaven, are opposites, and are set off, or out, in their evil or good, shame or glory, one by another. What makes grace so good to us as sin in its guilt and filth? What makes sin so horrible and damnable a thing in our eyes, as when we see there is nothing can save us from it but the infinite grace of God? Further, there seems, if I may so term it, to be a kind of natural instinct in the new creature to seek after the grace of God; for so saith the Word, 'They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.' Ro. viii. 5. The child by nature nuzzles in its mother's bosom for the breast; the child by grace does by grace seek to live by the grace of God. All creatures, the calf, the lamb, &c., so soon as they are fallen from their mother's belly, will by nature look for, and turn themselves towards the teat, and the new creature doth so too. 1 Pe. ii. 1—3. For guilt makes it hunger and thirst, as the hunted hart does pant after the water brooks. Hunger directs to bread, thirst directs to water; yea, it calls bread and water to mind. Let a man be doing other business, hunger will put him in mind of his cupboard, and thirst of his cruse of water; yea, it will call him, make him, force him, command him, to bethink what nourishing victuals is, and will also drive him to search out after where he may find it, to the satisfying of himself. All right talk also to such an one sets the stomach and appetite a craving; yea, into a kind of running out of the body after this bread and water, that it might be fed, nourished, and filled therewith. Thus it is by nature, and thus it is by grace; thus it is for the bread that perisheth, and for that which endureth to everlasting life. But,

Second. As nature, the new nature, teaches this by a kind of heavenly natural instinct; so experience also herein helpeth the godly much. For they have found all other places, the throne of grace excepted, empty, and places or things that hold no water. They have been at Mount Sinai for help, but could find nothing there but fire and darkness, but thunder and lightning, but earthquake and trembling, and a voice of killing words, which words they that heard them once could never endure to hear them again; and as for the sight of vengeance there revealed against sin, it was so terrible, that Moses, even Moses, said, 'I exceedingly fear and quake.' He. xii. 18—21. Ex. xix. 2 Co. iii. They have sought for grace by their own performances; but alas! they have yielded them nothing but wind and confusion; not a performance, not a duty, not an act in any part of religious worship, but they looking upon it in the glass of the Lord, do find it spaked* and defective. Is. lxiv. 5—8. They have sought for grace by their resolutions, their vows, their purposes, and the like; but alas! they all do as the other, discover that they have been very imperfectly managed, and so such as can by no means help them to grace. They have gone to their tears, their sorrow, and repentance, if perhaps they might have found some help there; but all has either fled away like the early dew, or if they have stood, they have stunk even in the nostrils of those whose they were. How much more, then, in the nostrils of a holy God!

They have gone to God, as the great Creator, and have beheld how wonderful his works have been; they have looked to the heavens above, to the earth beneath, and to all their ornaments, but neither have these, nor what is of [or resulting from] them, yielded grace to those that had sensible want thereof. Thus have they gone, as I said, with these pitchers to their fountains, and have returned empty and ashamed; they found no water, no river of water of life; they have been as the woman with her bloody issue, spending and spending till they have spent all, and been nothing better, but rather grew worse. Mar. v. Had they searched into nothing but the law, it had been sufficient to convince them that there was no grace, nor throne of grace, in the world. For since the law, being the most excellent of all the things of the earth, is found to be such as yieldeth no grace —for grace and truth comes by Jesus Christ, not by Moses, Jn. i. 17—how can it be imagined that it

* 'Spaked;' marked with small spots.—Ed.

should be found in anything inferior? Paul, therefore, not finding it in the law, despairs to find it in anything else below, but presently betakes himself to look for it there where he had not yet sought it—for he sometimes sought it not by faith, but as it were by the works of the law, Phil. iii. 6–8—he looked for it, I say, by Jesus Christ, who is the throne of grace, where he found it, and rejoiced in hope of the glory of God. Ro. ix. 29–31; v. 1–3. But,

Third. Saints come to know and distinguish the throne of grace from other thrones, by the very direction of God himself; as it is said of the well that the nobles digged in the wilderness—they digged it by the direction of the lawgiver, so saints find out the throne of grace by the direction of the grace-giver. Hence Paul prays, that the Lord would direct the hearts of the people into the love of God, 2 Th. iii. 5. Man, as man, cannot aim directly at this throne; but will drop his prayers short, besides, or the like, if he be not helped by the Spirit. Ro. viii. 26. Hence the Son saith of himself, 'No man can come to me, except the Father which hath sent me draw him.' Jn. vi. 44. Which text doth not only justify what is now said, but insinuates that there is an unwillingness in man of himself to come to this throne of grace; he must be drawn thereto. He setteth us in the way of his steps, that is, in that way to the throne by which grace and mercy is conveyed unto us.

Fourth. We know the throne of grace from other thrones, by the glory that it always appears in, when revealed to us of God: its glory outbids all; there is no such glory to be seen anywhere else, either in heaven or earth. But, I say, this comes by the sight that God gives, not by any excellency that there is in my natural understanding as such; my understanding and apprehension, simply as natural, is blind and foolish. Wherefore, when I set to work in mine own spirit, and in the power of mine own abilities, to reach to this throne of grace, and to perceive somewhat of the glory thereof, then am I dark, rude, foolish, see nothing; and my heart grows flat, dull, savourless, lifeless, and has no warmth in the duty. But it mounts up with wings like an eagle, when the throne is truly apprehended. Therefore that is another thing by which the Christian knows the throne of grace from all others; it meets with that good there that it can meet with nowhere else. But at present let these things suffice for this.

[Motives for coming boldly to the throne of grace.]

FIFTH. I come now to the motives by which the apostle stirreth up the Hebrews, and encourageth them to come boldly to the throne of grace. First. The first is, because we have there such an high-priest, or an high-priest so and so qualified Second. Because we that come thither for grace are sure there to speed, or find grace and obtain it.

[*The first motive, because we have such an high-priest there.*]

First. For the first of these, to wit, we have an encouragement to move us to come with boldness to the throne of grace, because we have an high-priest there; because we have such an high-priest there. 'For we have not an high-priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as *we are, yet* without sin. Let us therefore come boldly unto the throne of grace.' Of this high-priest I have already made mention before, to wit, so far as to show you that Christ Jesus is he, as well as he is the altar, and sacrifice, and throne of grace, before which he also himself makes intercession. But forasmuch as by the apostle here, he is not only presented unto us as a throne of grace, but as an high-priest ministering before it, it will not be amiss if I do somewhat particularly treat of his priesthood also. But the main or chief of my discourse will be to treat of his qualifications to his office, which I find to be in general of two sorts. I. Legal. II. Natural.

[The legal *qualifications of Jesus Christ for the office of high-priest.*]

I. Legal. When I say legal, I mean, as the apostle's expression is, not by 'the law of a carnal commandment,' but by an eternal covenant, and 'the power of an endless life' thereby; of which the priesthood of old was but a type, and the law of their priesthood but a shadow. He. vii. 16; ix. 15, 24. But because their law, and their entrance into their priesthood thereby, was, as I said, 'a shadow of good things to come,' therefore where it will help to illustrate, we will make use thereof so to do; and where not, there we will let it pass. He. x. 1. The thing to be now spoken to is, that the consideration of Jesus Christ being an high-priest before the throne of grace, is a motive and encouragement to us to come boldly thither for grace: 'Seeing then that we have a great high-priest that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession,' and 'come boldly unto the throne of grace.' He. iv. 14, 16. Now, how he was made an high-priest; for so is the expression, 'made an high-priest for ever after the order of Melchisedec.' He. vi. 20.

First. He took not his honour upon himself without a lawful call thereto. Thus the priests under the law were put into office; and thus the Son of God. 'No man taketh this honour to himself, but he that is called of God, as *was* Aaron. So also Christ glorified not himself to be made an

high-priest, but he that said unto him, Thou art my Son, to-day have I begotten thee. Wherefore he was 'called of God an high-priest after the order of Melchisedec.' He. v. 4–6, 10. Thus far, therefore, the law of his priesthood answereth to the law of the priesthood of old; they both were made priests by a legal call to their work or office. But yet the law by which this Son was made high-priest excelleth, and that in these particulars—

1. He was made a priest after the similitude of Melchisedec, for he testifieth, 'Thou *art* a priest for ever after the order of Melchisedec.' He. vii. 17. Thus they under the law were not made priests but after the order of Aaron, that is, by a carnal commandment, not by an everlasting covenant of God.

2. And, saith he, 'inasmuch as not without an oath *he was made priest*, for those priests were made without an oath, but this with an oath, by him that said unto him, The Lord sware, and will not repent, thou *art* a priest for ever after the order of Melchisedec.' He. vii. 20, 21.

3. The priesthood under the law, with their law and sacrifices, were fading, and were not suffered to continue, by reason of the death of the priest, and ineffectualness of his offering. He. vii. 23. 'But this man, because he continueth ever, hath an unchangeable priesthood.' ver. 24. 'For the law maketh men high-priests which have infirmity, but the word of the oath which was since the law, *maketh* the Son, who is consecrated for evermore.' ver. 28. From what hath already been said, we gather, (1.) What kind of person it is that is our high-priest. (2.) The manner of his being called to, and stated* in that office

(1.) What manner of person he is. He is the Son, the Son of God, Jesus the Son of God. Hence the apostle saith, 'we have a great high-priest,' such an high-priest 'that is passed into the heavens.' He. iv. 14. Such an high-priest as is 'made higher than the heavens.' He. vii. 26. And why doth he thus dilate upon the dignity of his person, but because thereby is insinuated the excellency of his sacrifice, and the prevalency of his intercession, by that, to God for us. Therefore he saith again, 'Every' Aaronical 'priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man,' this great man, this Jesus, this Son of God, 'after he had offered one,' one only, one once, but one, He. ix. 25, 26. 'sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.' He. x. 11–14. Thus, I say, the apostle toucheth upon the greatness of his person, thereby to set forth the excellency of his sacrifice, and prevalency of his intercession. 'Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and high-priest of our profession, Christ Jesus.' He. iii. 1. Or, as he saith again, making mention of Melchisedec, 'consider how great this man was,' He. vii. 4. we have such a high-priest, so great a high-priest; one that is entered into the heavens: Jesus the Son of God.

(2.) The manner also of his being called to and stated* in his office, is not to be overlooked. He is made a priest after the power of an endless life, or is to be such an one as long as he lives, and as long as we have need of his mediation. Now Christ being raised from the dead, dies no more; death hath no more dominion over him. He is himself the Prince of life. Wherefore it follows, 'he hath an unchangeable priesthood.' And what then? Why, then 'he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.' He. vii. 24, 25. But again, he is made a priest with an oath, 'the Lord sware, and will not repent, thou *art* a priest for ever.' Hence I gather, (*a*) That before God there is no high-priest but Jesus, nor ever shall be. (*b*) That God is to the full pleased with his high-priesthood; and so with all those for whom he maketh intercession. For this priest, though he is not accepted for the sake of another, yet he is upon the account of another. 'For every high-priest taken from among men is ordained for men in things *pertaining* to God,' to make reconciliation for the sins of the people. He. v. 1, 2. And again, he is entered 'into heaven itself, now to appear in the presence of God for us.' He. ix. 24. God therefore, in that he hath made him a priest with an oath, and also determined that he will never repent of his so doing, declareth that he is, and for ever will be, satisfied with his offering. And this is a great encouragement to those that come to God by him; they have by this oath a firm ground to go upon, and the oath is, 'Thou art a priest for ever,' shalt be accepted for ever for every one for whom thou makest intercession; nor will I ever reject any body that comes to me by thee; therefore here is ground for faith, for hope and rejoicing; for this consideration a man has ground to come boldly to the throne of grace.

Second. But again, as Christ is made a priest by call and with an oath, and so, so far legally; so he, being thus called, has other preparatory legal qualifications. The High-priest under the law was not by law to come into the holiest, but in those robes that were ordained for him to minister in before God; which robes were not to be made according to the fancy of the people, but according to the commandment of Moses. Ex. xxviii. Christ our high-priest in heaven has also his holy garment, with

* Instituted, inducted, or installed.—Ed.

which he covereth the nakedness of them that are his, which robe was not made of corruptible things, as silver and gold, &c., but by a patient continuance in a holy life, according to the law of Moses, both moral and ceremonial. Not that either of these were that eternal testament by which he was made a priest; but the moral law was to be satisfied, and the types of the ceremonial law to be as to this eminently fulfilled; and he was bound by that eternal covenant by which he is made a mediator to do so. Wherefore, before he could enter the holiest of all, he must have these holy garments made; neither did he trust others, as in the case of Aaron, to make these garments for him, but he wrought them all himself, according to all that Moses commanded.

This garment Christ was a great while a-making. What time, you may ask, was required? And I answer, All the days of his life; for all things that were written concerning him, as to this, were not completed till the day that he hanged upon the cross. For then it was that he said, 'It is finished; and he bowed his head, and gave up the ghost.' Jn. xix. 28–30. This robe is for glory and for beauty. This is it that afore I said was of the colour of the rainbow, and that compasseth even round about this throne of grace, unto which we are bid to come. This is that garment that reaches down to his feet, and that is girt to him with a golden girdle. Re. i. 13. This is that garment that covereth all his body mystical, and that hideth the blemishes of such members from the eye of God, and of the law. And it is made up of his obedience to the law, by his complete perfect obedience thereto. Ro. v. 19. This Christ wears always, he never puts it off, as the [former] high-priests put off theirs by a ceremonial command. He ever lives to make intercession; consequently he ever wears this priestly robe. He might not go into the holy place without it, upon danger of death, or at least of being sent back again; but he died not, but lives ever; is not sent back, but is set down at God's right hand; and there shall sit till his foes are made his footstool. Jn. xvi. 10.

This is that for the sake of which all are made welcome, and embraced and kissed, forgiven and saved, that come unto God by him. This is that righteousness, that mantle spotless, that Paul so much desired to be found wrapt in; for he knew that being found in that he must be presented thereby to God a glorious man, not having spot, or wrinkle, or any such thing. This therefore is another of the Lord Jesus's legal qualifications, as preparatory to the executing of his high-priest's office in heaven. But of this something has been spoken before; and therefore I shall not enlarge upon it here.

Third. When the high-priest under the law was thus accomplished by a legal call, and a garment suitable to his office, then again there was another thing that must be done, in order to his regular execution of his office; and that was, he must be consecrated, and solemnly ushered thereunto by certain offerings, first presented to God for himself. This you have mention made of in the Levitical law; you have there first commanded, that, in order to the high-priest's approaching the holiest for the people, there must first be an offering of consecration for himself, and this is to succeed his call, and the finishing of his holy garments. Ex. xxix. 5–7, 19–22. For this ceremony was not to be observed until his garments were made and put upon him; also the blood of the ram of consecration was to be sprinkled upon him, his garments, &c., that he might be hallowed, and rightly set apart for the high-priest's office. Le. viii. The Holy Ghost, I think, thus signifying that Jesus the Son of God, our great high-priest, was not only to sanctify the people with his blood; but first, by blood must to that work be sanctified himself; 'For their sakes,' saith he, 'I sanctify myself, that they also might be sanctified through the truth.' Jn. xvii. 19.

But it may be asked, When was this done to Christ, or what sacrifice of consecration had he precedent to the offering up of himself for our sins? I answer, It was done in the garden when he was washed in his own blood, when his sweat was in great drops of blood, falling down to the ground. For there it was he was sprinkled with his blood, not only the tip of his ear, his thumb, and toe, but there he was washed all over; there therefore was his most solemn consecration to his office; at least, so I think. And this, as Aaron's was, was done by Moses; it was Moses that sprinkled Aaron's garments. It was by virtue of an agony also that his bloody sweat was produced; and what was the cause of that agony, but the apprehension of the justice and curse of Moses's law, which now he was to undergo for the sins of the people.

With this sacrifice he then subjoined another, which was also preparatory to the great acts of his high-priest's office, which he was afterwards to perform for us. And that was his drink-offering, his tears, which were offered to God with strong cries. Ex. xxix. 40. Nu. xxviii. 7. For this was the place and time that in a special manner he caused his strong wine to be poured out, and that he drank his tears as water. This is called his offering, his offering for his own acceptance with God. After 'he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him,' he 'was heard' for his piety, for his acceptance as to this office, for he merited his office as well as his people. He. v. 7. Wherefore it follows, 'and being made perfect,' that is, by a complete performance of all that was necessary for the

orderly attaining of his office as high-priest, 'he became the author of eternal salvation, unto all them that obey him.' He. v. 9.

For your better understanding of me as to this, mind that I speak of a twofold perfection in Christ; one as to his person, the other as to his performances. In the perfection of his person, two things are to be considered; first, the perfection of his humanity, as to the nature of it; it was at first appearing, wholly without pollution of sin, and so completely perfect; but yet this humanity was to have joined to this another perfection; and that was a perfection of stature and age. Hence it is said that as to his humanity he increased, that is, grew more perfect. For this his increasing was, in order to a perfection, not of nature, simply as nature, but of stature. 'Jesus increased in wisdom and stature.' Lu. ii. 52. The paschal lamb was a lamb the first day it was yeaned; but it was not to be sacrificed until it attained such a perfection of age as by the law of God was appointed to it. Ex. xii. 5, 6. It was necessary, therefore, that Christ as to his person should be perfect in both these senses. And indeed 'in due time Christ died for the ungodly.' Ro. v. 6.

Again, as there was a perfection of person, or of nature and personage in Christ, so there was to be a perfection of performances in him also. Hence it is said, that Jesus increased in favour with God; Lu. ii. 52. that is, by perfecting of his obedience to him for us. Now, his performances were such as had a respect to his bringing in of righteousness for us in the general; or such as respected preparations for his sacrifice as a high-priest. But let them be applied to both, or to this or that in particular; it cannot be, that while the most part of his performances were wanting, he should be as perfect as when he said, 'The things concerning me have an end.' Lu. xxii. 37.

Not but that every act of his obedience was perfect, and carried in it a length and breadth proportionable to that law by which it was demanded. Nor was there at any time in his obedience that which made to interfere one commandment with another. He did all things well, and so stood in the favour of God. But yet one act was not actually all, though virtually any one of his actions might carry in it a merit sufficient to satisfy and quiet the law. Hence, as I said, it is told us, not only that he is the Son of God's love, but that he increased in favour with God; that is, by a going on in doing, by a continuing to do that always that pleased the God of heaven.

A man that pays money at the day appointed, beginning first at one shilling, or one pound, and so ceaseth not until he hath in current coin told over the whole sum to the creditor, does well at the beginning; but the first shilling, or first pound, not being the full debt, cannot be counted or reckoned the whole, but a part; yet is it not an imperfect part, nor doth the creditor find fault at all, because there is but so much now told; but concludes that all is at hand, and accepteth of this first, as a first-fruits: so Christ, when he came into the world, began to pay, and so continued to do, even until he had paid the whole debt, and so increased in favour with God. There was then a gradual performance of duties, as to the number of them, by our Lord when he was in the world, and consequently a time wherein it might be said that Christ had not, as to act, done all, as was appointed him to do, to do as preparatory to that great thing which he was to do for us. Wherefore, in conclusion, he is said to be made perfect, 'and being made perfect, he became the author of eternal salvation to all them that obey him.' He. v. 9.

It will be objected, then, that at some time it might be said of Christ that he was imperfect in his obedience. Answ. There was a time wherein it might have been said, Christ had not done all that he was to do for us on earth. But it doth not follow thereupon, that he therefore was imperfect in his obedience; for that all his acts of obedience were done in their proper time, and when they should, according to the will of God. The timing of performances adds or diminishes as to the perfection of obedience, or the imperfection of it. Had these Jews killed the passover three days sooner than the time appointed, they had transgressed. Ex. xii. 6. Had the Jews done that on the fourth day to Jericho, which was to have been done on the seventh day, they had sinned. Jos. vi. 10–16. Duty is beautiful in its time, and the Son of God observed the time. 'I must,' saith he, 'work the works of him that sent me, while it is day,' that is, in their seasons. You must keep in mind that we speak all this while of that part of Christ's perfection, as to duties, which stood in the number of performances, and not in the nature or quality of acts. And I say, as to the thing in hand, Christ had duty to do, with respect to his office as high-priest for us, which immediately concerned himself; such duties as gave him a legal admittance unto the execution thereof; such duties, the which, had they not orderly been done, the want of them would have made him an undue approacher of the presence of God, as to that. Wherefore, as I said afore, by what he did thereabout, he consecrated, or sanctified himself for that work, according to God, and was accepted for his piety, or in that he feared and did orderly do what he should do.

Fourth. The next thing preparatory to the execution of this office of high-priest was the sacrifice itself. The sacrifice, you know, must, as to the being of it, needs precede the offering of it; it

must be before it can be offered. Nor could Christ have been an high-priest, had he not had a sacrifice to offer. 'For every high-priest is ordained to offer gifts and sacrifices; wherefore *it is* of necessity that this man have somewhat also to offer.' He. viii. 3. And I bring in the sacrifice as the last thing preparatory, not that it was last, as to being, for it was before he could be capable of doing any of the afore-named duties, being his body, in and by which he did them, but it was the last as to fitness; it was not to be a sacrifice before the time, the time appointed of the Father; for since he had prepared it to that end, it was fit as to the time of its being offered, that that should be when God thought best also. He. x. 5.

Behold then, here is the high-priest with his sacrifice; and behold again, how he comes to offer it. He comes to offer his burnt-offering at the call of God; he comes to do it in his priestly garments, consecrated and sanctified in his own blood; he comes with blood and tears, or by water and blood, and offereth his sacrifice, himself a sacrifice unto God for the sin of the world; and that too at a time when God began to be weary of the service and sacrifices of all the world. 'Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me,' thou hast fitted me; 'in burnt-offerings and *sacrifices* for sin thou hast had no pleasure; then said I, Lo I come, in the volume of the book it is written of me, to do thy will, O God.' He. x. 5–7.

[*Christ the sacrifice as well as the high-priest, and how he offered it.*]

Thus you see our high-priest proceeded to the execution of his priestly office; and now we are come to his sacrifice, we will consider a little of the parts thereof, and how he offered, and pleads the same. The burnt-offering for sin had two parts, the flesh and the fat, which fat is called the fat of the inwards, of the kidneys, and the like. Le. iii. 12–16. Answerable to this, the sacrifice of Christ had two parts, the body and the soul. The body is the flesh, and his soul the fat; that inward part that must not by any means be kept from the fire. Is. liii. 10. For without the burning of the fat, the burnt-offering and sin-offering, both which was a figure of the sacrifice of our high-priest, was counted imperfect, and so not acceptable.

And it is observable, that in these kind of offerings, when they were to be burned, the fat and the head must be laid and be burned together; and the priest 'shall cut it into his pieces with his head and his fat; and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar.' Le. i. 12. To signify, methinks, the feeling sense that this sacrifice of his body and soul should have of the curse of God due to sin, all the while that it suffered for sin. And therefore it is from this that this sacrifice has the name of burnt-offering, it is the burnt-offering for the burning, because of the burning upon the altar all night, until the morning; and the fire of the altar shall be burning in it.

The fat made the flame to increase and to ascend; wherefore God speaks affectionately of the fat, saying, The fat of mine offerings. And again, 'He shall see of the travail of his soul *and* shall be satisfied.' Is. liii. 10–12. The soul-groans, the soul-cries, the soul-conflicts that the Son of God had, together with his soul-submission to his Father's will, when he was made a sacrifice for sin, did doubtless flame bright, ascend high, and cast out a sweet savour unto the nostrils of God, whose justice was now appeasing for the sin of men.

His flesh also was part of this sacrifice, and was made to feel that judgment of God for sin that it was capable of. And it was capable of feeling much, so long as natural life, and so, bodily sense, remained. It also began to feel with the soul, by reason of the union that was betwixt them both; the soul felt, and the body bled; the soul was in an agony, and the body sweat blood; the soul wrestled with the judgment and curse of the law, and the body, to show its sense and sympathy, sent out dolorous cries, and poured out rivers of tears before God. We will not here at large speak of the lashes, of the crown of thorns, of how his face was bluft* with blows and blood; also how he was wounded, pierced, and what pains he felt while life lasted, as he suffered for our sins; though these things are also prefigured in the old law, by the nipping or wringing of the head, the cutting of the sacrifice in pieces, and burning it in the fire. Le. i. Now, you must know, that as the high-priest was to offer his sacrifice, so he was to bring the blood thereof to the mercy-seat or throne of grace, where now our Jesus is; he was to offer it at the door of the tabernacle, and to carry the blood within the veil; of both which a little.

[*Christ a willing and an effectual sacrifice.*]

1. He was to offer it, and how? Not grudgingly, nor as by compulsion, but of a voluntary will and cheerful mind: 'If his offering *be* a burnt-sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own voluntary will.' Le. i. 3. Thus did Christ when he offered up himself, as is manifest by that which follows. (1.) He offered a male, 'himself,' without blemish. He. vii. 27. (2.) He gave himself a ransom; he 'gave his life a ransom.' Mat. xx. 28. (3.) He laid down his life of himself. Jn. x. 18. Lu. xii. 5. (4.) He longed for the day of his death, that he might die to redeem his

* Exposed to violence—blindfolded or hoodwinked.—Ed.

people. (5.) Nor was he ever so joyful in all his life, that we read of, as when his sufferings grew near; then he takes the sacrament of his body and blood into his own hands, and with thanksgiving bestows it among his disciples; then he sings an hymn, then he rejoices, then he comes with a 'Lo, I come.' O the heart, the great heart, that Jesus Christ had for us to do us good! He did it with all the desire of his soul.

2. He did it, not only voluntarily, and of a free will, but of love and affection to the life of his enemies. Had he done thus for the life of his friends, it had been much; but since he did it out of love to the life of his enemies, that is much more. 'Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die; but God commended his love toward us, in that while we were yet sinners, Christ died for us.' Ro. v. 7, 8.

3. He did it without relinquishment of mind, when he was in: no discouragement disheartened him; cry and bleed he did, yea, roar by reason of the troubles of his soul, but his mind was fixed; his Father sware and did not repent, that he should be his priest; and he vowed, and said he would not repent that he had threatened to be the plague and death of death. Ho. xiii. 13, 14.

4. He did it effectually and to purpose: he hath stopped the mouth of the law with blood; he hath so pacified justice, that it now can forgive; he hath carried sin away from before the face of God, and set us quit in his sight; he hath destroyed the devil, abolished death, and brought life and immortality to light through the gospel; he hath wrought such a change in the world by what he has done for them that believe, that all things work together for their good, from thenceforward and for ever.

[*Christ the altar.*]

I should now come to the second part of the office of this high-priest, and speak to that; as also to those things that were preparatory unto his executing it; but first, I think convenient a little to treat of the altar also upon which this sacrifice was offered to God.

Some, I conceive, have thought the altar to be the cross on which the body of Christ was crucified, when he gave himself an offering for sin; but they are greatly deceived, for he also himself was the altar through which he offered himself; and this is one of the treasures of wisdom which are hid in him, and of which the world and Antichrist are utterly ignorant. I touched this in one hint before, but now a little more express. The altar is always greater than the gift; and since the gift was the body and soul of Christ—for so saith the text, 'He gave himself for our sins'—the altar must be something else than a sorry bit of wood, or than a cursed tree. Wherefore I will say to such, as one wiser than Solomon said to the Jews, when they superstitiated the gift, in counting it more honourable than the altar, '*Ye* fools, and blind, for whether *is* greater, the gift, or the altar that sanctifieth the gift?' Mat. xxiii. 18, 19.

If the altar be greater than the gift, and yet the gift so great a thing as the very humanity of Christ, can it—I will now direct my speech to the greatest fool—can that greater thing be the cross? Is, was the cross, the wooden cross, the cursed tree, that some worship, greater than the gift, to wit, than the sacrifice which Christ offered, when he gave himself for our sins! O idolatry, O blasphemy!*

Quest. But what then was the altar? Answ. The divine nature of Christ, that Eternal Spirit, by and in the assistance of which he 'offered himself without spot to God;' he, through the Eternal Spirit 'offered himself.' He. ix. 14.

1. And it must be THAT, because, as was said, the altar is greater than the gift; but there is nothing but Christ's divine nature greater than his human; to be sure, a sorry bit of wood, a tree, the stock of a tree, is not.

2. It must be this, because the text says plainly 'the altar sanctifies the gift,' that is, puts worth and virtue into it; but was it the tree, or the Godhead of Christ, that put virtue and efficacy into this sacrifice that he offered to God for us? If thou canst but tell thy fingers, judge.

3. The altar was it of old that was to bear up the sacrifice until it was consumed; and with reference to the sacrifice under consideration, the tree could not bear up that; for our sacrifice being a man, consisting of soul and body, that which could bear him up in his suffering condition, must be that

* Protestants can have little idea of the idolatry used in the Church of Rome. Something may be gathered from the following directions, given in a very beautiful office for Good Friday, corrected by royal authority, in conformity with the breviary and missal of our holy father Pope Urban VIII, printed at Paris by Posset:—

'The priest having retired a little behind the altar, the deacon takes the cross (a plain wooden cross without the figure), covered with a veil, and gives it to the priest, who turns to the people and shows the top of the cross, before which they all prostrate themselves and kiss the ground, singing *Ecce lignum crucis.* He then removes the veil from the right limb of the cross, and lifts it up, singing, still louder, Behold the wood of the cross; again the people prostrate themselves. The priest then comes to the middle of the altar, and taking off the veil, exhibits the wooden cross to be adored; then setting it down, he goes on his knees, and rising, takes off his shoes and approaches the cross to worship it, making three genuflections, and kisses it. All the clergy who are present take off their shoes, prostrate themselves, worship and kiss the cross in the order of their dignity. All the officers of the church, and all the people, follow in the same manner to adore it, while solemn music and chanting attends and completes the ceremony.' Thus a wooden board, made into the shape of a cross by some joiner, receives Divine honours. Talk not of heathen idols. Who can wonder that honest John Bunyan felt indignation, and exclaimed, 'O idolatry! O blasphemy.'—ED.

that could apply itself to his reasonable and sensible part for relief and succour, and that was of power to keep him even in his spirit, and in a complete submissiveness to God, in the present condition in which he was; and could the tree do this, think you? Had the tree that command and government of the soul and sense of Christ, of the reason and feeling of the Lord Jesus, as to keep him in this bitter suffering, in that evenness and spotlessness in his torment, as to cause that he should come off this great work, without the least smell or tang* of imperfection? No, no; it was through the Eternal Spirit that he 'offered himself without spot to God.'

Quest. Wherefore then served the cross? Answ. I ask, and wherefore then served the wood by which the sacrifices were burned? The sacrifices were burned with wood upon the altar; the wood then was not the altar, the wood was that instrument by which the sacrifice was consumed, and the cross that by which Christ suffered his torment and affliction. The altar then was it that did bear both the wood and sacrifice, that did uphold the wood to burn, and the sacrifice to abide the burning. And with reference to the matter in hand, the tree on which Christ was hanged, and the sacrifice of his body, were both upheld by his divine power; yet the tree was no more a sacrifice, nor an altar, than was the wood upon the altar; nor was the wood, but the fire, holy, by which the sacrifice was consumed. Let the tree then be the tree, the sacrifice the sacrifice, and the altar the altar; and let men have a care how, in their worship, they make altars upon which, as they pretend, they offer the body of Christ; and let them leave off foolishly to dote upon wood, and the works of their hands: the altar is greater than the gift or sacrifice that was, or is, upon it.

[*How Christ executes the office of high-priest.*]

We come now to the second part of the office of this high-priest and to show how he performeth that. In order to which, I must, as I did with reference to the first, show you what things, as preparatory, were to precede the execution of it. We have here, as you see, 'our passover sacrificed for us,' for our encouragement to come to the throne of grace; and now let us look to it, as it is presented in the holiest of all, and to the order of its being so presented.

1. First, then, before there was anything further done, I mean by this high-priest, as to a further application of his offering, the judgment of God was waited for by him, with respect to his estimation of what was already done, to wit, how that was resented† by him; the which he declared to the full by raising him from the dead. For in that he was raised from the dead, when yet he died for our sins, it is evident that his offering was accepted, or esteemed of value sufficient to effect that for the which it was made a sacrifice, which was for our sins; this, therefore, was in order to his being admitted into heaven. God, by raising him from the dead, justified his death, and counted it sufficient for the saving of the world. And this Christ knew would be the effect of his death, long before he gave himself a ransom; where he saith, '*This* also shall please the Lord better than an ox, or bullock that hath horns and hoofs.' Ps. lxix. 31. And again, 'For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know I shall not be ashamed. *He is* near that justifieth me; who will contend with me? Let us stand together; who *is* mine adversary? Let him come near to me. Behold, the Lord God will help me; who *is* he *that* shall condemn me? Lo, they all shall wax old as a garment, the moth shall eat them up.' Is. l. 7–9. All this is the work of the Lord God, his Father, and he had faith therein, as I said before. And since it was God who was to be appeased, it was requisite that he should be heard in the matter, to wit, whether he was pacified or no: the which he has declared, I say, in raising him up from the dead. And this the apostles, both Paul and Peter, insinuate, when they ascribe his resurrection to the power of another, rather than to his raising of himself, saying, 'this Jesus hath God raised up.' Ac. ii. 32. 'God hath raised' him up 'from the dead.' iii. 15, 'whom God raised from the dead,' and the like. iv. 10; v. 30; viii. 50; xiii. 30. I say, therefore, that God, by raising up Christ from the dead, hath said, that thus far his offering pleased him, and that he was content.

2. But lest the world, being besotted by sin, should not rightly interpret actions, therefore God added to his raising him up from the dead, a solemn exposing of him to view, not to all men, but to such as were faithful, and that might be trusted with the communicating of it to others: 'Him,' saith Peter, 'God raised' from the dead, 'and showed him openly, not to all the people, but to witnesses chosen before of God, *even* to us who did eat and drink with him, after he rose from the dead.' Ac. x. 40, 41. And this was requisite, not for that it added anything to the value and worth of his sacrifice, but for the help of the faith of them that were to have eternal salvation by him. And it is for this cause that Paul so enlargeth upon this

* An extraneous taste that leaves a sting behind, as, 'She had a tongue with a tang.' 'The wine has a tang of the cask.'—Ed.

† This use of the word 'resent' has been long obsolete; it expressed a deep sense or strong perception of good as well as evil; in this place it means, 'proved to have been satisfactory or gratifying.'—Ed.

very thing, to wit, that there were them that could testify that God had raised him up from the dead, namely, that men might see that God was well pleased, and that they had encouragement to come boldly by him to the throne of grace for mercy. 1 Co. xv. 1–8. And this exposing of him to view, was not for the length of a surprising or dazzling moment, but days and nights, to the number of no less than forty; and that to the self-same persons, to wit, 'the apostles whom he had chosen: To whom also,' says the text, 'he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.' Ac. i. 2, 3. Thus God therefore being willing more abundantly to show him unto the world, ordered this great season betwixt his resurrection and ascension, that the world might see that they had ground to believe an atonement was made for sin.

3. But again, a third thing that was to precede the execution of the second part of this his priestly office was, the manner and order of his going into the holiest; I say, the manner and order of his going. He was to go thither in that robe of which mention was made before, to wit, in the virtue of his obedience, for it was that which was to make his way for him as now sprinkled with his blood. He was to go thither with a noise which the Holy Ghost calls a shout, saying, 'God is gone up with a shout, the Lord with the sound of a trumpet.' Ps. xlvii. 5. This was prefigured by the bells, as I said, which did hang on the border of Aaron's garments. This shout seems to signify the voice of men and angels; and this trumpet the voice and joy of God; for so it says, he shall descend: 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.' 1 Th. iv. 16. Even as he ascended and went up; for Aaron's bells were to be heard when he went *into*, and when he came *out of*, the holy place. Ex. xxviii. 33–35. But what men were to ascend with him, but, as was said afore, the men that 'came out of the graves after his resurrection?' Mat. xxvii. 53. And what angels but those that ministered to him here in the day of his humiliation? As for the evil ones, he then rode in triumph over their heads, and crushed them as captives with his chariot wheels. He is ascended on high, he has 'led captivity captive, he has received gifts for men.' Ep. iv. 8.

Thus then he ascended unto, into the holy paradise, where he was waited for of a multitude of the heavenly host, and of thousands of millions of the spirits of just men made perfect. So approaching the highest heavens, the place of the special presence of God, he was bid sit down at his right hand, in token that, for his sufferings' sake, God had made him the highest of every creature, and given him a name above every name, and commanded that at the name of Jesus now all things in heaven should bow, and promised, that at the day of judgment, all on earth, and under it, should bow too, to the glory of God the Father. Ph. ii. 6–11. Thus he presented himself on our behalf unto God, a sacrifice of a sweet-smelling savour, in which God resteth for ever, for that the blood of this sacrifice has always with him a pleasing and prevailing voice. It cannot be denied, it cannot be outweighed by the heaviness, circumstances, or aggravations of any sin whatsoever, of them that come unto God by him. He is always, as I said before, in the midst of the throne, and before the throne, 'a Lamb as it had been slain,' now appearing in the presence of God for us. Of the manner of his intercession, whether it was vocal or virtual, whether by voice of mouth, or merit of deed, or both, I will not determine; we know but little while here, how things are done in heaven, and we may soon be too carnal, or fantastical in our apprehensions. Intercession he makes, that is, he manages the efficacy and worth of his suffering with God for us, and is always prevalent in his thus managing of his merits on our behalf. And as to the manner, though it be in itself infinitely beyond what we can conceive while here, yet God hath stooped to our weakness, and so expressed himself in this matter, that we might somewhat, though but childishly, apprehend him. 1 Co. xiii. 11, 12. And we do not amiss if we conceive as the Word of God hath revealed; for the scriptures are the green poplar, hazel, and the chestnut rods that lie in the gutters where we should come to drink; all the difficulty is, in seeing the white strakes, the very mind of God there, that we may conceive by it.

But the text says he prayeth in heaven, he makes intercession there. Again, it saith his blood speaks, and, consequently, why may not his groans, his tears, his sighs, and strong cries, which he uttered here in the days of flesh? I believe they do, and have a strong voice with God for the salvation of his people. He may then intercede both vocally and virtually; virtually to be sure he does, and we are allowed so to apprehend, because the text suggesteth such a manner of intercession to us; and because our weakness will not admit us to understand fully the thing as it is, our belief that he maketh intercession for us has also the advantage of being purged from its faultiness by his intercession, and we shall be saved thereby, because we have relied upon his blood shed, and the prevalency of the worthiness of it with God for us; though as to this circumstance, the manner of his interceding, we should be something at a loss.

The Word says that we have yet but the image of heavenly things, or of things in the heavens. I do not at all doubt but that many of those that

were saved before Christ came in the flesh, though they were, as to the main, right, and relied upon him to the saving of their souls, yet came far short of the knowledge of many of the circumstances of his suffering for them. Ha. x. 1. Did they all know that he was to be betrayed of Judas? that he was to be scourged of the soldiers? that he was to be crowned with thorns? that he was to be crucified between two thieves, and to be pierced till blood and water came out of his side? or that he was to be buried in Joseph's sepulchre? I say, did all that were saved by faith that he was to come and die for them, understand these, with many more circumstances that were attendants of him to death? It would be rude to think so; because for it we have neither scripture nor reason. Even so, we now that believe that 'he ever liveth to make intercession for us,' are also very short of understanding of the manner or mode of his so interceding. Yet we believe that he died, and that his merits have a voice with God for us; yea, that he manages his own merits before God in way of intercession for us, far beyond what we, while here, are able to conceive.

The scripture saith that 'all the fulness of the Godhead' dwells in him 'bodily.' Col. ii. 9. It also saith that he is the throne of God, and yet again, that he sits 'on the right hand of the throne.' Is. xxii. 23. He. xii. 2. These things are so far from being comprehended by the weakest, that they strain the wits and parts of the strongest, yet there is a heavenly truth in all. Heavenly things are not easily believed, no not of believers themselves, while here on earth, and when they are, they are so but weakly and infirmly.* I believe that the very appearing of Christ before God is an intercession as a priest, as well as a plea of an advocate; and I believe again, that his very life there is an intercession there, a continual intercession. He. ix. 24. Ro. v. 10.

But there is yet something further to be said: Christ, the humanity of Christ, if in it dwells all the fulness of the Godhead bodily, how then appears he before him to make intercession? or if Christ is the throne of grace and mercy-seat, how doth he appear before God as sitting there, to sprinkle that now with his blood? Again, if Christ be the altar of incense, how stands he as a priest by that altar to offer the prayers of all the saints thereon, before the throne?

[*How these mysteries are to be learned.*]

That all this is written is true; and that it is all truth, is as true: but that it is all understood by every one that is saved I do not believe is true. I mean, so understood as that they could all reconcile the seeming contradictions that are in these texts. There are therefore three lessons that God has set us as to the perfecting of our understanding in the mysteries of God. 1. Letters. 2. Words. 3. Meanings.

1. *Letters.* I call the ceremonial law so; for there all is set forth distinctly, everything by itself; as letters are to children: there you have a priest, a sacrifice, an altar, a holy place a mercy-seat: and all distinct.

2. [*Words.*] Now in the gospel these letters are put all in *a word*, and Christ is that word, that word of God's mind; and therefore the gospel makes Christ that priest, Christ that sacrifice, Christ that altar, Christ that holy place, Christ that throne of grace, and all; for Christ is all: all these meet in him as several letters meet in one word.

3. [*Meanings.*] Next to the word you have *the meaning*, and the meaning is more difficult to be learned than either the letters or the word; and therefore the perfect understanding of that is reserved till we arrive to a higher form, till we arrive to a perfect man; 'But when that which is perfect is come, then that' knowledge 'which is in part, shall be done away.' 1 Co. xiii. 10. Meantime our business is to learn to bring the letters into a word, to bring the ceremonies to Christ, and to make them terminate in him; I mean, to find the priesthood in Christ, the sacrifice in Christ, the altar in Christ, the throne of grace in Christ, and also God in Christ, reconciling the world unto himself by him. And if we can learn this well, while here, we shall not at all be blamed! for this is the utmost lesson set us, to wit, to learn Christ as we find him revealed in the gospel: 'I determined,' saith Paul, 'not to know any thing among you, save Jesus Christ, and him crucified.' 1 Co. ii. 2. And Christians, after some time, I mean those that pray and pry into the Word well, do attain to some good measure of knowledge of him. It is life eternal to know him, as he is to be known here, as he is to be known by the Holy Scriptures. Jn. xvii. 3. Keep then close to the Scriptures, and let thy faith obey the authority of them, and thou wilt be sure to increase in faith; 'for therein is the righteousness of God revealed from faith to faith; as it is

* How sublime is the Christian system, in its adaptation to all God's intelligent creatures! So lovely in its simplicity, that the child—nay, even the poor Bushman of Africa, or the half-idiot native of New South Wales—is able readily to comprehend how God, for Christ's sake, can blot out all iniquities and transgressions; while the noblest intellect admires and adores its vast and extensive ramifications of mercies. Blessings numerous and unbounded are developed, reaching, in their ultimate effects, far beyond the utmost stretch of human perception, even when the most brilliant imagination is enlightened and sanctified by the Holy Ghost. The intentions of mercy commence in the purposes of God before the creation—are infinite in extent—and eternal in duration. How is Divine wisdom and mercy thus displayed in the adaptation of the gospel to the personal inquiry and reception of every individual of the human race!—Ed.

written, The just shall live by faith.' Ro. i. 17; xvi. 25–27.*

Believe then that Christ died, was buried, rose again, ascended, and ever liveth to make intercession for thee: and take heed of prying too far, for in mysteries men soon lose their way. It is good therefore that thou rest in this, to wit, that he doth so, though thou canst not tell how he doth it. A man at court gets by his intercession a pardon for a man in the country; and the party concerned, after he had intelligence of it, knows that such an one hath obtained his pardon, and that by his interceding, but for all that he may be ignorant of his methods of intercession, and so are we, at least in part, of Christ. The meaning then is that I should believe, that for Christ's sake God will save me since he has justified me with his blood; 'being now justified by his blood, we shall be saved from wrath through him.' Ro. v. 9. Through his intercession, or through his coming between the God whom I have offended and me, a poor sinner: through his coming between with the voice of his blood and merits, which speaketh on my behalf to God, because that blood was shed for me, and because those merits, in the benefit of them, are made over to me by an act of the grace of God, according to his eternal covenant made with Christ. This is what I know of his intercession; I mean with reference to the act itself; to wit, HOW he makes intercession. And since all the fullness of the Godhead dwells in him bodily, and since he also, as to his humanity, is the throne of grace; yea, and since he also is the holiest of all, and the rest of God for ever, it has been some scruple to me, whether it be not too carnal to imagine as if Christ stood distinct in his humanity; distinct, I say, as to space, from the Father as sitting upon a throne, and as so presenting his merits, and making vocal prayers for the life and salvation of his people. The more true meaning in my apprehension is, that the presence and worth of the human nature, being with the divine, yea, taken into union with God for ever, for the service that was done by God for it, in the world, in reconciling his elect unto him, is still, and ever will be, so deserving in his sight as to prevail—I know not how else to express it—with the divine nature, in whom alone is a power to subdue all impossibilities to itself, to preserve those so reconciled to eternal life.

When I speak of the human nature, I mean the man Christ, not bereft of sense and reason, nor of the power of willing and affecting;† but thus I mean, that the human nature so terminates in the will of the divine; and again, the will of the divine so terminates, as to saving of sinners, in the merit and will of the human, that what the Father would the Son wills, and what the Son wills the Father acquiesces in for ever. And this the Son wills, and his will is backed with infinite merit, in which also the Father rests, that those, all those whom the Father hath given him, be with him where he is, that they may behold his glory. Jn. xvii. 24. And now I am come to the will and affections of the high-priest.

II. NATURAL. [*The natural qualifications of Jesus Christ to be our high-priest.*]

This leads me to the second head, namely, to the natural qualifications of him. And,

First. This is one thing that I would urge, *he is not of a nature foreign to that of man*; the angels love us well, but they are not so capable of sympathising with us in our distresses, because they are not partakers of our nature. Nature hath a peculiar sympathy in it; now he is naturally one with us, sin only excepted, and that is our advantage too. He is man as we are, flesh and blood as we are: born of a woman, and in all points made like unto us, that excepted which the Holy Ghost excepteth. 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on *him the nature of* angels, but he took on *him* the seed of Abraham.' He. ii. 14, 16. This doth qualify him much; for, as I said before, there is a sympathy in nature. A man will not be so affected with the hurt that comes to a beast, as he naturally will with the hurt that comes to a man: a beast will be more affected with those attempts that are made upon its own kind to hurt it, than it will be with those that are made upon man. Wherefore? Why, there is a sympathy in nature. Now that Christ, the high-priest of the house of God, is naturally one with us, you see the Scriptures plainly affirm. 'God sent forth his Son, made of a woman,' Ga. iv. 4: he was 'made of the seed of David, according to the flesh,' Ro. i. 3; from the fathers of whom, 'as concerning the flesh Christ came,' &c. Ro. ix. 5. 2 Ti. ii. 8. And this must needs then to make him a well-qualified high-priest. He. ii. 14, 15. We will not now speak of the necessity of his taking upon him the human nature, to wit, that he might destroy him

* The beginning, increase, and perfection of life eternal, consists in holy knowledge; that God and Christ are of the same nature, equal in power and glory. As Christ is the most excellent object, therefore the knowledge of Christ is, and must be the most excellent knowledge; not only all the excellencies of the creatures are found in him, but all excellencies, yea, the fullness of the Godhead, dwells in him bodily. All learning, in comparison of the knowledge of Christ, is the most contemptible ignorance. He is the wisdom of God, and our highest wisdom will be, with holy Paul, to part with whatever is most dear and precious to us, that we may win Christ, receiving him as he is revealed in the word of truth.—*Mason.*

† Power of exercising affection and feeling.—ED.

that had the power of death, that is, the devil, and deliver his people; for that would be here too much beside our matter, and be a diversion to the reader. We are now upon his High-priest's office, and of those natural qualifications that attend him, as to that; and I say, nature is a great qualification, because in nature there is sympathy; and where there is sympathy, there will be a provocation to help, a provocation to help with jealousy and indignation against those that afflict. A bear robbed of her whelps is not more provoked than is the Lord Jesus when there are means used to make them miss of life eternal, for whom he hath died, and for whom he ever lives to make intercession. But,

Second. As there is natural sympathy in Christ to those for whom he is an High-priest, *so there is relative sympathy;* he has not only taken to or upon him our nature, but he is become one brotherhood with us; now you know brotherhood will carry a man further than nature; so then, when nature and relation meet, there is a double obligation. 'For both he that sanctifieth,' which is Christ, 'and they who are sanctified,' his saints, '*are* all of one,' which is God; and they are all of God, as children of a Father; 'for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.' He. ii. 11, 12. Now a relation is much, and a natural relation most of all. Why, here is a natural relation betwixt Christ the High-priest, and those for whom 'he ever liveth to make intercession;' a natural relation, I say, and that with respect to the humanity which is the nature subject to affliction and distress; 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.' He. ii. 14. So then it is for a brother that he is engaged, for a brother that he doth make intercession. When Gideon knew by the confession of Zeba and Zalmunna, that the men that they slew at Tabor were his brethren, his fury came into his face, and he sware they should therefore die. Ju. viii. 18–21. Relation is a great matter. And therefore it is said again, 'In all things it behoved him to be made like unto *his* brethren, that he might be a merciful High-priest.' He. ii. 17. A brother is born for adversity; and a brother will go far. This therefore is a second thing or another qualification, with which Christ Jesus is furnished to be an High-priest; he is a brother, there is a brotherly relation betwixt him and us; therefore by virtue of this relation he maketh intercession for us more affectionately.

Third. There are other things in Christ Jesus that makes him naturally of an excellent qualification with reference to his priesthood for us, and they are *the temptations and infirmities wherewith he was exercised in the days of his humiliation.* It is true, temptations and infirmities, strictly considered, are none of our nature, no more are they of his; but yet, if it be proper to say temptations and afflictions have a nature, his and ours were naturally the same; and that in all points too; for so says the text, 'He was tempted in all points, like as *we are, yet* without sin.' He. iv. 15. Are we tempted to distrust God? so was he: are we tempted to murder ourselves? so was he: are we tempted with the bewitching vanities of this world? so was he: are we tempted to commit idolatry, and to worship the devil? so was he. Mat. iv. 3–10. Lu. iv. 1–13. So that herein we also were alike; yea, from his cradle to his cross he was a man of sorrows and acquainted with griefs, a man of affliction throughout the whole course of his life.

And observe it, He was made so, or subjected thereto by the ordinance of God; nay, further, it behoved him to be made so, that is, to be made like unto us in all things, the better to capacitate him to the work of his priesthood, with the more bowels and compassion. We will read to you the text; 'Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be,' qualified to be, 'a merciful and faithful High-priest in things *pertaining* to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.' He. ii. 17, 18. See here how he is qualified, and to what end; he was tempted as we are, suffered by temptations as we do, in all points and things as we are; that he might be bowels, that he might be a merciful and faithful High-priest, in things pertaining to God, to make up the difference that is made by sin between God and his people, to make reconciliation for the sins of the people. Yea, he by being tempted, and by suffering as he did, he is prepared and enabled so to do; 'for in that he himself hath suffered, being tempted, he is able to succour them that are tempted.' Wherefore, I also call this qualification both natural and necessary; natural, because in kind the same with ours; that is, his temptations were the same with ours; the same in nature, the same in design, the same as to their own natural tendency; for their natural tendency was to have ruined both him and us, but God prevented. They also were necessary, though not of themselves, yet made so by him that can bring good out of evil, and light out of darkness; made so, I say, to us, for whose sakes they were suffered to assault and afflict him, namely, that he might be able to be merciful, faithful, and succouring to us.

Fourth. Another qualification with which our High-priest is furnished, for the better fitting of him to make intercession for us, is, *that we are his members;* to be a member is more than to be of the same nature, or the nearest of relations, that excepted. So, then, now he makes intercession

for his own self, for his own body, and for the several members of his body. The High-priest under the law did use to offer up sacrifice for himself; first 'for himself,' for his own sins, and then '*for* the errors of the people.' I will not say that Christ had any sin that was personally, or by his act, his own; for that would be to blaspheme the name of that Holy One; but yet I will say, he made the sins of the people his own. Ps. lxix. 5. Yea, God the Father made them his; those also for whom he ever liveth to make intercession, are united to him, made members of his body, of his flesh, and of his bones; and so are any part of himself. 2 Co. v. 21.

But we are now about his natural qualifications, and this is one; that they for whom he ever liveth to make intercession are his members, the members of his body; 'we are members of his body, of his flesh, and of his bones,' so saith the Word. Ep. v. 30. Wherefore here is a near concern, for that his church is part of himself; it is his own concern, it is for our own flesh. 'No man ever yet hated his own flesh, but nourisheth and cherisheth it.' Ep. v. 29.—Things are thus spoken, because of the infirmity of our flesh.—So that had Christ no love to us as we are sinners, yet because we are part of himself, he cannot but care for us, nature puts him upon it; yea, and the more infirm and weak we are, the more he is touched with the feeling of our infirmities, the more he is afflicted for us: 'For we have not an High-priest which cannot be touched with the feeling of our infirmities.' He. iv. 15. He at no time loseth this his fellow-feeling, because he always is our head, and we the members of his. I will add, the infirm member is most cared for, most pitied, most watched over to be kept from harms, and most consulted for.*

I love to play the child with little children, and have learned something by so doing; I have met with a child that has had a sore finger; yea, so sore as to be altogether at present useless; and not only so, but by reason of its infirmity, has been a let or hindrance to the use of all the fingers that have been upon that hand, then have I began to bemoan the child, and said, Alas! my poor boy, or girl, hast got a sore finger! Ah! quoth the child, with water in its eyes, and hath come to me to be bemoaned. Then I have begun to offer to touch the sore finger. O! saith the child, pray do not hurt me: I then have replied, Canst thou do nothing with this finger? No, saith the child, nor with this hand either; then have I said, Shall we cut off this finger, and buy my child a better, a brave golden finger? At this the child has started, stared in my face, gone back from me, and entertained a kind of indignation against me, and has no more cared to be intimate with me. Then have I begun to make some use of that good sermon which this little child has preached unto me; and thus have I gone on. If membership be so dear, if this child has such tenderness to the most infirm, the most useless of its members; if it counts me its friend no longer than when I have a mouth to bemoan, and carriages that show tenderness to this useless finger; what an interest doth membership give one in the body, and what compassions hath the soul for such an useless thing, because it is a member! and turning all this over to Jesus Christ, then instead of matter and corruption, there presently comes honey to me out of this child's sore finger; I take leave to tell you now how I use to play. And though I have told this tale upon so grave a truth, as is the membership of Christians with their head, yet bear with me; no child can be so tender of its sore finger as is the Son of God of his afflicted members; he cannot but be touched with the feeling of our infirmities.†

Ah! who would not make many supplications, prayers, and intercessions, for a leg, for an eye, for a foot, for a hand, for a finger, rather than they will lose it? And can it be imagined that Christ alone shall be like the foolish ostrich, hardened against his young, yea, against his members? It cannot be.

Should he lose a member, he would be disfigured, maimed, dismembered, imperfect, next to monstrous. For his body is called his fulness, yea, the fulness of him that fills all in all. This therefore shows you that Christ as High-priest has naturally a respect for those for whom he ever liveth to make intercession; yea, an unfathomable respect for them, because they are his members.

Fifth. But again, when nature, relation, and membership is urged to show the fit qualifications wherewith Christ is endued, I intend not to intimate, as if the bottom of all lay here; for then it might be urged that one imperfect has all these; for who knows not that sinful man has all these qualifications in him towards his nature, relations, and members? I have therefore, as I said, thus discoursed, only for demonstration-sake, and to

* Bunyan's daughter, Mary, was blind, and thus became an object of his tenderest solicitude. When he was sent to prison for preaching, he felt for her far more than for all other worldly objects. 'My poor blind child. O the thoughts of the hardship she might go under would break my heart to pieces.' *Grace Abounding*, No. 320 and 329.—Ed.

† It is a stupendous and unspeakably blessed privilege that Christ and believers are one flesh. Husband and wife, soul and body, are not so closely united as Christ and believers are to each other. He has carried their sorrows, borne their punishment, and procured complete redemption for them. And eternal blessings on him! he now ever liveth in heaven to act and intercede for them. He there exercises a tender and compassionate spirit towards his suffering children and servants here on earth. His love and pity to every individual of his church, infinitely exceeds that of the most affectionate parent towards their offspring. Our extremity is his opportunity—he is touched with the feeling of our infirmities, will give consolation under, sanctify, and at length deliver the godly out of all temptations and afflictions.—*Mason.*

suit myself with the infirmity of your flesh. I might come, also, in the next place, to tell you, that Jesus Christ our High-priest is thus, with reference to other designs. We are his purchase and he counts us so; his jewels, and he counts us so; his estate real, and he counts us so. Ps. xvi. 5, 6. And you know a man will do much, speak much, intercede much and long, for that which he thus is interested in. But we will come to speak more particularly of the exceeding excellency of his natural qualifications, and show you that he hath such as are peculiar to himself alone, and that we are concerned in them.

[*The peculiar natural qualifications of Christ as our High-priest.*]

1. He is holy, and so a suitable High-priest. There is a holiness that sets further from, and a holiness that brings one nearer to, and to be concerned the more with the condition of those in affliction; and that holiness is that which is entailed unto office. When a man is put into an office, the more unholy he is, the worse he performs his office; and the more holy, the better he performs his office. For his holiness obliges him to be faithful unto men, wherein he is concerned by his office. Hence you read, that he is 'a faithful High-priest,' because he is a holy one, and 'such an High-priest became us, *who is* holy,' &c. He. ii. 17; vii. 26. 'Good and upright *is* the Lord' Jehovah, Christ Jesus, 'therefore will he teach sinners in the way.' Ps. xxv. 8. 'He that ruleth over men *must be* just, ruling in the fear of God.' 2 Sa. xxiii. 3. I mention these texts to show you, that holiness, when entailed to office, makes a man do that office the better. Now then, Christ is holy, and he is made, called, and made of God an High-priest, after the order of Melchisedec, and is to manage that his office for thee with God; that is to say, to continue to make reconciliation for iniquity; for that iniquity that cleaveth unto thee, and that spuriously breaketh, or issueth from thy flesh after thou art called and converted. For we are now upon the second part of the execution of the priesthood of Christ; that which he executeth, I say; and by executing takes away the iniquity of our holy things and of our life, after our turning to God by him. Now he that is to do this is holy, and so one that will make conscience of performing that office for us, with which he is intrusted of God. Hence he is set in opposition to those high-priests that had infirmities, that were not holy, and upon this very account preferred above them. 'For the law maketh men high-priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated,' perfected, or holy 'for evermore.' He. vii. 28. This therefore is a great thing, to wit, that we have an High-priest that is holy, and so one that will not fail to perform to the utmost the trust committed to him in our behalf, to wit, 'to offer both gifts and sacrifices for sins.' He. v. 1. This is one thing.

2. There is added to this of his holiness another; and that is harmless. 'For such an High-priest became us *who is* holy, harmless.' He. vii. 26. A harmful man, when he is in office, O how much mischief may he do! Such an one is partial in doing his office, such an one will put the poor by his right, such an one will buy and sell a cause, a man, an interest, will do or not do, as his harmfulness prompts him to it; '*so is* a wicked ruler over the poor people.' Pr. xxviii. 15. But now our Jesus, our High-priest, is holy, harmless; he will wrong no man, he will deprive no man, he will contemn no man, he will deny to no man that comes to God by him, the benefit and advantage of his blessed intercession; he respecteth not persons, nor taketh reward. A harmful man will stomach, and hate, and prejudice a man; will wait for an opportunity to do him a mischief; will take the advantage, if he can, to deny him his right, and keep from him his due, when yet it is in the power of his hand to help him. O! but Christ is harmless, harmless as a dove, he thinks no ill, intends no ill, doth no ill; but graciously, innocently, harmlessly, makes intercession for thee; nor will he be prevailed with to prejudice thy person, or to forbear to take up thy name into his lips, be thy infirmities, and weaknesses, and provocations never so many, if thou indeed comest to God by him. He is holy, and harmless, and so the more fit to become our High-priest and to make intercession for us.

3. But again, this is not all, he also is undefiled; 'For such an High-priest became us, *who is* holy, harmless, undefiled.' This term is put in to show, that he neither is, nor can be found, neither now, nor at any time, faulty in his office. A man that is holy may yet be defiled; a man that is harmless may yet be defiled. We are bid to be holy and harmless; and in a gospel sense so every Christian is. O! but Christ is so in a legal sense; in the eye of the law, perfectly so. This is a great matter, for it shows, that as nothing done by us can tempt him to be hurtful to us; so there is nothing in himself that can tempt him so to be. A man that is defiled has that within him that will put him upon using of his office unfaithfully, though he should have no provocation from those for whose good he is to execute his office; but he that is undefiled—undefiled in a law sense—as our Lord Jesus is, is such an one as doth not only not do hurt, and not act falsely in his office, but one that cannot, one that knoweth not, how to be unfaithful to his trust. He is holy, harmless, undefiled, this therefore is a great thing. He has not the original of hurtfulness in him, there is no such root there; there is a root of bitterness,

springing up in us, by which not only ourselves, but ofttimes others are defiled. He. xii. 15. O! but our High-priest is undefiled, he is not corrupt, nor corrupteth; he doth his office fairly, faithfully, holily, justly, according to, or answering, our necessities, and the trust reposed in him, and committed to him. But,

4. This is not all; as he is holy, harmless, and undefiled; so he is separate from sinners, both in his conception, in his composition, and the place ordained for him to execute this part of his High-priest's office in. He was not conceived in the womb by carnal generation; he was not made up of polluted and defiled nature; he officiateth not with those materials that are corrupt, stained, or imperfect; but with those that are unspotted, even with the spotless sacrifice of his own unblemished offering. He, nor his offering, has any such tang, as had the priests, and their sacrifices under the law, to wit, sin and imperfection; he is separate from them in this respect, further than is an angel from a beast. He has none of the qualities, actions, or inclinations of sinners; his ways are only his own; he never saw them, nor learned them, but of the Father; there is none upright among men, wherefore he is separated from them to be a priest. Again,

5. As he is thus, so again, he is said to be 'higher than the heavens.' For such an High-priest became us, *who is* holy, harmless, and undefiled, separate from sinners, and made higher than the heavens.' The text saith, that neither saint, nor heavens, are clean in God's sight. 'Behold he puts no trust in his servants,' he chargeth his angels with folly; and again, 'Behold he putteth no trust in his saints, yea, the heavens are not clean in his sight.' Job iv. 18; xv. 15. Wherefore, by this expression, he shows us that our High-priest is more noble than either heaven or angel: yea, more clean and perfect than any. It shows us also that all the heavenly host are at his command, to do as his intercession shall prevail with the Father for us. All angels worship him, and at his word they become, they all become ministering spirits for them who shall be heirs of salvation.

Besides, by this word he shows, that it is impossible that our High-priest should degenerate or decay; for that he is made 'higher than the heavens;' the spirits sometimes in the heavens have decayed. 2 Pe. ii. 4. The heavens themselves decay and wax old; and that is the farthest that by the Word we are admitted to go. He. i. 10–12. But as for him that is above the heavens, that is made higher than the heavens, that is ascended up far above all heavens; he is the same, and 'his years fail not.' He. i. 12. 'The same yesterday, to-day, and for ever.' He. xiii. 8. This therefore is added, to show that Christ is neither as the angels, nor heavens, subject to decay, or degenerate, or to flag and grow cold in the execution of his office; but that he will be found even at the last, when he is come to the end of this work, and is about to come out of the holy place, as affectionate, as full of love, as willing, and desirous after our salvation, as he was the first moment that he was made High-priest, and took upon him to execute that his blessed office for us. Wherefore our High-priest is no such one as you read of in the law. Le. xxi. 18. He is no dwarf, hath no blemish, nor any imperfection; therefore is not subject to flag or fail in due execution of his office, but is able to save to the uttermost them that come unto God by him, 'seeing he ever liveth to make intercession for them.' And it is well worth our consideration, that it is said he is made thus; that is, appointed, instituted, called, and qualified thus of God; this shows the Father's heart as well as the Son's, to us-ward, to wit, that this priesthood was of him, and the glorious effects thereof by him. 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.'

[*The second motive, we are sure to speed.*]

SECOND. I come now to the second motive, to wit, that we may find grace and mercy to help in time of need; or we shall find grace and mercy to help, if we come as we should, to the throne of grace. In this motive we have these three things considerable. *First*, That saints are like to meet with needy times while they are in this world. *Second*, That nothing can carry us through our needy times but more, or a continual supply of mercy and grace. *Third*, That mercy and grace is to be had at the throne of grace, and we must fetch it from thence by prayer, if we would, as we should, go through these needy times.

First. For the first of these, *that saints are like to meet with needy times*, or with such times as will show them that they need a continual assistance of the grace of God, that they may go rightly through this world. This is therefore a motive, that weareth a spur in the heel of it, a spur to prick us forward to supplicate at the throne of grace. This needy time is in other places called the perilous time, the evil day, the hour and power of darkness, the day of temptation, the cloudy and dark day. 2 Ti. iii. 1. Ep. vi. 13. Lu. xxii. 53. He. iii. 8. Ezek. xxxiv. 12. Ge. xlvii. 9. Mat. vi. 34. And indeed, in the general, all the days of our pilgrimage here are evil, yea, every day has a sufficiency of evil in it to destroy the best saint that breatheth, were it not for the grace of God. But there are also, as I have hinted, particular special times, times more eminently dangerous and hazardous unto saints. As,

[*Ten special times of need.*]

There are their young days, the days of their

youth, and childhood in grace. This day is usually attended with much evil towards him or them that are asking the way to Zion with their faces thitherward. Now the devil has lost a sinner; there is a captive has broke prison, and one run away from his master: now hell seems to be awakened from sleep, the devils are come out, they roar, and roaring they seek to recover their runaway. Now tempt him, threaten him, flatter him, stigmatise him, throw dust into his eyes, poison him with error, spoil him while he is upon the potter's wheel; any thing to keep him from coming to Jesus Christ. And is not this a needy time; doth not such an one want abundance of grace? is it not of absolute necessity that thou, if thou art the man thus beset, shouldst ply it at the throne of grace, for mercy and grace to help thee in such a time of need as this is? To want a spirit of prayer now, is as much as thy life is worth. O, therefore, you that know what I say, you that are broke loose from hell, that are fled for refuge to lay hold on the hope set before you, and that do hear the lion roar after you, and that are kept awake with the continual voice of his chinking chain, cry as you fly; yea, the promise is, that they that come to God with weeping, with supplication, he will lead them. Well, this is one needy time, now thy hedge is low, now thy branch is tender, now thou art but in the bud. Pray that thou beest not marred in the potter's hand.

2. The time of prosperity is also a time of need, I mean of thy spiritual prosperity. For as Satan can tell how to suit temptations for thee in the day of thy want, so he has those that can entangle thee in the day of thy fulness. He has his spiritual wickednesses in the high and heavenly places. Ep. vi. 12. He can tell how to lay a snare for thee in the land of Canaan, as well as in the wilderness; in thy time of receiving good things, as well as in thy hungry and empty hours. Nay, such times seem to be the most dangerous, not in themselves, but through the deceits of our heart. Hence Moses gives this caution to the children of Israel, that when God had given them the promised land, and vineyards, and wells, and olive trees, and when they had eaten and were full, '*Then*,' says he, 'beware lest thou forget the Lord which brought thee forth out of the land of Egypt, from the house of bondage.' De. vi. 10–13. And again, he doubleth this caution, saying, 'When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good land which he hath given thee. Beware that thou forget not the Lord thy God in not keeping his commandments, and his judgments, and his statutes, which I command thee this day; lest *when* thou hast eaten and art full,' and thou in all good things art increased, 'then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage;' all this may be applied spiritually. De. viii. 10–14. For there are, as I said, snares laid for us in our best things; and he that has great enjoyments, and forgets to pray for grace to keep him humble then, shall quickly be where Peter was, after his knowledge of the Lord Jesus by the revelation of the Father.

3. Another needy time is a time when men are low and empty, as to worldly good; this time is full of temptations and snares. At this time, men will, if they look not well to their doings and goings, be tempted to strain curtesies both with conscience and with God's Word, and adventure to do things that are dangerous, and that have a tendency to make all their religion and profession vain. This holy Agur was aware of; so he prayed, Let me not be rich and full, lest I deny thee; let me not be poor, lest I steal, and take the name of my God in vain. Pr. xxx. 7–9. There are many inconveniences that attend him that is fallen into decay in this world. It is an evil day with him, and the devils will be as busy with him, as the flies are with a lean and scabbed sheep. It shall go hard but such a man shall be full of maggots; full of silly, foolish, idle inventions, to get up, and to abound with fulness again. It is not a time now, will Satan say, to retain a tender conscience, to regard thy word or promise, to pay for what thou buyest, or to stick at pilfering, and filch from thy neighbour.* This Agur was afraid of; therefore he prayed that God would keep him from that which would be to him a temptation to do it. How many in our day have, on these very accounts, brought religion to a very ill savour, and themselves unto the snare of the devil, and all because they have not addicted themselves to pray to God for grace to help in this time of need, but rather have left off the thing that is good, and given up themselves to the temptations of the devil, and the subtile and ensnaring motions of the flesh.

4. Another needy time is the day of persecution; this is called, as was hinted before, 'the hour of darkness,' 'the cloudy and dark day.' This day, therefore, is full of snares, and of evils of every kind. Here is the fear of man, the terrors of a prison, of loss of goods and life.† Now all things look black, now the fiery trial is come. He that cannot now pray; he that now applieth not himself to God on the throne of grace, by the priesthood

* As this is Satan's temptation in the time of poverty, so the time of prosperity is equally dangerous—the love of gain, when it possesses the soul, is insatiable. Satan whispers into the ear, and the heart too readily entertains the wicked thought—'Get money; if you cannot do it honestly, still get money.' The most contemptible meannesses have been practised by the wealthy. O beware of that ruinous idolatry, covetousness. —Ed.

† Query, is this that part of a Christian's experience referred to in the *Pilgrim's Progress*, p. 116, the second part of the Valley of the Shadow of Death?—Ed.

of Jesus Christ, is like to take a fall before all men upon the stage; a foul fall, a fall that will not only break his own bones, but also the hearts of those that fear God and behold it: 'Come therefore boldly unto the throne of grace, that ye may obtain mercy, and find grace to help in time of need.'

5. Another time of need is that time wherein thou changest thy condition, and enterest into a new relation. For here also the snares and traps lie waiting for thee. There is a hopeful child goes to service, or to be an apprentice; there is a young man, a young maid, entereth into a married condition, and though they pray before, yet they leave off to pray then. Why, these people are oftentimes ruined and undone; the reason is, this change is attended with new snares, with new cares, and with new temptations, of the which, because through unwatchfulness they are not aware, they are taken, drawn to perdition and destruction by them. Many in my short day have gone, I doubt, down to the pit, THIS way, that have sometimes been to appearance the very foremost and hopefulest in the place where they have lived. O how soon has their fire gone out; has their lamps forborne to burn! How quickly have they lost their love to their ministers, by whom they were illuminated, and to the warmest Christians, through communion with whom they used to be kept awake and savoury! How quickly have they found them out new friends, new companions, new ways and methods of life, and new delights to feed their foolish minds withal! Wherefore, O thou that art in this fifth head concerned, 'Come boldly unto the throne of grace, to obtain mercy, and find grace to help in time of need.'

6. Another time of need is, when the generality of professors are decayed; when the custom of fancies and fooleries have taken away all gravity and modesty from among the children of men. Now pray, or thou diest; yea, pray against those decays, those vain customs, those foolish fancies, those light and vain carriages that have overtaken others, else they will assuredly knock at thy door, and obtain favour at thy hand, the which if they do, they will quickly bring thee down into the dirt with others, and put thee in peril of damnation as well as they.

7. Another time of need is, the time of guilt contracted, and of the hiding of God's face. This is a dangerous time. If thou now shalt forbear to pray, thou art undone, for the natural tendency of guilt is to drive a man from God. So it served our first father; and ofttimes when God hides his face, men run into desperation, and so throw up all duties, and say as he of old, 'What should I wait for the Lord any longer?' 2 KI. VI. 33. Now thy great help against this is prayer, continuing in prayer. Prayer wrestleth with the devil, and will overthrow him: prayer wrestleth with God, and will overcome him: prayer wrestleth with all temptations, and makes them fly. Great things have been done by prayer, even by the prayer of those that have contracted guilt, and that have by their sins lost the smiles and sense of the favour of God. Wherefore, when this needy, this evil time has overtaken thee, pray: 'Come boldly unto the throne of grace, to obtain mercy, and find grace to help in time of need.'

8. The day of reproach and slander is another time of need, or a day in which thou wilt want supplies of grace. Sometimes we meet with such days wherein we are loaden with reproaches, slanders, scandals, and lies. Christ found the day of reproach a burdensome day unto him; and there is many a professor driven quite away from all conscience towards God, and open profession of his name, by such things as these. PS. LXIX. 7. Reproach is, when cast at a man, as if he was stoning to death with stones. Now ply it hard at the throne of grace, for mercy and grace to bear thee up, or thou wilt either miscarry or sink under ground by the weight of reproach that may fall upon thee.*

9. Another time of need is that wherein a man's friends desert and forsake him, because of his gospel principles, or of those temptations that attend his profession. This is a time that often happeneth to those that are good. Thus it was with Christ, with Paul, with Job, with Heman, and so has been with many other of God's servants in the day of their temptations in this world; and a sore time it is. Job complained under it, so did Heman, Paul, and Christ. JN. VI. 66. 2 TI. I. 15. JOB XIX. 13–19. Now a man is as forlorn as a pelican in the wilderness, as an owl in the desert, or as a sparrow upon the house-top. If a man cannot now go to the throne of grace by prayer, through Christ, and so fetch grace for his support from thence, what can he do? He cannot live of himself. JN. XV. 4. Wherefore this is a sore evil.

10. Another time of need is the day of death, when I am to pack up and to be gone from hence, the way of all the earth.† Now the greatest trial is come, excepting that of the day of judgment. Now a man is to be stripped of all, but that which cannot be shaken. Now a man grows near the borders of eternity. Now he begins to see into the skirts of the next world. Now death is death, and the grave the grave indeed! Now he begins to see what it is for body and soul to part, and

* No man could speak more experimentally on the pain inflicted by slander, although utterly unfounded, than John Bunyan. So eminent a man became a mark for Satan and his emissaries to shoot at. He was charged with witchcraft, called a highwayman, and every slander that malice could invent was heaped upon him. His remedy, his consolation, was the throne of grace —a specific that never did, nor ever will fail.—ED.

† The late Rev. John Newton, who lived to a good old age, in his latter days used to tell his friends—'I am like a parcel, packed up and directed, only waiting the carrier to take me to my destination;' blessed tranquillity under such solemn circumstances.—ED.

what to go and appear before God. Ec. xii. 5. Now the dark entry, and the thoughts of what is in the way from a deathbed to the gate of the holy heaven, comes nearer the heart than when health and prosperity do compass a man about. Wherefore this is like to be a trying time, a time of need indeed. A prudent man will make it one of the great concerns of his whole life to get, and lay up a stock of grace for this day, though the fool will rage and be confident: for he knows all will be little enough to keep him warm in his soul, while cold death strokes his hand over his face, and over his heart, and is turning his blood into jelly; while strong death is loosing his silver cord, and breaking his golden bowl! Ec. xii. 6. Wherefore, I say, this motive weareth a spur on his heel, a spur to prick us on to the throne of grace for mercy, and grace to help in time of need. But,

[*Continual supplies of grace essential to our welfare.*]

Second. I come now to the next thing, which is, to show *that nothing can carry us through our needy times, but more or a continual supply of mercy and grace.* This the text fully implies, because it directeth us to the throne of grace, for mercy and grace for that very end. And had there been any thing else that could have done it, the apostle would have made mention of it, and would also have directed the saints unto it. But forasmuch as he here makes mention of the needy time, and directs them to the throne of grace for mercy and grace to help, it followeth that mercy and grace, and that only, can help us in the evil time. Now mercy and grace are to be distinctly considered. 1. Mercy, for that by it we have through Christ the continuation and multiplication of forgivenesses, without which there is no salvation. 2. Grace, for that by it we are upheld, supported, and enabled to go through our needy times, as Christians, without which there is no salvation neither. The first all will grant, the second is clear: 'If *any man* draws back, my soul shall have no pleasure in him; but we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.' He. x. 38, 39.

1. Mercy is that by which we are pardoned, even all the falls, faults, failings, and weaknesses, that attend us, and that we are incident to, in this our day of temptation; and for this mercy we should pray, and say, 'Our Father, forgive us our trespasses.' Mat. vi. 9—13. For though mercy is free in the exercise of it to usward, yet God will have us ask, that we may have; as he also saith in the text, 'Let us come boldly unto the throne of grace, that we may obtain mercy.' Here then we have one help, and that is, the mercy of God is to be extended to us from his throne through Jesus Christ, for our pardon and forgiveness in all those weaknesses that we are attended with in the needy or evil times; and we should come to God for this very thing. This is that which David means, when he says, 'Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.' Ps. xxiii. 6. And again, 'When I said my foot slippeth; thy mercy, O Lord, held me up.' Ps. xciv. 18. Set me clear and free from guilt, and from the imputation of sin unto death, by Christ.

Nor can any thing help where this is wanting; for our parts, our knowledge, our attainments, nor our graces, cannot so carry us through this world, but that we shall be guilty of that that will sink us down to hell, without God's pardoning mercy. It is not the grace that we have received can do it, nor the grace that is to be received that can do it; nothing can do it but the pardoning mercy of God; for because all our graces are here imperfect, they cannot produce a spotless obedience. But where there is not a spotless obedience, there must of necessity follow a continuation of pardon and forgiveness by mercy, or I know what will become of the soul. Here, therefore, the apostle lays an obligation upon thee to the throne of grace, to wit, that thou mayest obtain mercy, a continuation of mercy, mercy as long as thou art like to live this vain life on the earth; mercy that will reach through all thy days. For there is not a day, nor a duty; not a day that thou livest, nor a duty that thou dost, but will need that mercy should come after to take away thy iniquity.* Nay, thou canst not receive mercy so clearly, as not to stand in need of another act of mercy to pardon weakness in thy no better receiving the last. We receive not our mercies so humbly, so readily, so gladly, and with that thankfulness as we should: and therefore, for the want of these, have the need of another, and another act of God's sin-pardoning mercy, and need shall have thereof, as long as evil time shall last with us.

But is not this great grace, that we should thus be called upon to come to God for mercy? Yea, is not God unspeakably good, in providing such a throne of grace, such a sacrifice, such a high-priest, and so much mercy for us, and then to invite us to come with boldness to him for it? Nay, doth not his kindness yet further appear, by giving of us items and intimations of needy times, and evil days, on purpose to provoke us to come to him for mercy? This then shows us, as also we have hinted before, that the throne of grace, and Christ Jesus our High-priest, are both provided upon the account of our imperfections, namely, that we who are called might

* This is illustrated by the account of Hopeful's experience in the *Pilgrim's Progress;* he says, 'If I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do; so that now I am forced to conclude, that, notwithstanding my former fond conceits of myself and duties, I have committed sin enough IN ONE DUTY to send me to hell, though my former life had been faultless.' Vol. iii., p. 154.—ED.

not be, by remaining weaknesses, hindered of, but obtain eternal inheritance. Weaknesses, such weaknesses remain in the justified, and such slips and failings are found in and upon them, that call for a course of mercy and forgiveness to attend them. Farther, this also intimates, that God's people should not be dejected at the apprehensions of their imperfections; I say, not so dejected, as therefore to cast off faith, and hope, and prayer; for a throne of grace is provided for them, to the which they may, they must, they ought continually to resort for mercy, sin-pardoning mercy.

2. As we are here to obtain mercy, so we are here to find grace. They that obtain mercy, shall find grace, therefore they are put together. That they may obtain mercy and find grace; only they must find mercy first; for as forgiveness at first goes before sanctification in the general, so forgiveness afterwards goes before particular acts of grace for further sanctification. God giveth not the spirit of grace to those that he has not first forgiven by mercy, for the sake of Christ.* Also so long as he as a Father forbears to forgive us as his adopted, so long we go without those further additions of grace that are here suggested in the text. But when we have obtained mercy to forgive, then we also find grace to our renewing. Therefore he saith, First obtain mercy, and then find grace.

Grace here I take to be that grace which God has appointed for us, to dwell in us; and that by and through the continual supply of which we are to be enabled to do and suffer, and to manage ourselves in doing and suffering according to the will of God. 'Let us have grace whereby we may serve God acceptably with reverence and godly fear.' He. xii. 28. So again, 'he giveth more grace; wherefore he saith, God resisteth the proud, but giveth grace unto the humble.' Ja. iv. 6. Pr. iii. 34. 1 Pe. v. 5. The grace, therefore, that this text intends, is grace given or to be given; grace received or to be received; grace a root, a principle of grace, with its continual supplies for the perfecting of that salvation that God has designed for us. This was that which comforted Paul, when the messenger of Satan was sent to buffet him, it was said unto him by Christ, 'My grace is sufficient for thee.' 2 Co. xii. 9. As who should say, Paul, be not utterly cast down, I have wherewith all to make thee stand, and overcome, and that is my grace, by which thou shalt be supported, strengthened, comforted, and made to live a triumphant life, notwithstanding all that oppress thee. But this came to him upon his praying; for this I prayed to God thrice, saith he. So again, 'God *is* able to make all grace abound toward you; that ye always have all sufficiency in all *things*, may abound to every good work.' 2 Co. ix. 8. Thus you see, that by grace in these places is meant that spirit, and those principles of grace, by the increase and continual supply of which we are inwardly strengthened, and made to abound to every good work.

This then is the conclusion, That as there is mercy to be obtained by us at the throne of grace, for the pardon of all our weaknesses; so there is also grace there to be found that will yet strengthen us more, to all good walking and living before him. He giveth more grace, and they receive one time or another abundance of grace that shall reign in life by one Jesus Christ. This then teaches us several things, some of which I will mention. As,

[*What this should teach us.*]

1. That nature, as nature, is not capable of serving of God: no, not nature where grace dwells, as considered abstract from that grace that dwells in it. Nothing can be done aright without grace, I mean no part nor piece of gospel-duty. 'Let us have grace whereby we may serve God acceptably.' Nature, managed by grace, seasoned with grace, and held up with grace, can serve God acceptably. Let us have grace, seek for and find grace to do so; for we cannot do so but by grace: 'By the grace of God I am what I am; and his grace which *was bestowed* upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me.' 1 Co. xv. 10. What can be more plain than this beautiful text? For the apostle doth here quite shut out nature, sanctified nature, for he indeed was a sanctified man, and concludes that even he, as of himself, did nothing of all the great works that he did; but they were done, he did them by the grace of God that was in him. Wherefore nature, sanctified nature, as nature, can of itself do nothing to the pleasing of God the Father.

Is not this the experience of all the godly? Can they do that at all times which they can do at some times? Can they pray, believe, love, fear, repent, and bow before God always alike? No. Why so? they are the same men, the same human nature, the same saints. Aye, but the same grace, in the same degree, operation, and life of grace, doth not so now work on that man, that nature, that saint; therefore, notwithstanding he is what he is, he cannot do at all times alike. Thus therefore it is manifest, that nature, simply as such, is a great way off of doing that which is acceptable with God. Refined, purified, sanctified nature, cannot do but by the immediate supplies, lifts, and helps of that spirit and principle of grace by the which it is so sanctified.

2. As nature, even where grace is, cannot, without the assistance of that grace, do anything acceptably before God; so grace received, if it be not also supplied with more grace, cannot cause that we continue to do acceptable service to God. This

* Grace, mercy, peace, justification, sanctification, and glorification, all flow from Christ the propitiatory sacrifice, in whom, as his beloved, the Father accepts us graciously, and loves us freely.—*Mason.*

also is clear by the text, For he speaketh there to them that had received grace; yea, puts himself into the number, saying, 'Let us come boldly unto the throne of grace, that we may find grace to help in time of need.' If grace received would do, what need of more? What need we pray for more? What need we go to the throne of grace for more? This very exhortation saith it will not: present supplies of grace are proportioned to our present need, and to help us to do a present work or duty.* But is our present need all the need that we are like to have, and the present work all the work that we have to do in the world? Even so the grace that we have received at present, though it can help us to do a present work, it cannot, without a further supply, help us to do what is to be done hereafter. Wherefore, the apostle saith, that his continuing to do was through his obtaining help, continual help of God: 'Having, therefore,' saith he, 'obtained help of God, I continue unto this day witnessing both to small and great,' &c. Ac. xxvi. 22. There must be a daily imploring of God for daily supplies from him, if we will do our daily business as we should.

A present dispensation of grace is like a good meal, a seasonable shower, or a penny in one's pocket, all which will serve for the present necessity. But will that good meal that I ate last week, enable me, without supply, to do a good day's work in this? or will that seasonable shower which fell last year, be, without supplies, a seasonable help to the grain and grass that is growing now? or will that penny that supplied my want the other day, I say, will the same penny also, without a supply, supply my wants to-day? The same may, I say, be said of grace received: it is like the oil in the lamp, it must be fed, it must be added to. And there, there shall be a supply, 'wherefore he giveth more grace.' Grace is the sap, which from the root maintaineth the branches: stop the sap, and the branch will wither. Not that the sap shall be stopped where there is union, not stopped for altogether; for as from the root the branch is supplied, so from Christ is every member furnished with a continual supply of grace, if it doth as it should; 'of his fulness have all we received, and grace for grace.' Jn. i. 16.

The day of grace is the day of expense: this is our spending time. Hence we are called pilgrims and strangers in the earth, that is, travellers from place to place, from state to state, from trial to trial. He. xi. 13. Now, as the traveller at a fresh inn is made to spend fresh money; so Christians, at a fresh temptation, at a new temptation, are made to spend afresh, and a new supply of grace. Great men, when and while their sons are travellers, appoint that their bags of money be lodged ready, or conveniently paid in at such and such a place, for the suitable relief of them; and so they meet with supplies. Why, so are the sons of the Great One, and he has allotted that we should travel beyond sea, or at a great distance from our Father's house: wherefore he has appointed that grace shall be provided for us, to supply at such a place, such a state or temptation, as need requires: but withal, as my lord expecteth his son should acquaint him with the present emptiness of his purse, and with the difficulty he hath now to grapple with; so God our Father expects that we should plead by Christ our need at the throne of grace, in order to a supply of grace:† 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.'

Now then, this shows the reason why many Christians that are indeed possessed with the grace of God, do yet walk so oddly, act so poorly, and live such ordinary lives in the world. They are like to those gentlemen's sons that are of the more extravagant sort, that walk in their lousy hue, when they might be maintained better. Such young men care not, perhaps scorn to acquaint their fathers with their wants, and therefore walk in their threadbare jackets, with hose and shoes out at heels! a right emblem of the uncircumspect child of God. This also shows the reason of all those dreadful falls and miscarriages that many of the saints sustain, they made it not their business to watch to see what is coming, and to pray for a supply of grace to uphold them; they, with David, are too careless, or, with Peter, too confident, or, with the disciples, too sleepy, and so the temptation comes upon them; and their want like an armed man. This also shows the reason why some that, to one's thinking, would fall every day; for that their want of parts, their small experience, their little knowledge of God's matters, do seem to bespeak it; yet stand, walk better, and keep their garments more white than those that have, when compared with them, twice as much as they. They are praying saints, they are often at the throne of grace, they are sensible of their weakness, keep a sight of their danger before their faces, and will not be contented without more grace.

Third. And this leads me, in the third place, to show you, that were we wise, and did we ply it at

* Spiritual strength, like bodily food, must be renewed day by day. The necessity of daily food for our bodies should remind us of that bread that cometh down from heaven, and that water of life which, as a river, maketh glad the city of our God. 'As oft as ye do this,' eat and drink, 'ye do show the Lord's death.' O that such a recollection may have an abiding influence upon our souls!—Ed.

† In those days travellers did well to advance as far in a day as we now do in an hour. To make a country tour, required then the same precautions, as to supplies, as it now does to make the grand tour of Europe. To have carried coin would have been a great encumbrance, as well as risk from robbers. How accurately Bunyan knew the mode used in such cases to secure supplies, and with what beautiful simplicity it is spiritualized.—Ed.

the throne of grace for grace, as we should, O what spotless lives might we live! We should then have always help in time of need; for so the text insinuates, 'That we may obtain mercy, and find grace to help in time of need.' This is that which Peter means, when he says, 'And besides this,' that is, besides your faith in Christ, and besides your happy state of justification, 'giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindnesss, charity. For if these things be in you and abound,' and be continually supplied with a supply from the throne of grace, 'they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.' 2 Pe. i. 5–11.

The greatest part of professors now-a-days take up their time in contracting of guilt, and asking for pardon, and yet are not much the better. Whereas, if they had but the grace to add to their faith, virtue, &c., they might have more peace, live better lives, and not have their heads so often in a bag as they have. 'To him that ordereth *his* conversation *aright*, will I show the salvation of God.' Ps. l. 23. To him that disposeth his way aright; now this cannot be done without a constant supplicating at the throne of grace for more grace. This then is the reason why every new temptation that comes upon thee, so foils, so overcomes thee, that thou wilt need a new conversion to be recovered from under the power and guilt that cleaves to thee by its overshadowing of thee. A new temptation, a sudden temptation, an unexpected temptation, usually foils those that are not upon their watch; and that have not been before with God to be inlaid with grace proportionable to what may come upon them.

'That ye may find grace to help in time of need!' There is grace to be found at the throne of grace that will help us under the greatest straits. 'Seek and ye shall find;' it is there, and it is to be found there; it is to be found there of the seeking soul, of the soul that seeketh him. Wherefore I will conclude as I did begin; 'Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need.'

[Conclusion. *Some lessons to be learned from this text.*]

We will now speak something by way of conclusion, and so wind up the whole.

First. You must remember that we have been hitherto speaking of the throne of grace, and showing what it is. That we have also been speaking of Christ's sacrifice, and how he manages his high-priest's office before the throne of grace. We have also here, as you see, been speaking of the mercy and grace that is to be obtained and found at this throne of grace, and of what advantage it is to us in this our pilgrimage. Now, from all this it follows, that sin is a fearful thing: for all this ado is, that men might be saved from sin! What a devil then is sin? it is the worst of devils; it is worse than all devils; those that are devils sin hath made them so; nor could anything else have made them devils but sin. Now, I pray, what is it to be a devil, but to be under, for ever, the power and dominion of sin, an implacable spirit against God? Such an one, from which implacableness all the power in heaven and earth cannot release them, because God of his justice has bound them over to judgment. These spirits are by sin carried quite away from themselves, as well as from God that made them; they cannot design their own good; they cannot leave that which yet they know will be everlasting mischievous to themselves. Sin has bound them to itself so fast, that there can be no deliverance for them, but by the Son of God, who also has refused them, and left them to themselves, and to the judgment which they have deserved. Sin also has got a victory over man, has made him an enemy to God and to his own salvation; has caught him, captivated him, carried away his mind, and will, and heart, from God; and made him choose to be vain, and to run the hazard of eternal damnation, with rejoicing and delight. But God left not man where he left those wicked spirits, to wit, under the everlasting chains of darkness, reserved unto judgment; but devised means for their ransom and reconciliation to himself; which is the thing that has been discoursed of in the foregoing part of this book. 2 Sa. xv. 13. But, I say, what a thing is sin, what a devil and master of devils is it, that it should, where it takes hold, so hang that nothing can unclinch its hold but the mercy of God and the heart-blood of his dear Son! O the fretting, eating, infecting, defiling, and poisonous nature of sin, that it should so eat into our flesh and spirit, body and soul, and so stain us with its vile and stinking nature: yea, it has almost turned man into the nature of itself; insomuch as that sometimes, when nature is mentioned, sin is meant; and when sin is mentioned, nature is meant. Ep. ii. 3; v. 8. Wherefore sin is a fearful thing; a thing to be lamented, a thing to be abhorred, a thing to be fled from with more astonishment and trembling than one would fly from any devil, because it is the worst of things; and that without which nothing can be bad, and because where it takes hold it so fasteneth that

nothing, as I have said, can release whom it has made a captive, but the mercy of God and the heart-blood of his dear Son. O what a thing is sin!

Second. As by what hath been said sin appears to be exceeding sinful; so, from hence it also follows, that the soul is a precious thing. For you must know all this is for the redemption of the soul. The redemption of the soul is precious. Ps. xlix. 8, 20. I say, it is for the redemption of the soul; it was for this that Christ was made a priest, a sacrifice, an altar, a throne of grace; yea, sin, a curse, and what not, that was necessary for our deliverance from sin, and death, and everlasting damnation. He that would know what a soul is, let him read in letters of blood the price and purchase of the soul. It was not for a light, a little, an inconsiderable thing, that Christ Jesus underwent what he suffered when he was in the world, and gave himself a ransom for souls. No, no! The soul is a great, a vast great thing, notwithstanding it is so little set by of some. Some prefer anything that they fancy, above the soul; a slut, a lie, a pot, an act of fraudulency, the swing of a prevailing passion, anything shall be preferred when the occasion offereth itself.* If Christ had set as little by souls as some men do, he had never left his Father's bosom, and the glory that he had with him; he had never so humbled himself, so gave himself to punishment, affliction, and sorrow; and made himself so the object of scorn, and contempt, and reproach, as he did, and all that the souls of sinners might live a life in glory with him.

But methinks this is the mystery of all as to this, that the soul should take that pains, contrive such ways, and take such advantages against itself! For it is the soul that sins, that the soul might die! O! sin, what art thou? What hast thou done? and what still wilt thou further do, if mercy, and blood and grace doth not prevent thee? O silly soul! what a fool has sin made of thee? what an ass art thou become to sin? that ever an immortal soul, at first made in the image of God, for God, and for his delight, should so degenerate from its first station, and so abase itself that it might serve sin, as to become the devil's ape, and to play like a Jack Pudding for him upon any stage or theatre in the world! But I recall myself; for if sin can make one who was sometimes a glorious angel in heaven, now so to abuse himself as to become, to appearance, as a filthy frog, a toad, a rat, a cat, a fly, a mouse, a dog, or bitch's whelp,† to serve its ends upon a poor mortal, that it might gull them of everlasting life, no marvel if the soul is so beguiled as to sell itself from God, and all good, for so poor a nothing as a momentary pleasure is. But,

Third. If sin and the soul are such great things, then behold the love and care of God; the love to souls, the care he hath taken to deliver them from sin. Sin, as I have said, is such a thing as from which no man can deliver himself; the soul is such a thing, so rich and valuable in the nature of it, that scarce one in twenty thousand counts of it as they should. But God, the lover of mankind, and the greatest enemy to sin, has provided means effectually to overthrow the one, and to save and secure the other. Behold, therefore, the love of God, the care of God for us; for when we neither loved nor cared for ourselves, God both loved us and cared for us. God commended his love towards us in sending his Son to be the propitiation for our sins.

Let it be then concluded that 'GOD IS LOVE,' and that the love that God hath to us is such as we never had for ourselves. We have been often tried about our own love to ourselves, and it has been proved over, and over, and over, that sometimes even we that are Christians could, and would, had it been possible, have pawned ourselves, our souls, and our interest in Christ, for a foul and beastly lust. But God, who is rich in mercy, for his great love wherewith he loved us, would not suffer it so to be. Now, if we are so fickle and uncertain in our love to ourselves, as to value our salvation at so low and so base a rate, can it be imagined that ever we should, had it been left to our choice, have given the best of what we have for the salvation of our souls? Yet God gave his Son to be the Saviour of the world. I say again, if our love is so slender to our own souls, can any think that it should be more full to the souls of others? And yet God had such love to us, as to give his only begotten Son for our sins. Yet again, how should it be that we, who are usually so affected with the conceit of our own happiness, since we care no more for our own souls, do our best to secure the souls of others? and yet God, who is infinitely above all creatures, has so condescended, as to concern himself, and to give the best of his flock, even his only beloved Son, for very dust and ashes. Wherefore, 'Herein is love, not that we loved God,' or our neighbour, 'but that God loved us, and sent his Son *to be* the propitiation for our sins.' 1 Jn. iv. 10.

Fourth. Is sin so vile a thing? is the soul so precious a thing? and is God's love and care of the salvation of the souls of sinners infinitely greater than is their own care for their own souls? Then this should teach those concerned to blush, to

* How truly and solemnly is the downward road of a sinner here portrayed. 1. Drawn aside by lust. 2. A lie to conceal his wicked folly. 3. Intoxication, to drown his convictions and harden his conscience. 4. The consequent ruin of his worldly prospects; and, 5. A vain effort by fraud to keep up his credit!!! —ED.

† It was in Bunyan's time the universally received opinion that Satan appeared in the shape of animals to allure poor wretches into sin—Shakespeare, Judge Hale, Cotton Mather, Baxter, with all our eminent men, believed in these supernatural appearances.—ED.

blush, I say, and to cover their faces with shame. There is nothing, as I know of, that more becomes a sinner, than blushing and shame doth; for he is the harbourer, the nurse, and the nourisher of that vile thing called sin; that so great an enemy of God, and that so great an enemy to the soul. It becomes him also, if he considers what a creature God has made him, and how little he hath set by his own creation, and by the matter of which God hath made his soul. Let him also consider unto what base things he hath stooped and prostrated himself, while things infinitely better have stood by and offered themselves unto him freely; yea, how he has cast that God that made him, and his Son that came to redeem him, quite behind his back, and before their faces embraced, loved, and devoted himself unto him that seeks nothing more than the damnation of his soul.

Ah, Lord! when will foolish man be wise, and come to God with his hands upon his head, and with his face covered with shame, to ask him forgiveness for that wickedness which he has committed? which is wickedness committed not only against holiness and justice, against which also men by nature have an antipathy, but against mercy and love, without which man cannot tell what to do. Blush, sinner, blush. Ah, that thou hadst grace to blush! But this is God's complaint, 'Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush.' Je. viii. 12. It is a sad thing that men should be thus void of consideration, and yet they are so. They are at a continual jest with God and his Word, with the devil and sin, with hell and judgment. But they will be in earnest one day; but that one day will be too late!

Fifth. Is it so that God, though sin is so fearful a thing, has prepared an effectual remedy against it, and purposed to save us from the evil and damning effects thereof? (1.) Then this should beget thankfulness in the hearts of the godly, for they are made partakers of this grace; I say, it should beget thankfulness in thy heart. 'Thanks *be* unto God for his unspeakable gift,' said the apostle, when he seriously thought of that which was much inferior to what we have been a discoursing of. 2 Co. ix. 15. That was about man's willingness to do good; this is about God's. That was about men's willingness to give money to poor saints; this about God's willingness to give Christ Jesus his Son to the world. It was the thoughts of this redemption and salvation that made David say, 'Bless the Lord, O my soul, and all that is within me, *bless* his holy name.' Ps. ciii. 1. O! they that are partakers of redeeming grace, and that have a throne of grace, a covenant of grace, and a Christ, that is the Son of God's love, to come to, and to live by, should be a thankful people. 'By him therefore let us offer the sacrifice of praise to God continually, - giving thanks in his name.' He. xiii. 15. How many obligations has God laid upon his people, to give thanks to him at every remembrance of his holiness. (2.) Study the priesthood, the high-priesthood of Jesus Christ, both the first and second part thereof. The first part was that when he offered up himself without the gate, when he bare our sins in his own body on the tree. The second part is that which he executeth there whither he is now gone, even in heaven itself, where the throne of grace is. I say, study what Christ has done, and is adoing. O! what is he adoing now? he is sprinkling his blood with his priestly robes on, before the throne of grace; that is too little thought on by the saints of God: 'We have such a high-priest, who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.' He. viii. 1, 2. Busy thyself, fellow-Christian, about this blessed office of Christ. It is full of good, it is full of sweet, it is full of heaven, it is full of relief and succour for the tempted and dejected; wherefore, I say again, study these things, give thyself wholly to them.

Sixth. Since God has prepared himself a lamb, a sacrifice, a priest, a throne of grace, and has bid thee come to him, come to him as there sitting; come, come boldly, as he bids thee. What better warrant canst thou have to come, than to be bid to come of God? When the goodman himself bids the beggar come to his house, then he may come, then he may come boldly; the consideration of the invitation doth encourage. That we have our friend at court, should also make us come boldly. Jesus, as has been showed, as sacrifice and high-priest, is there, 'in whom we have boldness, and access with confidence by the faith of him.' Ep. iii. 12. Again, 'By whom also we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of God.' Ro. v. 2. Again, 'We have boldness, brethren, to enter into the holiest by the blood of Jesus.' He. x. 19, 20. What can be more plain, more encouraging, more comfortable to them that would obtain mercy, 'and find grace to help in time of need.' It is a dishonour to God, disadvantage to thee, and an encouragement to Satan, when thou hangest back, and seemest afraid to 'come boldly unto the throne of grace.' 'Let us,' therefore, 'draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water; let us hold fast the profession of *our* faith without wavering, for he *is* faithful that promised, and let us consider one another, to provoke unto love and to good works.' He. x. 22—24. Farewell.

THE ACCEPTABLE SACRIFICE;

OR,

THE EXCELLENCY OF A BROKEN HEART:

SHOWING THE NATURE, SIGNS, AND PROPER EFFECTS OF A CONTRITE SPIRIT.

BEING THE LAST WORKS OF THAT EMINENT PREACHER AND FAITHFUL MINISTER OF JESUS CHRIST,
MR. JOHN BUNYAN, OF BEDFORD.

WITH A PREFACE PREFIXED THEREUNTO BY AN EMINENT MINISTER OF THE GOSPEL IN LONDON.

London: Sold by George Larkin, at the Two Swans without Bishopgates, 1689.

ADVERTISEMENT BY THE EDITOR.

THE very excellent preface to this treatise, written by George Cokayn, will inform the reader of the melancholy circumstances under which it was published, and of the author's intention, and mode of treatment. Very little more need be said, by way of introducing to our readers this new edition of Bunyan's *Excellency of a Broken Heart.* George Cokayn was a gospel minister in London, who became eventually connected with the Independent denomination. He was a learned man—brought up at the university—had preached before the House of Commons—was chaplain to that eminent statesman and historian, Whitelocke—was rector of St. Pancras, Soper Lane—remarkable for the consistency of his conduct and piety of his life—but as he dared not to violate his conscience, by conformity to ceremonies or creeds which he deemed antichristian, he suffered under persecution, and, with upwards of two thousand godly ministers, was ejected from his living, and thrown upon the care of Divine Providence for daily food. The law ordered him to be silent, and not to set forth the glories of his Saviour; but his heavenly Father had ordained him to preach. There was no hesitation as to whom he would obey. At the risk of imprisonment, transportation, and death, he preached; and God honoured his ministry, and he became the founder of a flourishing church in Hare Court, London. His preface bears the date of September, 1688; and, at a good old age, he followed Bunyan to the celestial city, in 1689. It is painful to find the author's Baptist friends keeping aloof because of his liberal sentiments; but it is delightful to witness the hearty affection with which an Independent minister recommends the work of a Baptist; and truly refreshing to hear so learned a man commending most earnestly the work of a poor, unlettered, but gigantic brother in the ministry. Surely there is water enough connected with that controversy to quench any unholy fire that differences of opinion might ignite. George Cokayn appears to have possessed much kindred spirit with John Bunyan. Some of his expressions are remarkably Bunyanish. Thus, when speaking of the jailor, 'who was a most barbarous, hard-hearted wretch; yet, when God came to deal with him, he was soon tamed, and his heart became exceeding soft and tender.' p. 687. And when alluding to the Lord's voice, in softening the sinner's heart, he says: 'This is a glorious work indeed, that hearts of stone should be dissolved and melted into waters of godly sorrow, working repentance.'

The subject of a broken heart is one of vital importance, because it is essential to salvation. The heart, by nature, is hard, and cannot, and will not break itself. Angels have no power to perform this miracle of mercy and of justice. It is the work of the Holy Spirit in the NEW BIRTH. Some have supposed that God always prepares the heart for this solemn, this important change, by a stroke of his providence; but it is not so. Who dares limit the Almighty? He takes his own way with the sinner—one by a whisper, another by a hurricane. Some are first alarmed by the preaching of the Word—many by conversation with a pious friend or neighbour; some by strokes of Providence—but all are led to a prayerful searching of the holy oracles, until there, by the enlightening influence of the Spirit, they find consolation. The great question is, not as to the means, but the fact—Have I been born again? Have I been grafted into Christ? Do I bring forth the fruits of godliness in mourning over my sins, and, in good words and works, am I a living epistle known and read of all—men, angels, devils—and of the Omniscient God? These are the all-important inquiries which, I trust, will deeply influence every reader. Let two of Bunyan's remarks make an indelible impression on every mind: 'God will break ALL hearts for sin, either here to repent-

ance and happiness, or in the world to come to condemnation and misery.' 'Consider thou must die but once; I mean but once as to this world, for if thou, when thou goest hence, dost not die well, thou canst not come back again and die better.' May our spirits be baptized into these solemn truths, and our broken hearts be an acceptable sacrifice to God. GEO. OFFOR.

A PREFACE TO THE READER.

THE author of the ensuing discourse—now with God, reaping the fruit of all his labour, diligence, and success, in his Master's service—did experience in himself, through the grace of God, the nature, excellency, and comfort of a truly broken and contrite spirit. So that what is here written is but a transcript out of his own heart: for God—who had much work for him to do—was still hewing and hammering him by his Word, and sometimes also by more than ordinary temptations and desertions. The design, and also the issue thereof, through God's goodness, was the humbling and keeping of him low in his own eyes. The truth is, as himself sometimes acknowledged, he always needed the thorn in the flesh, and God in mercy sent it him, lest, under his extraordinary circumstances, he should be exalted above measure; which perhaps was the evil that did more easily beset him than any other. But the Lord was pleased to overrule it, to work for his good, and to keep him in that broken frame which is so acceptable unto him, and concerning which it is said, that 'He healeth the broken in heart, and bindeth up their wounds.' Ps. cxlvii. 3. And, indeed, it is a most necessary qualification that should always be found in the disciples of Christ, who are most eminent, and as stars of the first magnitude in the firmament of the church. Disciples, in the highest form of profession, need to be thus qualified in the exercise of every grace, and the performance of every duty. It is that which God doth principally and more especially look after, in all our approaches and accesses to him. It is to him that God will look, and with him God will dwell, who is poor, and of a contrite spirit. Is. lvii. 15; lxvi. 2. And the reason why God will manifest so much respect to one so qualified, is because he carries it so becomingly towards him. He comes and lies at his feet, and discovers a quickness of sense, and apprehensiveness of whatever may be dishonourable and distasteful to God. Ps. xxxviii. 4. And if the Lord doth at any time but shake his rod over him, he comes trembling, and kisses the rod, and says, 'It *is* the Lord; let him do what seemeth him good.' 1 Sa. iii. 18. He is sensible he hath sinned and gone astray like a lost sheep, and, therefore, will justify God in his severest proceedings against him. This broken heart is also a pliable and flexible heart, and prepared to receive whatsoever impressions God shall make upon it, and is ready to be moulded into any frame that shall best please the Lord. He says, with Samuel, 'Speak, Lord, for thy servant heareth.' 1 Sa. iii. 10. And with David, '*When thou saidst*, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.' Ps. xxvii. 8. And so with Paul, who tremblingly said, 'Lord, what wilt thou have me to do?' Ac. ix. 6.

Now, therefore, surely such a heart as this is must needs be very delightful to God. He says to us, 'My son, give me thine heart.' Pr. xxiii. 26. But, doubtless, he means there a broken heart: an unbroken heart we may keep to ourselves; it is the broken heart which God will have us to give to him; for, indeed, it is all the amends that the best of us are capable of making, for all the injury we have done to God in sinning against him. We are not able to give better satisfaction for breaking God's laws, than by breaking our own hearts; this is all that we can do of that kind; for the blood of Christ only must give the due and full satisfaction to the justice of God for what provocations we are at any time guilty of; but all that we can do is to accompany the acknowledgments we make of miscarriages with a broken and contrite spirit. Therefore we find, that when David had committed those two foul sins of adultery and murder, against God, he saw that all his sacrifices signified nothing to the expiating of his guilt; therefore he brings to God a broken heart, which carried in it the best expression of indignation against himself, as of the highest respect he could show to God. 2 Co. vii. 11.

The day in which we live, and the present circumstances which the people of God and these nations are under, do loudly proclaim a very great necessity of being in this broken and tender frame; for who can foresee what will be the issue of these violent fermentations that are amongst us? Who knows what will become of the ark of God? Therefore it is a seasonable duty with old Eli to sit trembling for it. Do we not also hear the sound of the trumpet, the alarm of wars; and ought we not, with the prophet, to cry out, 'My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me, I cannot hold my peace,' &c. Je. iv. 19. Thus was that holy man affected with the consideration of what might befal Jerusalem, the temple and ordinances of God, &c., as the conse-

quence of the present dark dispensations they were under. Will not a humble posture best become us when we have humbling providences in prospect? Mercy and judgment seem to be struggling in the same womb of providence; and which will come first out we know not; but neither of them can we comfortably meet, but with a broken and a contrite spirit. If judgment comes, Josiah's posture of tenderness will be the best we can be found in; and also to say, with David, 'My flesh trembleth for fear of thee, and I am afraid of thy judgments.' Ps. cxix. 120. It is very sad when God smites, and we are not grieved; which the prophet complains of, 'Thou hast stricken them, but they have not grieved,' &c. 'They have made their faces harder than a rock, they have refused to return.' Je. v. 3.

But such as know the power of his anger will have a deep awe of God upon their hearts, and, observing him in all his motions, will have the greatests apprehensions of his displeasure. So that when he is coming forth in any terrible dispensation, they will, according to their duty, prepare to meet him with a humble and broken heart. But if he should appear to us in his goodness, and farther lengthen out the day of our peace and liberty, yet still the contrite frame will be most seasonable; then will be a proper time, with Job, to abhor ourselves in dust and ashes, and to say, with David, 'Who *am* I that thou hast brought me hitherto!' Job xlii. 6; 2 Sa. vii. 18.

But we must still know that this broken tender heart is not a plant that grows in our own soil, but is the peculiar gift of God himself. He that made the heart must break the heart. We may be under heart-breaking providences, and yet the heart remain altogether unbroken; as it was with Pharaoh, whose heart, though it was under the hammers of ten terrible judgments, immediately succeeding one another, yet continued hardened against God. The heart of man is harder than hardness itself, till God softeneth and breaks it. Men move not, they relent not, let God thunder never so terribly; let God, in the greatest earnest, cast abroad his firebrands, arrows, and death, in the most dreadful representations of wrath and judgment, yet still man trembles not, nor is any more astonished than if in all this God were but in jest, till he comes and falls to work with him, and forces him to cry out, What have I done? What shall I do?

Therefore let us have recourse to him, who, as he gives the new heart, so also therewith the broken heart. And let men's hearts be never so hard, if God comes once to deal effectually with them, they shall become mollified and tender; as it was with those hardened Jews who, by wicked and cruel hands, murdered the Lord of life: though they stouted it out a great while, yet how suddenly, when God brought them under the hammer of his Word and Spirit, in Peter's powerful ministry, were they broken, and, being pricked in their hearts, cried out, 'Men *and* brethren, what shall we do?' Ac. ii. 37.

And the like instance we have in the jailor, who was a most barbarous, hard-hearted wretch; yet, when God came to deal with him, he was soon tamed, and his heart became exceeding soft and tender. Ac. xvi. 29, 30.

Men may speak long enough, and the heart not at all be moved; but 'The voice of the Lord *is* powerful, the voice of the Lord *is* full of majesty,' and breaketh the rocks and cedars. Ps. xxix. 4. He turns 'the rock *into* a standing water, the flint into a fountain of waters.' Ps. cxiv. 8. And this is a glorious work indeed, that hearts of stone should be dissolved and melted into waters of godly sorrow, working repentance not to be repented of. 2 Co. vii. 10.

When God speaks effectually the stoutest heart must melt and yield. Wait upon God, then, for the softening thy heart, and avoid whatsoever may be a means of hardening it; as the apostle cautions the Hebrews, 'Take heed, lest any of you be hardened through the deceitfulness of sin.' He. iii. 13.

Sin is deceitful, and will harden all those that indulge it. The more tender any man is to his lust, the more will he be hardened by it. There is a native hardness in every man's heart; and though it may be softened by gospel means, yet if those means be afterwards neglected, the heart will fall to its native hardness again: as it is with the wax and the clay. Therefore, how much doth it behove us to keep close to God, in the use of all gospel-means, whereby our hearts being once softened, may be always kept so; which is best done by repeating the use of those means which were at first blessed for the softening of them.

The following treatise may be of great use to the people of God—through his blessing accompanying it—to keep their hearts tender and broken, when so many, after their hardness and impenitent heart, are treasuring up wrath against the day of wrath. Ro. ii. 5.

O let none who peruse this book herd with that generation of hardened ones, but be a companion of all those that mourn in Zion and whose hearts are broken for their own, the church's, and the nation's provocations; who, indeed, are the only likely ones that will stand in the gap to divert judgments. When Shishak, king of Egypt, with a great host, came up against Judah, and having taken their frontier fenced cities, they sat down before Jerusalem, which put them all under a great consternation; but the king and princes upon this humbled themselves; the Lord sends a gracious message to them by Shemaiah the prophet, the import whereof was, That because they humbled

themselves, the Lord would not destroy them, nor pour out his wrath upon them, by the hand of Shishak. 2 Ch. xii. 5–7.

The greater the party is of mourning Christians, the more hope we have that the storm impending may be blown over, and the blessings enjoyed may yet be continued. As long as there is a sighing party we may hope to be yet preserved; at least, such will have the mark set upon themselves which shall distinguish them from those whom the slaughtermen shall receive commission to destroy. Ezek. ix. 4–6.

But I shall not further enlarge the porch, as designing to make way for the reader's entrance into the house, where I doubt not but he will be pleased with the furniture and provision he finds in it. And I shall only further assure him, that this whole book was not only prepared for, but also put into, the press by the author himself, whom the Lord was pleased to remove—to the great loss and unexpressible grief of many precious souls—before the sheets could be all wrought off.

And now, as I hinted in the beginning, that what was transcribed out of the author's heart into the book, may be transcribed out of the book into the hearts of all who shall peruse it, is the desire and prayer of

A lover and honourer of all saints as such,

Sept. 21, 1688. GEORGE COKAYN.

THE CONTENTS OF THIS BOOK.

PAGE

I. THE TEXT OPENED in the many workings of the heart, 689

II. The doctrine, assertion, demonstration, and conclusion, that a broken and truly contrite heart is an excellent heart,—

First, This evident from the comparison. *Second*, Of great esteem with God. *Third*, God does not only love such, but he must dwell with him. *Fourth*, God doth not only prefer such a heart, but reserveth for it his choice cordials. *Fifth*, God gave his Son a special charge of such. *Sixth*, As God prefers such a heart, so he hath promised to save him, . . 690

III. What a broken heart, and what a contrite spirit is. There are four particulars—*First*, What a heart is, that is not broken and made contrite, in ten particulars. *Second*, How the heart is broken. *Third*, What the heart is when broken. *Fourth*, The signs of a broken heart, in six particulars—1. He is a sensible man, in five particulars; 2. He is a very sorrowful man, in three particulars; 3. The man with a broken heart is a humble man, in six particulars; 4. The broken hearted man is a man that sees himself in spirituals to be poor; 5. The broken hearted man, he is a crying one; 6. The broken heart trembleth at God's Word, ... 693

IV. The necessity there is that the heart *must be broken*; for (*first*), man, take him as he comes into the world, as to evangelical things; and there he is as one dead. (2.) Man, how wise soever in temporal things, take him as he comes into the world, he is yet a fool. (3.) Man, take him as he comes into the world, and he is not only a dead man and a fool, but a proud man also. (4.) Man, take him as he comes into the world, he is not only a dead man, a fool, and proud, but also self-willed and headstrong. (5.) Man, as he comes into the world, is not only a dead man, a fool, proud, and self-willed, but also a fearless creature. (6.) Man, as he comes into the world, is not only a dead man, a fool, proud, self-willed, and fearless, but he is a false believer. (7.) Man, as he comes into the world, he is not only a dead man, a fool, proud, self-willed, fearless, and a false believer, but a great lover of sin. (8.) Man, as he comes into the world, is not only a dead man, a fool, proud, self-willed, fearless, a false believer, and lover of sin, but a wild man. (9.) Man, as he comes into the world, is not only a dead man, a fool, proud, self-willed, fearless, a false believer, a lover of sin, and a wild man, but a man that disrelishes the things of the kingdom of God, ... 702

V. The *reasons* why a broken heart is esteemed by God such an excellent thing. First, then, a broken heart is the handiwork of God. 2. A broken heart is, in the sight of God, an excellent thing, because it is submissive. 3. A broken heart to God is an excellent thing, because it has a high esteem for Christ. 4. A broken heart is of great esteem with God, because it is a thankful heart, ... 709

VI. *Advantages that a Christian gets by keeping his heart tender.* To keep this broken heart is an excellent thing; and, first, this is a way to maintain in thy soul a fear of sinning against God, set forth in six more particulars.

[*How to keep the heart tender.*]

Question. But what should a Christian do, when God has broken his heart, to keep it tender? answered,—*First.* In six several cautions. *Second.* Labour after the knowledge of God, in five directions, . . 713

VII. The USE. 1. From the truth of the matter. 2. Is this a truth? Then it shows us a reason why God breaks some men's hearts for sin. 3. This may then teach us what estimation to set upon a broken heart. 4. This should encourage them that have this broken heart, to come to God with it. 5. If a broken heart be of such esteem with God, then why should some be afraid of a broken heart? Lastly, If a broken heart be a thing of so great esteem with God, and if duties cannot be rightly performed by a heart that has not been broken, then this shows the vanity of those people's minds who worship God with an unbroken heart, ... 714

VIII. Objections answered. 1. In this saying, some may say I am too rigid. 2. Objection, But there are they that are godly educated. 3. Objection, But some men are not so debauched and profane as others, . 719

THE ACCEPTABLE SACRIFICE;

OR,

THE EXCELLENCY OF A BROKEN HEART.

'THE SACRIFICES OF GOD *are* A BROKEN SPIRIT: A BROKEN AND A CONTRITE HEART, O GOD, THOU WILT NOT DESPISE.'—PSAL. LI. 17.

THIS psalm is David's penitential psalm. It may be fitly so called, because it is a psalm by which is manifest the unfeigned sorrow which he had for his horrible sin, in defiling of Bathsheba, and slaying Uriah her husband; a relation at large of which you have in the 11th and 12th of the Second of Samuel. Many workings of heart, as this psalm showeth, this poor man had, so soon as conviction did fall upon his spirit. One while he cries for mercy, then he confesses his heinous offences, then he bewails the depravity of his nature; sometimes he cries out to be washed and sanctified, and then again he is afraid that God will cast him away from his presence, and take his Holy Spirit utterly from him. And thus he goes on till he comes to the text, and there he stayeth his mind, finding in himself that heart and spirit which God did not dislike; 'The sacrifices of God,' says he, '*are* a broken spirit;' as if he should say, I thank God I have that. 'A broken and a contrite heart,' says he, 'O God, thou wilt not despise;' as if he should say, I thank God I have that.

[I. THE TEXT OPENED IN THE MANY WORKINGS OF THE HEART.]

The words consist of two parts. FIRST. An assertion. SECOND. A demonstration of that assertion. The assertion is this, 'The sacrifices of God are a broken spirit.' The demonstration is this, 'Because a broken and a contrite heart God will not despise.'

In the assertion we have two things present themselves to our consideration. *First.* That a broken spirit is to God a sacrifice. *Second.* That it is to God, as that which answereth to, or goeth beyond, all sacrifices. 'The sacrifices of God are a broken spirit.'

The demonstration of this is plain: for that heart God will not despise it. 'A broken and a contrite heart, O God, thou wilt not despise.' Whence I draw this conclusion: That a spirit rightly broken, a heart truly contrite, is to God an excellent thing. That is, a thing that goeth beyond all external duties whatever; for that is intended by this saying, The sacrifices, because it answereth to all sacrifices which we can offer to God; yea it serveth in the room of all: all our sacrifices without this are nothing; this alone is all.

There are four things that are very acceptable to God. The

First is The sacrifice of the body of Christ for our sins. Of this you read, HE. X.; for there you have it preferred to all burnt-offerings and sacrifices; it is this that pleaseth God; it is this that sanctifieth, and so setteth the people acceptable in the sight of God.

Second. Unfeigned love to God is counted better than all sacrifices, or external parts of worship. 'And to love him [the Lord thy God] with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt-offerings and sacrifices.' MAR. XII. 33.

Third. To walk holily and humbly, and obediently, towards and before God, is another. Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? —'Behold, to obey *is* better than sacrifice; *and* to hearken than the fat of rams.' MI. VI. 6—8. 1 SA. XV. 22.

Fourth. And this in our text is the fourth: 'The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.'

But note by the way, that this broken, this broken and contrite heart, is thus excellent only to God: 'O God,' saith he, 'THOU wilt not despise it.' By which is implied, the world have not this esteem or respect for such a heart, or for one that is of a broken and a contrite spirit. No, no, a man, a woman, that is blessed with a broken heart, is so far off from getting by that esteem with the world, that they are but burdens and trouble houses wherever they are or go. Such people carry with them molestation and disquietment: they are in carnal families as David was to the king of Gath, troublers of the house. 1 SA. XXI.

Their sighs, their tears, their day and night groans, their cries and prayers, and solitary carriages, put all the carnal family out of order.* Hence you have them brow-beaten by some, contemned by others, yea, and their company fled from and deserted by others. But mark the text, 'A broken and a contrite heart, O God, thou wilt not despise,' but rather accept; for not to despise is with God to esteem and set a high price upon.

* This is beautifully and most impressively described in the *Pilgrim's Progress*, when the bitter feelings of poor Christian under convictions of sin, alarm his family and put it quite 'out of order.'—ED.

[II. THE DOCTRINE, ASSERTION, DEMONSTRATION, AND CONCLUSION, THAT A BROKEN AND TRULY CONTRITE HEART IS AN EXCELLENT HEART.]

But we will demonstrate by several particulars, that a broken spirit, a spirit RIGHTLY broken, an heart TRULY contrite, is to God an excellent thing.

First. This is evident from the comparison, 'Thou desirest not sacrifice, else would I give *it*, thou delightest not in burnt-offering. The sacrifices of God *are* a broken spirit,' &c. Mark, he rejecteth sacrifices, offerings and sacrifices: that is, all Levitical ceremonies under the law, and all external performances under the gospel; but accepteth a broken heart. It is therefore manifest by this, were there nothing else to be said, that proves, that a heart rightly broken, a heart truly contrite, is to God an excellent thing; for as you see such a heart is set before all sacrifice; and yet they were the ordinances of God, and things that he commanded; but lo, a broken spirit is above them all, a contrite heart goes beyond them, yea, beyond them when put all together. Thou wilt not have the one, thou wilt not despise the other. O brethren, a broken and a contrite heart is an excellent thing. Have I said a broken heart, a broken and a contrite heart is esteemed above all sacrifices; I will add,

Second. It is of greater esteem with God than is either heaven or earth; and that is more than to be set before external duties. 'Thus saith the Lord, The heaven *is* my throne, and the earth *is* my footstool, where *is* the house that ye build unto me? and where *is* the place of my rest? For all those *things* hath mine hand made, and all those things have been, saith the Lord: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word.' Is. lxvi. 1, 2. Mark, God saith, he hath made all these things, but he doth not say, that he will look to them, that is, take complacency and delight in them; no, there is that wanting in all that he hath made that should take up and delight his heart. But now, let a broken-hearted sinner come before him; yea, he ranges the world throughout to find out such an one, and having found him, 'To this *man*,' saith he, 'will I look.' I say again, that such a man to him is of more value than is either heaven or earth; 'They,' saith he, 'shall wax old;' 'they shall perish' and vanish away; but this man he continues: he, as is presented to us in another place, under another character, 'he shall abide for ever.' He. i. 10—12. 1 Jn. ii. 17.

'To this *man* will I look,' with this man will I be delighted; for so to look doth sometimes signify. 'Thou hast ravished my heart, my sister, *my* spouse,' saith Christ to his humble-hearted, 'thou hast ravished my heart with one of thine eyes.' Ca. iv 9. While it is as a conduit to let the rivers out of thy broken heart. I am taken, saith he, 'with one chain of thy neck.' Ca. iv. 9. Here you see he looks and is ravished, he looks and is taken, as it saith in another place, 'The king *is* held in the galleries;' that is, is taken with his beloved, with the dove's eyes of his beloved, with the contrite spirit of his people. Ca. vii. 5; i. 15. But it is not thus reported of him with respect to heaven or earth: them he sets more lightly by, them he 'reserves unto fire against the day of judgment and perdition of ungodly men.' 2 Pe. iii. 7. but the broken in heart are his beloved, his jewels.

Wherefore, what I have said as to this must go for the truth of God, to wit, That a broken-hearted sinner, a sinner with a contrite spirit, is of more esteem with God than is either heaven or earth. He saith he hath made them, but he doth not say he will look to them. He saith they are his throne and footstool, but he doth not say they have taken or ravished his heart. No, it is those that are of a contrite spirit do this. But there is yet more in the words, 'To this *man* will I look:' that is, For this man will I care, about this man will I camp, I will put this man under my protection; for so to look to one doth sometimes signify; and I take the meaning in this place to be such. Pr. xxvii. 23. Je. xxxix. 12; xl. 4. 'The Lord upholdeth all that fall, and raiseth up all *those that be* bowed down.' Ps. cxlv. 14. And the broken-hearted are of this number; wherefore he careth for, campeth about, and hath set his eyes upon such an one for good. This, therefore, is a second demonstration to prove, that the man that hath his spirit rightly broken, his heart truly contrite, is of great esteem with God.

Third. Yet further, God doth not only prefer such an one, as has been said, before heaven and earth, but he loveth, he desireth to have that man for an intimate, for a companion; he must dwell; he must cohabit with him that is of a broken heart, with such as are of a contrite spirit. 'For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I will dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit.' &c. Is. lvii. 15.

Behold here both the majesty and condescension of the high and lofty One; his majesty, in that he is high, and the inhabiter of eternity; 'I am the high and lofty One,' saith he, 'I inhabit eternity.' Verily this consideration is enough to make the broken-hearted man creep into a mouse-hole to hide himself from such a majesty! But behold his heart, his condescending mind; I am for dwelling also with him that hath a broken heart, with him that is of a contrite spirit; that is the man that I would converse with, that is the man with whom I will cohabit; that is, he, saith God, I will choose for my companion. For to desire to dwell with one supposeth all these things; and verily, of all the men in the world, none have acquaintance with God,

none understand what communion with him, and what his teachings mean, but such as are of a broken and contrite heart. 'He is nigh unto them that are of a broken spirit.' Ps. xxxiv. 18. These are they intended in the 14th Psalm, where it is said, 'The Lord looked down from heaven, - to see if any did understand *and* seek God;' that he might find some body in the world with whom he might converse; for indeed there is none else that either understand, or that can tend to hearken to him. God, as I may say, is forced to break men's hearts, before he can make them willing to cry to him, or be willing that he should have any concerns with them; the rest shut their eyes, stop their ears, withdraw their hearts, or say unto God, Be gone. Job xxi. 14. But now the broken in heart can tend it; he has leisure, yea, leisure, and will, and understanding, and all; and therefore is a fit man to have to do with God. There is room also in this man's house, in this man's heart, in this man's spirit, for God to dwell, for God to walk, for God to set up a kingdom.

Here, therefore, is suitableness. 'Can two walk together,' saith God, 'except they be agreed?' Am. iii. 3. The broken-hearted desireth God's company; when wilt thou come unto me? saith he. The broken-hearted loveth to hear God speak and talk to him. Here is a suitableness. 'Make me,' saith he, 'to hear joy and gladness, *that* the bones *which* thou hast broken may rejoice.' Ps. li. 8. But here lies the glory, in that the high and lofty One, the God that inhabiteth eternity, and that was a high and holy place for his habitation, should choose to dwell with, and to be a companion of the broken in heart, and of them that are of a contrite spirit. Yea, and here also is great comfort for such.

Fourth. God doth not only prefer such a heart before all sacrifices, nor esteems such a man above heaven and earth; nor yet only desire to be of his acquaintance, but he reserveth for him his chief comforts, his heart-reviving and soul-cherishing cordials. 'I dwell,' saith he, with such to revive them, and to support and comfort them, 'to revive the spirit of the humble, and to revive the heart of the contrite ones.' Is. lvii. 15. The broken-hearted man is a fainting man; he has his qualms, his sinking fits; he ofttimes dies away with pain and fear; he must be stayed with flagons, and comforted with apples, or else he cannot tell what to do: he pines, he pines away in his iniquity; nor can any thing keep him alive and make him well but the comforts and cordials of Almighty God. Ex. xxxiii. 10, 11. Wherefore with such an one God will dwell, to revive the heart, to revive the spirit. 'To revive the spirit of the humble, and to revive the heart of the contrite ones.'

God has cordials, but they are to comfort them that are cast down, 2 Co. vii. 6; and such are the broken-hearted; as for them that are whole, they need not the physician. Mar. ii. 17. They are the broken in spirit that stand in need of cordials; physicians are men of no esteem but with them that feel their sickness; and this is one reason why God is so little accounted of in the world, even because they have not been made sick by the wounding stroke of God. But now when a man is wounded, has his bones broken, or is made sick, and laid at the grave's mouth, who is of that esteem with him as is an able physician? What is so much desired as are the cordials, comforts, and suitable supplies of the skilful physician in those matters. And thus it is with the broken-hearted; he needs, and God has prepared for him plenty of the comforts and cordials of heaven, to succour and relieve his sinking soul.

Wherefore such a one lieth under all the promises that have succour in them, and consolation for men, sick and desponding under the sense of sin and the heavy wrath of God; and they, says God, shall be refreshed and revived with them. Yea, they are designed for them; he hath therefore broken their hearts, he hath therefore wounded their spirits, that he might make them apt to relish his reviving cordials, that he might minister to them his reviving comforts. For indeed, so soon as he hath broken them, his bowels yearn, and his compassions roll up and down within him, and will not suffer him to abide afflicting. Ephraim was one of these; but so soon as God had smitten him, behold his heart, how it works towards him. 'Is Ephraim,' saith he, 'my dear son?' that is, he is so; '*is he* a pleasant child?' that is, he is so; 'for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.' Je. xxxi. 18–20. This therefore is another demonstration.

Fifth. As God prefers such a heart, and esteems the man that has it above heaven and earth; as he covets intimacy with such an one, and prepares for him his cordials; so when he sent his Son Jesus into the world to be a Saviour, he gave him in special a charge to take care of such; yea, that was one of the main reasons he sent him down from heaven, anointed for his work on earth. 'The Spirit of the Lord God *is* upon me,' saith he; 'because he hath anointed me to preach the gospel to the poor; he hath sent me to bind up the broken-hearted,' &c. Lu. iv. 18. Is. lxi. 1. Now that this is meant of Christ, is confirmed by his own lips; for in the days of his flesh he takes this book in his hand, when he was in the synagogue at Nazareth, and read this very place unto the people; and then tells them that that very day that Scripture was fulfilled in their ears. Lu. vi. 16–18.

But see, these are the souls whose welfare is contrived in the heavens. God consulted their

salvation, their deliverance, their health, before his Son came down from thence. Doth not therefore this demonstrate, that a broken-hearted man, that a man of a contrite spirit, is of great esteem with God. I have often wondered at David that he should give Joab and the men of war a charge, that they take heed that they carry it tenderly to that young rebel Absalom his son. 2 Sa. xviii. 5. But that God, the high God, the God against whom we have sinned, should, so soon as he has smitten, give his Son a command. a charge, a commission to take care of, to bind up and heal the broken in heart; this is that which can never be sufficiently admired or wondered at by men or angels.

And as this was his commission, so he acted; as is evidently set forth by the parable of the man who fell among thieves. He went to him, poured into his wounds wine and oil; he bound him up, took him, set him upon his own beast, had him to an inn, gave the host a charge to look well to him, with money in hand, and a promise at his return to recompence him in what farther he should be expensive while he was under his care. Lu. x. 30—35. Behold, therefore, the care of God which he has for the broken in heart; he has given a charge to Christ his Son, to look well to them, and to bind up and heal their wounds. Behold also the faithfulness of Christ, who doth not hide, but read this commission as soon as he entereth upon his ministry, and also falls into the practical part thereof. 'He healeth the broken in heart, and bindeth up their wounds.' Ps. cxlvii. 3.

And behold again into whose care a broken heart and a contrite spirit hath put this poor creature; he is under the care of God, the care and cure of Christ. If a man was sure that his disease had put him under the special care of the king and the queen, yet could he not be sure of life, he might die under their sovereign hands. Ay, but here is a man in the favour of God, and under the hand of Christ to be healed; under whose hand none yet ever died for want of skill and power in him to save their life; wherefore this man must live; Christ has in commission not only to bind up his wounds, but to heal him. He has of himself so expounded it in reading his commission; wherefore he that has his heart broken, and that is of a contrite spirit, must not only be taken in hand, but healed; healed of his pain, grief, sorrow, sin, and fears of death and hell-fire; wherefore he adds, that he must give unto such 'beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness,' and must 'comfort all that mourn.' Is. lxi. 2, 3. This, I say, he has in the commission, the broken-hearted are put into his hand, and he has said himself he will heal him. Hence he says of that same man, 'I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him, and to his mourners; - and I will heal him.' Is. lvii. 18, 19. And this is a fifth demonstration.

Sixth. As God prefers such a heart, and so esteems the man that has it; as he desires his company, has provided for him his cordials, and given a charge to Christ to heal him, so he has promised in conclusion to save him. 'He saveth such as be of a contrite spirit,' or, as the margin has it, that be 'contrite of spirit.' Ps. xxxiv. 18.

And this is the conclusion of all; for to save a man is the end of all special mercy. 'He saveth such as be of a contrite spirit.' To save, is to forgive; for without forgiveness of sins we cannot be saved. To save, is to preserve one in this miserable world, and to deliver one from all those devils, temptations, snares, and destructions that would, were we not kept, were we not preserved of God, destroy us body and soul for ever. To save, is to bring a man body and soul to glory, and to give him an eternal mansion house in heaven, that he may dwell in the presence of this good God, and the Lord Jesus, and to sing to them the songs of his redemption for ever and ever. This it is to be saved; nor can any thing less than this complete the salvation of the sinner. Now, this is to be the lot of him that is of a broken heart, and the end that God will make with him that is of a contrite spirit. 'He saveth such as be contrite of spirit.' He saveth such! This is excellent!

But, do the broken in spirit believe this? Can they imagine that this is to be the end that God has designed them to, and that he intended to make with them in the day in which he began to break their hearts? No, no; they, alas! think quite the contrary. They are afraid that this is but the beginning of death, and a token that they shall never see the face of God with comfort, either in this world or that which is to come. Hence they cry, 'Cast me not away from thy presence;' or, Now I am 'free among the dead whom God remembers no more.' Ps. li. 11; lxxxviii. 4, 5. For indeed there goes to the breaking of the heart a visible appearance of the wrath of God, and a home charge from heaven of the guilt of sin to the conscience. This to reason is very dreadful; for it cuts the soul down to the ground; 'for a wounded spirit who [none] can bear?' Pr. xviii. 14.

It seems also now to this man, that this is but the beginning of hell; but as it were the first step down to the pit; when, indeed, all these are but the beginnings of love, and but that which makes way for life. The Lord kills before he makes alive; he wounds before his hands make whole. Yea, he does the one in order to, or because he would do the other; he wounds, because his purpose is to heal; 'he maketh sore, and bindeth up; he woundeth, and his hands make whole.' De. xxxii.

39. 1 Sa. ii. 6. Job v. 18. His design, I say, is the salvation of the soul. He scourgeth, he breaketh the heart of every son whom he receiveth, and woe be to him whose heart God breaketh not.

And thus have I proved what at first I asserted, namely, that a spirit rightly broken, an heart truly contrite, is to God an excellent thing. 'A broken and a contrite heart, O God, thou wilt not despise.' For this say I, *First.* This is evident; for that it is better than sacrifices, than all sacrifice. *Second.* The man that has it is of more esteem with God than heaven or earth. *Third.* God coveteth such a man for his intimate and house companion. *Fourth.* He reserveth for them his cordials and spiritual comforts. *Fifth.* He has given his Son a charge, a commandment to take care that the broken-hearted be healed; and he is resolved to heal them. *Sixth.* And concluded, that the broken-hearted, and they that are of a contrite spirit, shall be saved, that is, possessed of the heavens.

[III. What a broken heart, and what a contrite spirit is.]

I come now in order to show you what a broken heart and what a contrite spirit is. This must be done, because in the discovery of this lies both the comfort of them that have it, and the conviction of them that have it not. Now, that I may do this the better, I must propound and speak to these four things. First. I must show you what an one that heart is that is not broken, that is not contrite. Second. I must show you how, or with what the heart is broken and made contrite. Third. Show you how, and what it is, when broken and made contrite. And, Fourth. I shall, last of all, give you some signs of a broken and contrite heart.

First. For the first of these, to wit, What an one that heart is, that is not a broken, that is not a contrite heart.

First. The heart, before it is broken, is hard and stubborn, and obstinate against God, and the salvation of the soul. Zec. vii. 12. De. ii. 30; ix. 27.

Second. It is a heart full of evil imaginations and darkness. Ge. xviii. 12. Ro. i. 21.

Third. It is a heart deceitful and subject to be deceived, especially about the things of an eternal concernment. Is. xliv. 20. De. xi. 16.

Fourth. It is a heart that rather gathereth iniquity and vanity to itself than anything that is good for the soul. Pa. xli. 6; xciv. 11.

Fifth. It is an unbelieving heart, and one that will turn away from God to sin. He. iii. 12. De. xvii. 17.

Sixth. It is a heart not prepared for God, being uncircumcised, nor for the reception of his holy word. 2 Ch. xii. 14. Pa. lxxviii. 8. Ac. vii. 51.

Seventh. It is a heart not single, but double; it will pretend to serve God, but will withal lean to the devil and sin. Pa. xii. 2. Eze. xxxiii. 31.

Eighth. It is a heart proud and stout: it loves not to be controlled, though the controller be God himself. Pa. ci. 5. Pr. xvi. 5. Mal. iii. 13.

Ninth. It is a heart that will give place to Satan, but will resist the Holy Ghost. Ac. v. 3; vii. 51.

Tenth. In a word, 'It *is* deceitful above all *things*, and desperately wicked;' so wicked that none can know it. Je. xvii. 9.

That the heart before it is broken is such, and worse than I have described it to be, is sufficiently seen by the whole course of the world. Where is the man whose heart has not been broken, and whose spirit is not contrite, that according to the Word of God deals honestly with his own soul? It is one character of a right heart, that it is sound in God's statutes, and honest. Pa. cxix. 18. Lu. viii. 15. Now, an honest heart will not put off itself, nor be put off with that which will not go for current money with the merchant; I mean, with that which will not go for saving grace at the day of judgment. But alas! alas! but few men, how honest soever they are to others, have honesty towards themselves; though he is the worst of deceivers who deceiveth his own soul, as James has it, about the things of his own soul, i. 22, 26. But,

Second. I now come to show you with what and how the heart is broken, and the spirit made contrite.

[*First. With what the heart is broken, and the spirit made contrite.*]

The instrument with which the heart is broken, and with which the spirit is made contrite, is the Word. '*Is* not my word like as a fire, saith the Lord; and like a hammer, *that* breaketh the rock in pieces?' Je. xxiii. 29. The rock, in this text, is the heart, which in another place is compared to an adamant, which adamant is harder than flint. Zec. vii. 11, 12. Eze. iii. 9. This rock, this adamant, this stony heart, is broken and made contrite by the Word. But it only is so, when the Word is as a fire, and as a hammer to break and melt it. And then, and then only, it is as a fire, and a hammer to the heart to break it, when it is managed by the arm of God. No man can break the heart with the Word; no angel can break the heart with the Word; that is, if God forbears to second it by mighty power from heaven. This made Balaam go without a heart rightly broken, and truly contrite, though he was rebuked by an angel; and the Pharisees die in their sins, though rebuked for them, and admonished to turn from them, by the Saviour of the world. Wherefore, though the Word is the instrument with which the heart is broken, yet it is not broken with the Word, till that Word is managed by the might and power of God.

This made the prophet Isaiah, after long preaching, cry out, that he had laboured for nought, and

in vain; and this made him cry to God, 'to rend the heavens and come down,' that the mountains, or rocky hills, or hearts, might be broken, and melt at his presence. Is. xlix. 4; lxiv. 1, 2. For he found by experience, that as to this no effectual work could be done, unless the Lord put to his hand. This also is often intimated in the Scriptures, where it saith, when the preachers preached effectually to the breaking of men's hearts, '*the Lord wrought with them;** *the hand of the Lord was with them*,' and the like. Mar. xvi. 20. Ac. xi. 21.

Now when the hand of the Lord is with the Word, then it is mighty: it is 'mighty through God to the pulling down of strong holds.' 2 Cor. x. 4. It is sharp, then, as a sword in the soul and spirit; it sticks like an arrow in the hearts of sinners, to the causing of the people to fall at his foot for mercy. He. iv. 12. Then it is, as was said afore, as a fire and as a hammer to break this rock in pieces. Ps. cx. 3. And hence the Word is made mention of under a double consideration. 1. As it stands by itself. 2. As attended with power from heaven.

1. As it stands by itself, and is not seconded with saving operation from heaven, it is called the Word only, the Word barely, or as if it was only the word of men. 1 Th. i. 5—7; 1 Co. iv. 19, 20; 1 Th. ii. 13. Because, then, it is only as managed by men, who are not able to make it accomplish that work. The Word of God, when in a man's hand only, is like the father's sword in the hand of the sucking child; which sword, though never so well pointed, and though never so sharp on the edges, is not now able to conquer a foe, and to make an enemy fall and cry out for mercy, because it is but in the hand of the child. But now, let the same sword be put into the hand of a skilful father—and God is both skilful and able to manage his Word—and then the sinner, and then the proud helpers too, are both made to stoop, and submit themselves; wherefore, I say, though the Word be the instrument, yet of itself doth do no saving good to the soul; the heart is not broken, nor the spirit made contrite thereby; it only worketh death, and leaveth men in the chains of their sins, still faster bound over to eternal condemnation. 2 Co. ii. 15, 16.

2. But when seconded by mighty power, then the same Word is as the roaring of a lion, as the piercing of a sword, as a burning fire in the bones, as thunder and as a hammer that dashes all to pieces. Je. xxv. 30. Am. i. 2; iii. 8. Ac. ii. 37. Je. xx. 9. Ps. xxix. 3–9. Wherefore, from hence it is to be concluded, that whoever has heard the Word preached, and has not heard the voice of the living God therein, has not as yet had their hearts broken, nor their spirits made contrite for their sins.

* This quotation is from the Genevan or Puritan version of the Bible.—Ed.

[*Second. How the heart is broken, and the spirit made contrite.*]

And this leads me to the second thing, to wit, To show how the heart is broken and the spirit made contrite by the Word, and verily it is when the Word comes home with power. But yet this is but general; wherefore, more particularly,

1. Then the Word works effectually to this purpose, when it findeth out the sinner and his sin, and shall convince him that it has found him out. Thus it was with our first father; when he had sinned, he sought to hide himself from God; he gets among the trees of the garden, and there he shrouds himself; but yet, not thinking himself secure, he covers himself with fig-leaves; and now he lieth quiet. Now God shall not find me, thinks he, nor know what I have done. But lo! by and by, he 'hears the voice of the Lord God walking in the garden.' And now, Adam, what do you mean to do? Why, as yet, he skulketh, and hides his head, and seeks yet to lie undiscovered; but behold, the voice cries out, Adam! and now he begins to tremble. 'Adam, where *art* thou?' says God; and now Adam is made to answer. Ge. iii. 7–11. But the voice of the Lord God doth not leave him here: no, it now begins to search, and to inquire after his doings, and to unravel what he had wrapt together and covered, until it made him bare and naked in his own sight before the face of God. Thus, therefore, doth the Word, when managed by the arm of God. It findeth out, it singleth out the sinner; the sinner finds it so; it finds out the sins of the sinner; it unravels his whole life, it strips him and lays him naked in his own sight before the face of God; neither can the sinner nor his wickedness be longer hid and covered; and now begins the sinner to see what he never saw before.

2. Another instance for this is David, the man of our text. He sins, he sins grossly, he sins and hides it; yea, and seeks to hide it from the face of God and man. Well, Nathan is sent to preach a preaching to him, and that in common, and that in special: in common, by a parable; in special, by a particular application of it to him. While Nathan only preached in common, or in general, David was *fish-whole*,† and stood as right in his own eyes as if he had been as innocent and as

† 'Fish-whole' is a very striking and expressive term, highly illustrative of the feelings and position of David when he was accosted by the prophet. The word 'whole' is from the Saxon, which language abounded in Bunyan's native county of Bedford—first introduced by an ancient colony of Saxons, who had settled there. It means hale, hearty, free from disease, as a fish is happy in its *native* element—'They that are WHOLE, need not a physician, but they that are sick,' Lu. v. 31. David had no smitings of conscience for his cruelty and enormous guilt; he was like a 'fish whole,' in the full enjoyment of every providential blessing; while, spiritually, he was dead in sin. God loved and pitied him, and sent a cunning angler. Nathan the prophet threw in the bait, which David

harmless as any man alive. But God had a love for David; and therefore commands his servant Nathan to go home, not only to David's ears, but to David's conscience. Well, David now must fall. Says Nathan, 'Thou art the man;' says David, 'I have sinned,' and then his heart was broken, and his spirit made contrite; as this psalm and our text doth show. 2 Sa. xii. 1—13.

3. A third instance is that of Saul; he had heard many a sermon, and was become a great professor, yea, he was more zealous than were many of his equals; but his heart was never broken, nor his spirit ever made contrite, till he heard one preach from heaven, till he heard God, in the Word of God, making inquiry after his sins: 'Saul, Saul, why persecutest thou me?' says Jesus; and then he can stand no longer: for then his heart brake, then he falls to the ground, then he trembles, then he cries out, 'Who art thou, Lord?' and, 'Lord, what wilt thou have me to do?' Ac. ix. Wherefore, as I said, Then the word works effectually to this purpose, when it findeth out the sinner and his sin, and also when it shall convince him that it has found him out. Only I must join here a caution, for every operation of the Word upon the conscience is not saving; nor doth all conviction end in the saving conversion of the sinner. It is then only such an operation of the Word that is intended, namely, that shows the sinner not only the evil of his ways, but brings the heart unfeignedly over to God by Christ. And this brings me to the third thing.

THIRD. I am therefore come to show you how and what the heart is when broken and made contrite. And this I must do, by opening unto you the two chief expressions in the text. *First.* What is meant by this word *broken*. *Second.* What is meant by this word *contrite*.

First. For this word *broken*, Tindal renders it a troubled heart;* but I think there is more in it. I take it, therefore, to be a heart disabled, as to former actions, even as a man whose bones are broken is disabled, as to his way of running, leaping, wrestling, or ought else, which vainly he was wont to do; wherefore, that which was called a broken heart in the text, he calls his broken bones, in verse the eighth: 'Cause me,' saith he, 'to hear joy and gladness, *that* the bones *which* thou hast broken may rejoice.' Ps. li. 8. And why is the breaking of the heart compared to the breaking of the bones? but because as when the bones are broken, the outward man is disabled as to what it was wont to do; so when the spirit is broken, the inward man is disabled as to what vanity and folly it before delighted in; hence, feebleness is joined with this brokenness of heart. 'I am feeble,' saith he, 'and sore broken.' Ps. xxxviii. 8. I have lost my strength and former vigour, as to vain and sinful courses.

This, then, it is to have the heart broken; namely, to have it lamed, disabled, and taken off by sense of God's wrath due to sin, from that course of life it formerly was conversant in; and to show that this work is no fancy, nor done but with great trouble to the soul, it is compared to the putting the bones out of joint, the breaking of the bones, the burning of the bones with fire, or as the taking the natural moisture from the bones, the vexing of the bones, &c. Ps. xxiii. 14. Je. xx. 9. La. i. 13. Ps. vi. 2. Pr. xvii. 22. All which are expressions adorned with such similitudes, as do undeniably declare that to sense and feeling a broken heart is a grievous thing.

Second. What is meant by the word *contrite*. A contrite spirit is a penitent one; one sorely grieved, and deeply sorrowful, for the sins it has committed against God, and to the damage of the soul; and so it is to be taken in all those places where a contrite spirit is made mention of; as in Ps. xxxiv. 18. Is. lvii. 15; lxvi. 2.

As a man that has by his folly procured a broken leg or arm, is heartily sorry that ever he was so foolish as to be engaged in such foolish ways of idleness and vanity; so he whose heart is broken with a sense of God's wrath due to his sin, hath deep sorrow in his soul, and is greatly repentant that ever he should be such a fool, as by rebellious doings to bring himself and his soul to so much sharp affliction. Hence, while others are sporting themselves in vanity, such a one doth call his sin his greatest folly. 'My wounds stink, *and* are corrupt,' saith David, 'because of my foolishness.' And again, 'O God, thou knowest my foolishness, and my sins are not hid from thee.' Ps. xxxviii. 5; lxix. 5.

Men, whatever they say with their lips, cannot conclude, if yet their hearts want breaking, that sin is a foolish thing. Hence it says, 'The foolishness of fools *is* folly.' Pr. xiv. 24. That is, the foolishness of some men is, that they take pleasure in their sins; for their sins are their foolishness, and the folly of their soul lies in their countenancing of this foolishness. But the man whose heart is broken, he is none of these, he cannot be one of these, no more than he that has his bones broken can rejoice that he is desired to play a match at foot-ball. Hence, to hear others talk foolishly, is to the grief of those whom God has wounded: or, as it is in another place, their words are 'like the piercings of a sword.' Ps. lxix. 26. Pr. xii. 18. This,

---

eagerly seized; the hook entered his conscience, and he became as a fish wounded, and nigh unto death.—ED.

* The words of Tindal are, 'The sacrifice of God is a troubled sprete, a broken and a contrite hert, O God, shalt thou not despise.' The same Hebrew word, נשבר, occurs in the original, both as to the spirit and the heart. Bunyan is quite right in preferring our authorised version of this verse. Coverdale, Tindal, Taverner, and Cranmer, all agree. The Genevan uses 'a contrite spirit,' and the Bishops 'a mortified spirit.'—ED.

therefore, I take to be the meaning of these two words, a *broken* and a *contrite* spirit.

FOURTH. Lastly, As to this, I now come more particularly to give you some signs of a broken heart, of a broken and a contrite spirit.

First. A broken-hearted man, such as is intended in the text, is a sensible man; he is brought to the exercise of all the senses of his soul. All others are dead, senseless, and without true feeling of what the broken-hearted man is sensible of.

1. He sees himself to be what others are ignorant of; that is, he sees himself to be not only a sinful man, but a man by nature in the gall and bond of sin. In the gall of sin: it is Peter's expression to Simon, and it is a saying common to all men: for every man in a state of nature is in the gall of sin; he was shapen in it, conceived in it; it has also possession of, and by that possession infected the whole of his soul and body. Ps. li. 5. Ac. viii. 23. This he sees, this he understands; every professor sees not this, because the blessing of a broken heart is not bestowed on every one. David says, '*There is* no soundness in my flesh;' and Solomon suggests that a plague or running sore is in the very heart. But every one perceives not this. Ps. xxxviii. 3. 1 Ki. viii. 38. He saith again, that his 'wounds stank, and were corrupted:' that his 'sore ran, and ceased not.' Ps. xxxviii. 5; lxxvii. 2. But these things the brutish man, the man whose heart was never broken, has no understanding of. But the broken-hearted, the man that has a broken spirit, he sees, as the prophet has it, he sees his sickness, he sees his wound: 'When Ephraim saw his sickness, and Judah *saw* his wound;' he sees it to his grief, he sees it to his sorrow. Ho. v. 13.

2. He feels what others have no sense of; he feels the arrows of the Almighty, and that they stick fast in him. Ps. xxxviii. 2. He feels how sore and sick, by the smiting of God's hammer upon his heart to break it, his poor soul is made. He feels a burden intolerably lying upon his spirit. Ho. v. 13. 'Mine iniquities,' saith he, 'are gone over mine head; as a heavy burden they are to heavy for me.' Ps. xxxviii. 4. He feels also the heavy hand of God upon his soul, a thing unknown to carnal men. He feels pain, being wounded, even such pain as others cannot understand, because they are not broken. 'My heart,' saith David, 'is sore pained within me.' Why so? Why! 'The terrors of death are fallen upon me.' Ps. lv. 4. The terrors of death cause pain, yea, pain of the highest nature; hence that which is here called *pains*, is in another place called *pangs*. Is. xxi. 3.

You know broken bones occasion pain, strong pain, yea, pain that will make a man or woman groan 'with the groanings of a deadly wounded *man*.' Ezc. xxx. 24. Soul pain is the sorest pain, in comparison to which the pain of the body is a very tolerable thing. Pr. xviii. 14. Now here is soul pain, here is heart pain; here we are discoursing of a wounded, of a broken spirit; wherefore this is pain to be felt to the sinking of the whole man, neither can any support this but God. Here is death in this pain, death for ever, without God's special mercy. This pain will bring the soul to, and this the broken-hearted man doth feel. 'The sorrows of death,' saith David, 'compassed me, and the pains of hell gat hold upon me, I found trouble and sorrow.' Ps. cxvi. 3. Ay, I'll warrant thee, poor man, thou foundest trouble and sorrow indeed; for the pains of hell and sorrows of death are pains and sorrow the most intolerable. But this the man is acquainted with that has his heart broken.*

3. As he sees and feels, so he hears that which augments his woe and sorrow. You know, if a man has his bones broken, he does not only see and feel, but oft-times also hears what increases his grief; as, that his wounds are incurable; that his bone is not rightly set; that there is danger of a gangrene; that he may be lost for want of looking to. These are the voices, the sayings, that haunt the house of one that has his bones broken. And a broken-hearted man knows what I mean by this; he hears that which makes his lips quiver, and at the noise of which he seems to feel rottenness enter into his bones; he trembleth in himself, and wishes that he may hear joy and gladness, that the bones, the heart, and spirit, which God has broken, may rejoice. Hab. iii. 16. Ps. li. 8. He thinks he hears God say, the devil say, his conscience say, and all good men to whisper among themselves, saying, there is no help for him from God. Job heard this, David heard this, Heman heard this; and this is the common sound in the ears of the broken-hearted.

4. The broken-hearted smell what others cannot scent. Alas! sin never smelled so to any man alive as it smells to the broken-hearted. You know wounds will stink: but [there is] no stink like that of sin to the broken-hearted man. His own sins stink, and so doth the sins of all the world to him. Sin is like carrion; it is of a stinking nature; yea, it has the worst of smells; however, some men like it. Ps. xxxviii. 5. But none are offended with the scent thereof but God and the broken-hearted sinner. 'My wounds stink, *and* are corrupt,' saith he, both in God's nostrils and mine own. But, alas! who smells the stink of sin?

---

* No one could speak more feelingly upon this subject than our author. He had been in deep waters—in soul-harrowing fear, while his heart—hard by nature—was under the hammer of the Word.—'My soul was like a broken vessel. O, the unthought of imaginations, frights, fears, and terrors, that are affected by a thorough application of guilt, yielded to desperation!' Like the man that had his dwelling among the tombs. —*Grace Abounding*, No. 186; vol. i. p. 29.

None of the carnal world; they, like carrion-crows, seek it, love it, and eat it as the child eats bread. 'They eat up the sin of my people,' saith God, 'and they set their heart on their iniquity.' Hos. iv. 8. This, I say, they do, because they do not smell the nauseous scent of sin. You know, that what is nauseous to the smell cannot be palatable to the taste. The broken-hearted man doth find that sin is nauseous, and therefore cries out it stinketh. They also think at times the smell of fire, of fire and brimstone, is upon them, they are so sensible of the wages due to sin.

5. The broken-hearted is also a tasting man. Wounds, if sore, and full of pains, of great pains, do sometimes alter the taste of a man; they make him think his meat, his drink, yea, that cordials have a bitter taste in them. How many times doth the poor people of God, that are the only men that know what a broken-heart doth mean, cry out that gravel, wormwood, gall, and vinegar, was made their meat. La. iii. 15, 16, 19. This gravel, gall, and wormwood, is the true temporal taste of sin; and God, to make them loathe it for ever, doth feed them with it till their hearts both ache and break therewith. Wickedness is pleasant of taste to the world; hence it is said they feed on ashes, they feed on the wind. Is. xliv. 20. Ho. xii. 1. Lusts, or any thing that is vile and refuse, the carnal world think relishes well; as is set out most notably in the parable of the prodigal son. 'He would fain have filled his belly,' saith our Lord, 'with the husks that the swine did eat.' Lu. xv. 16. But the broken-hearted man has a relish that is true as to these things, though, by reason of the anguish of his soul, it abhors all manner of dainty meat. Job xxxiii. 19, 20. Ps cvii. 17—19. Thus I have showed you one sign of a broken-hearted man; he is a sensible man, he has all the senses of his soul awakened, he can see, hear, feel, taste, smell, and that as none but himself can do. I come now to another sign of a broken and contrite man.

Second. And that is, he is a very sorrowful man. This, as the other, is natural; it is natural to one that is in pain, and that has his bones broken, to be a grieved and sorrowful man. He is none of the jolly ones of the times; nor can he, for his bones, his heart, his heart is broken.

1. He is sorry for that he feels and finds in himself a pravity of nature; I told you before he is sensible of it, he sees it, he feels it; and here I say he is sorry for it. It is this that makes him call himself a wretched man; it is this that makes him loathe and abhor himself; it is this that makes him blush, blush before God and be ashamed. Ro. vii. 24. Job xlii. 5, 6. Eze. xxxvi. 31. He finds by nature no form nor comeliness in himself, but the more he looks in the glass of the Word, the more unhandsome, the more deformed he perceiveth sin has made him. Every body sees not this, therefore every body is not sorry for it; but the broken in heart sees that he is by sin corrupted, marred, full of lewdness and naughtiness; he sees that in him, that is, in his flesh, dwells no good thing; and this makes him sorry, yea, it makes him sorry at heart. A man that has his bones broken finds he is spoiled, marred, disabled from doing as he would and should, at which he is grieved and made sorry.

Many are sorry for actual transgressions, because they do oft bring them to shame before men; but few are sorry for the defects that sin has made in nature, because they see not those defects themselves. A man cannot be sorry for the sinful defects of nature, till he sees they have rendered him contemptible to God; nor is it any thing but a sight of God that can make him truly see what he is, and so be heartily sorry for being so. Now 'mine eye seeth thee,' saith Job, now 'I abhor *myself*.' 'Woe *is* me, for I am undone,' saith the prophet, 'for mine eyes have seen the King the Lord.' And it was this that made Daniel say his 'comeliness was turned in him into corruption;' for he had now the vision of the Holy One. Job xlii. 6. Is. vi. 1—5. Da. x. 8. Visions of God break the heart, because, by the sight the soul then has of his perfections, it sees its own infinite and unspeakable disproportion, because of the vileness of its nature.

Suppose a company of ugly, uncomely, deformed persons dwelt together in one house; and suppose that they never yet saw any man or woman more than themselves, or that were arrayed with the splendours and perfections of nature; these would not be capable of comparing themselves with any but themselves, and consequently would not be affected and made sorry for their uncomely natural defections. But now bring them out of their cells and holes of darkness, where they have been shut up by themselves, and let them take a view of the splendour and perfections of beauty that are in others, and then, if at all, they will be sorry and dejected at the view of their own defects. This is the case; men by sin are marred, spoiled, corrupted, depraved, but they may dwell by themselves in the dark; they see neither God, nor angels, nor saints, in their excellent nature and beauty: and therefore they are apt to count their own uncomely parts their ornaments and their glory. But now let such, as I said, see God, see saints, or the ornaments of the Holy Ghost, and themselves as they are without them, and then they cannot but must be affected with and sorry for their own deformity. When the Lord Christ put forth but little of his excellency before his servant Peter's face, it raised up the depravity of Peter's nature before him to his great confusion and shame; and made him cry out to him in the midst of all his fellows, 'Depart from me, for I am a sinful man, O Lord.' Lu. v. 4—8.

This therefore is the cause of a broken heart, even a sight of divine excellencies, and a sense that I am a poor, depraved, spoiled defiled wretch; and this sight having broken the heart, begets sorrow in the broken-hearted.

2. The broken-hearted is a sorrowful man; for that he finds his depravity of nature strong in him, to the putting forth itself to oppose and overthrow what his changed mind doth prompt him to; 'When I would do good,' saith Paul, 'evil is present with me.' Ro. vii. 21. Evil is present to oppose, to resist, and make head against the desires of my soul. The man that has his bones broken, may have yet a mind to be industriously occupied in a lawful and honest calling; but he finds, by experience, that an infirmity attends his present condition that strongly resists his good endeavours; and at this he shakes his head, makes complaints, and with sorrow of heart he sighs and says, I 'cannot do the thing that I would.' Ro. vii. 15. Ga. v. 17. I am weak, I am feeble; I am not only depraved, but by that depravity deprived of ability to put good motions,* good intentions and desires into execution, to completeness; O, says he, I am ready to halt, my sorrow is continually before me!

You must know that the broken-hearted loves God, loves his soul, loves good, and hates evil. Now, for such an one to find in himself an opposition and continual contradiction to this holy passion, it must needs cause sorrow, godly sorrow, as the apostle Paul calls it. For such are made sorrow after a godly sort. To be sorry for that thy nature is with sin depraved, and that through this depravity thou art deprived of ability to do what the Word and thy holy mind doth prompt thee to, is to be sorry after a godly sort. For this sorrow worketh that in thee of which thou wilt never have cause to repent; no, not to eternity. 2 Co. vii. 9–11.

3. The broken-hearted man is sorry for those breaches that, by reason of the depravity of his nature, are made in his life and conversation. And this was the case of the man in our text. The vileness of his nature had broken out to the defiling of his life, and to the making of him, at this time, base in conversation. This, this was it, that all to† brake his heart. He saw in this he had dishonoured God, and that cut him, 'Against thee, thee only, have I sinned, and done *this* evil in thy sight.' Ps. li. 4. He saw in this he had caused the enemies of God to open their mouths and blaspheme; and this cut him to the heart. This made him cry, I have sinned against thee, Lord. This made him say, 'I will declare mine iniquity, I will be sorry for my sin.' Ps. xxxviii. 18.

When a man is designed to do a matter, when his heart is set upon it, and the broken-hearted doth design to glorify God, an obstruction to that design, the spoiling of this work, makes him sorrowful. Hannah coveted children, but could not have them, and this made her 'a woman of a sorrowful spirit.' 1 Sa. i. 15. A broken-hearted man would be well inwardly, and do that which is well outwardly; but he feels, he finds, he sees he is prevented, prevented at least in part. This makes him sorrowful; in this he groans, groans earnestly, being burdened with his imperfections. 2 Co. v. 1–3. You know one with broken bones has imperfections many, and is more sensible of them, too, as was said afore, than any other man; and this makes him sorrowful, yea, and makes him conclude that he shall go softly all his days in the bitterness of his soul. Is. xxxviii. 15.

Third. The man with a broken heart is a very humble man; or, true humility is a sign of a broken heart. Hence, brokenness of heart, contrition of spirit, and humbleness of mind, are put together. 'To revive the spirit of the humble, and to revive the heart of the contrite ones.' Is. lvii. 15.

To follow our similitude. Suppose a man, while in bodily health, stout and strong, and one that fears and cares for no man; yet let this man have but a leg or an arm broken, and his courage is quelled; he is now so far off from hectoring of it with a man, that he is afraid of every little child that doth but offer to touch him. Now he will court the most feeble that has ought to do with him, to use him and handle him gently. Now he is become a child in courage, a child in fear, and humbleth himself as a little child.

Why, thus it is with that man that is of a broken and contrite spirit. Time was, indeed, he could hector, even hector it with God himself, saying, 'What *is* the Almighty, that we should serve him?' or what profit shall I have if I keep his commandments? Job xxi. 15; Mal. iii. 13, 14. Ay! But now his heart is broken; God has wrestled with him, and given him a fall, to the breaking of his bones, his heart; and now he crouches, now he cringes, now he begs of God that he will not only do him good, but do it with tender hands. 'Have mercy upon me, O God,' said David; yea, 'according unto the multitude of thy tender mercies, blot out my transgressions.' Ps. li. 1.

---

* The Christian, if he thinks of possessing good motions, joins with such thoughts his inability to carry them into effect. 'When I would do good, evil is present with me.' How different is this to the self-righteous ignorance, so vividly pictured in the *Pilgrim's Progress*:—

'*Ignor.*—I am always full of good motions that come into my mind, to comfort me as I walk.

Chris.—What good motions? pray tell us.

Ignor.—Why, I think of God and heaven.

Chris.—So do the devils and damned souls!'

The whole of that deeply interesting dialogue illustrates the difficulty of self-knowledge, which can only be acquired by the teaching of the Holy Spirit.—See vol. iii., p. 156.

† 'All to brake;' an obsolete mode of expression for 'altogether broke.'—Ed.

He stands, as he sees, not only in need of mercy, but of the tenderest mercies. God has several sorts of mercies, some more rough, some more tender. God can save a man, and yet have him a dreadful way to heaven! This the broken-hearted sees, and this the broken-hearted dreads, and therefore pleads for the tenderest sort of mercies; and here we read of his gentle dealing, and that he is very pitiful, and that he deals tenderly with his. But the reason of such expressions no man knows but he that is broken-hearted; he has his sores, his running sores, his stinking sores; wherefore he is pained, and therefore covets to be handled tenderly. Thus God has broken the pride of his spirit, and humbled the loftiness of man. And his humility yet appears,

1. In his thankfulness for natural life. He reckoneth at night, when he goes to bed, that like as a lion, so God will tear him to pieces before the morning light. Is. xxxviii. 13. There is no judgment that has fallen upon others, but he counts of right he should be swallowed up by it. 'My flesh trembleth for fear of thee, and I am afraid of thy judgments.' Ps. cxix. 120. But perceiving a day added to his life, and that he in the morning is still on this side hell, he cannot choose but take notice of it, and acknowledge it as a special favour, saying, God be thanked for holding my soul in life till now, and for keeping my life back from the destroyer. Job xxxiii. 22; and Ps. lvi. 13; lxxvi. 13.

Man, before his heart is broken, counts time his own, and therefore he spends it lavishly upon every idle thing. His soul is far from fear, because the rod of God is not upon him; but when he sees himself under the wounding hand of God, or when God, like a lion, is breaking all his bones, then he humbleth himself before him, and falleth at his foot. Now he has learned to count every moment a mercy, and every small morsel a mercy.

2. Now also the least hopes of mercy for his soul, O how precious is it! He that was wont to make *orts** of the gospel, and that valued promises but as stubble, and the words of God but as rotten wood; now, with what an eye doth he look on the promise? Yea, he counted a peradventure of mercy more rich, more worth, than the whole world. Now, as we say, he is glad to leap at a crust; now, to be a dog in God's house is counted better by him than to 'dwell in the tents of the wicked.' Mat. xv. 16, 27; Lu. xv. 17—19.

3. Now he that was wont to look scornfully upon the people of God, yea, that used to scorn to show them a gentle cast of his countenance; now he admires and bows before them, and is ready to lick the dust of their feet, and would count it his greatest, the highest honour, to be as one of the least of them. 'Make me as one of thy hired servants,' says he. Lu. xv. 19.

4. Now he is, in his own eyes, the greatest fool in nature; for that he sees he has been so mistaken in his ways, and has not yet but little, if any true knowledge of God. Every one now, says he, have more knowledge of God than I; every one serves him better than I. Ps. lxxiii. 21, 22; Pr. xxx. 2, 3.

5. Now may he be but one, though the least in the kingdom of heaven! Now may he be but one, though the least in the church on earth! Now may he be but loved, though the least beloved of saints! How high an account doth he set thereon!

6. Now, when he talketh with God or men, how doth he debase himself before them! If with God, how does he accuse himself, and load himself with the acknowledgments of his own villanies, which he committed in the days wherein he was the enemy of God! 'Lord,' said Paul, that contrite one, 'I imprisoned and beat in every synagogue them that believed on thee. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.' Ac. xxii. 19, 20. Yea, I punished thy saints 'oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.' Ac. xxvi. 9—11.

Also, when he comes to speak to saints, how doth he make himself vile before them! 'I am,' saith he, 'the least of the apostles; that am not meet to be called an apostle;' I am 'less than the least of all saints;' I was a blasphemer; I was a persecutor, and injurious, &c. 1 Co. xv. 9; Ep. iii. 8; 1 Ti. i. 13. What humility, what self-abasing thoughts, doth a broken heart produce! When David danced before the ark of God, also how did he discover his nakedness to the disliking of his wife; and when she taunted him for his doings, says he, '*It was* before the Lord,' &c., 'and I will yet be more vile than thus, and will be base in mine own sight.' 2 Sa. vi. 20—22. O, the man that is, or that has been kindly broken in his spirit, and that is of a contrite heart, is a lowly, humble man.

Fourth. The broken-hearted man is a man that sees himself in spirituals to be poor. Therefore, as humble and contrite, so poor and contrite are put together in the Word. 'But to this *man* will I look, *even* to *him that is* poor, and of a contrite spirit.' Is. lxvi. 1, 2. And here we still pursue our metaphor. A wounded man, a man with broken bones, concludes his condition to be but poor, very poor. Ask him how he does, and he answers, 'Truly, neighbours, in a very poor condition!' Also you have the spiritual poverty of such as have, or have had

* 'Orts;' an obsolete word in England, derived from the Anglo-Saxon. Any worthless leaving or refuse. It is thus used by Shakespeare in his *Troylus* and *Cresida*, act 5, s. 2:—

'The fractions of her faith, orts of her love:
The fragments, scraps, the bits and greasy relics
Of her ore-eaten faith.'

—Ed.

their hearts broken, and that have been of contrite spirits, much made mention of in the Word. And they go by two names to distinguish them from others. They are called THY poor, that is, God's poor; they are also called 'the poor in spirit.' Ps. lxxii. 2; lxxiv. 19; Mat. v. 3. Now, the man that is poor in his own eyes, for of him we now discourse, and the broken-hearted is such an one, is sensible of his wants. He knows he cannot help himself, and therefore is forced to be content to live by the charity of others. Thus it is in nature, thus it is in grace.

1. The broken-hearted now knows his wants, and he knew it not till now. As he that has a broken bone, knew no want of a bone-setter till he knew his bone was broken. His broken bone makes him know it; his pain and anguish makes him know it; and thus it is in spirituals. Now he sees to be poor indeed is to want the sense of the favour of God; for his great pain is a sense of wrath, as hath been shown before. And the voice of joy would heal his broken bones. Ps. li. 8. Two things he thinks would make him rich. (1) A right and title to Jesus Christ, and all his benefits. (2) And saving faith therein. They that are spiritually rich are rich in him, and in the faith of him. 2 Co. viii. 9; Ja. ii. 5.

The first of these giveth us a right to the kingdom of heaven; and the second yields the soul the comfort of it; and the broken-hearted man wants the sense and knowledge of his interest in these. That he knows he wants them is plain; but that he knows he has them is what, as yet, he wants the attainment of. Hence he says—'The poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst.' Is. xli. 17. There is none in their view; none in their view for them. Hence David, when he had his broken heart, felt he wanted washing, he wanted purging, he wanted to be made white. He knew that spiritual riches lay there but he did not so well perceive that God had washed and purged him. Yea, he rather was afraid that all was going, that he was in danger of being cast out of God's presence, and that the Spirit of grace would be utterly taken from him. Ps. li. That is the first thing. The broken-hearted is poor, because he knows his wants.

2. The broken-hearted is poor, because he knows he cannot help himself to what he knows he wants. The man that has a broken arm, as he knows it, so he knows of himself he cannot set it. This therefore is a second thing that declares a man is poor, otherwise he is not so. For suppose a man wants never so much, yet if he can but help himself, if he can furnish himself, if he can supply his own wants out of what he has, he cannot be a poor man. Yea, the more he wants, the greater are his riches, if he can supply his own wants out of his own purse.

He then is the poor man, that knows his spiritual want, and also knows he cannot supply or help himself. But this the broken-hearted knows, therefore he in his own eyes is the only poor man. True, he may have something of his own, but that will not supply his want, and therefore he is a poor man still. I have sacrifices, says David, but thou dost not desire them, therefore my poverty remains. Ps. li. 16. Lead is not gold, lead is not current money with the merchants. There is none has spiritual gold to sell but Christ. Re. iii. 18. What can a man do to procure Christ, or procure faith, or love? Yea, had he never so much of his own carnal excellencies, no, not one penny of it will go for pay in that market where grace is to be had. 'If a man would give all the substance of his house for love, it would utterly be contemned.' Ca. viii. 7.

This the broken-hearted man perceives, and therefore he sees himself to be spiritually poor. True he has a broken heart, and that is of great esteem with God; but that is not of nature's goodness, that is a gift, a work of God; and that is the sacrifices of God. Besides, a man cannot remain content and at rest with that; for that, in the nature of it, does but show him he is poor, and that his wants are such as himself cannot supply. Besides, there is but little ease in a broken heart.

3. The broken-hearted man is poor, and sees it; because he finds he is now disabled to live any way else but by begging. This David betook himself to, though he was a king; for he knew, as to his soul's health, he could live no way else. 'This poor man cried,' saith he, 'and the Lord heard *him*, and saved him out of all his troubles.' Ps. xxxiv. 6. And this leads me to the fifth sign.

Fifth. Another sign of a broken heart is a crying, a crying out. Pain, you know, will make one cry. Go to them that have upon them the anguish of broken bones, and see if they do not cry; anguish makes them cry. This, this is that which quickly follows, if once thy heart be broken, and thy spirit indeed made contrite.

1. I say, anguish will make thee cry. 'Trouble and anguish,' saith David, 'have taken hold on me.' Ps. cxix. 143. Anguish, you know, doth naturally provoke to crying; now, as a broken bone has anguish, a broken heart has anguish. Hence the pains of one that has a broken heart are compared to the pangs of a woman in travail. Ja. xvi. 20–22.

Anguish will make one cry alone, cry to one's self; and this is called a bemoaning of one's self. 'I have surely heard Ephraim bemoaning himself,' saith God. Je. xxxi. 18. That is, being at present under the breaking, chastising hand of God. 'Thou hast chastised me,' saith he, 'and I was chastised,' as a bullock unaccustomed *to the yoke.*' This is

his meaning also who said, 'I mourn in my complaint, and make a noise.' And why? Why, 'My heart is sore pained within me.' Ps. lv. 2—4.

This is a self-bemoaning, a bemoaning themselves in secret and retired places. You know it is common with them who are distressed with anguish, though all alone, to cry out to themselves of their present pains, saying, O my leg! O my arm! O my bowels! Or, as the son of the Shunamite, 'My head! my head!' 2 Ki. iv. 19. O the groans, the sighs, the cries, that the broken-hearted have, when by themselves, or alone! O, say they, my sins! my sins! my soul! my soul! How am I loaden with guilt! How am I surrounded with fear! O this hard, this desperate, this unbelieving heart! O how sin defileth my will, my mind, my conscience! 'I *am* afflicted and ready to die.' Ps. lxxxviii. 15.*

Could some of you carnal people but get behind the chamber-door, to hear Ephraim when he is at the work of self-bemoaning, it would make you stand amazed to hear him bewail that sin in himself in which you take delight; and to hear him bemoan his misspending of time, while you spend all in pursuing your filthy lusts; and to hear him offended with his heart, because it will not better comply with God's holy will, while you are afraid of his Word and ways, and never think yourselves better than when farthest off from God. The unruliness of the passions and lusts of the broken-hearted make them often get into a corner, and thus bemoan themselves.

2. As they thus cry out in a bemoaning manner of and to themselves, so they have their outcries of and against themselves to others; as she said in another case, 'Behold and see, if there be any sorrow like unto my sorrow.' La. i. 12. O the bitter cries and complaints that the broken-hearted have, and make to one another! Still every one imagining that his own wounds are deepest, and his own sores fullest of anguish, and hardest to be cured. Say they, if our iniquities be upon us, and we pine away in them, how can we then live? Eze. xxxiii. 10.

Once being at an honest woman's house, I, after some pause, asked her how she did? She said, Very badly. I asked her if she was sick? she answered, No. What then, said I, are any of your children ill? She told me, No. What, said I, is your husband amiss, or do you go back in the world? No, no, said she, but I am afraid I shall not be saved. And broke out with heavy heart, saying, 'Ah, Goodman Bunyan! Christ and a pitcher; if I had Christ, though I went and begged my bread with a pitcher, it would be better with me than I think it is now!' This woman had her heart broken, this woman wanted Christ, this woman was concerned for her soul. There are but few women, rich women, that count Christ and a pitcher better than the world, their pride, and pleasures. This woman's cries are worthy to be recorded; it was a cry that carried in it, not only a sense of the want, but also of the worth of Christ. This cry, 'Christ and a pitcher,' made a melodious noise in the ears of the very angels!†

But, I say, few women cry out thus; few women are so in love with their own eternal salvation, as to be willing to part with all their lusts and vanities for Jesus Christ and a pitcher. Good Jacob also was thus: 'If the Lord,' said he, 'will give me bread to eat, and raiment to put on, then he shall be my God.' Yea, he vowed it should be so. 'And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on; so that I come again to my father's house in peace: then shall the Lord be my God.' Ge. xxviii. 20.

3. As they bemoan themselves, and make their complaints to one and another, so they cry to God. 'O God,' said Heman, 'I have cried day *and* night before thee.' But when? Why, when his soul was full of trouble, and his life drew near to the grave. Ps. lxxxviii. 1—3. Or, as it says in another place, out of the deep, 'out of the belly of hell cried I.' Ps. cxxx. 1. Jonah ii. 2. By such words expressing what painful condition they were in when they cried.

See how God himself words it. 'My pleasant portion,' says he, is become 'a desolate wilderness, *and being* desolate, it mourneth unto me.' Je. xii. 11. And this also is natural to those whose hearts are broken. Whether goes the child, when it catcheth harm, but to its father, to its mother? Where doth it lay its head, but in their laps? Into whose bosom doth it pour out its complaint,

* This is in exact agreement with the author's experience, which he had published twenty-two years before, under the title of *Grace Abounding to the Chief of Sinners*,—'I was more loathsome in my own eyes than was a toad, and I thought I was so in God's eyes too. Sin and corruption, I said, would as naturally bubble out of my heart as water would out of a fountain. I thought that none but the devil himself could equal me for inward wickedness and pollution of mind.' A sure sign that God, as his heavenly Father, was enlightening his memory by the Holy Spirit.—Vol. i., p. 16; No. 84.—Ed.

† This account of the author's interview with a pious, humble woman, is an agreeable episode, which relieves the mind without diverting it from the serious object of the treatise. It was probably an event which took place in one of those pastoral visits which Bunyan was in the habit of making, and which, if wisely made, so endears a minister to the people of his charge. Christ and a crust is the common saying to express the sentiment that Christ is all in all. The pitcher has reference to the custom of pilgrims in carrying at their girdle a vessel to hold water, the staff having a crook by which it was dipped up from a well or river.—Ed.

more especially, but into the bosom of the father, of a mother, because there are bowels, there is pity, there is relief and succour? And thus it is with them whose bones, whose hearts are broken. It is natural to them; they must cry; they cannot but cry to him. 'Lord, heal me,' said David, 'for my bones are vexed; Lord, heal me, for my soul is also sore vexed.' Ps. vi. 1—3. He that cannot cry feels no pain, sees no want, fears no danger, or else is dead.

Sixth. Another sign of a broken heart, and of a contrite spirit, is, it trembleth at God's Word. 'To *him that is* poor, and of a contrite spirit, and trembleth at my Word.' Is. lxvi. 2.

The Word of God is an awful Word to a broken-hearted man. Solomon says, 'The word of a king is as the roaring of a lion;' and if so, what is the Word of God? for by the wrath and fear is meant the authoritative word of a king. We have a proverb, 'The burnt child dreads the fire, the whipped child fears the rod;' even so the broken-hearted fears the Word of God. Hence you have a remark set upon them that tremble at God's Word, to wit, they are they that keep among the godly; they are they that keep within compass; they are they that are aptest to mourn, and to stand in the gap, when God is angry; and to turn away his wrath from a people.

It is a sign the Word of God has had place, and wrought powerfully, when the heart trembleth at it, is afraid, and stands in awe of it. When Joseph's mistress tempted him to lie with her, he was afraid of the Word of God. 'How then can I do this great wickedness,' said he, 'and sin against God?' He stood in awe of God's Word, durst not do it, because he kept in remembrance what a dreadful thing it was to rebel against God's Word. When old Eli heard that the ark was taken, his very heart trembled within him; for he read by that sad loss that God was angry with Israel, and he knew the anger of God was a great and terrible thing. When Samuel went to Bethlehem, the elders of the town trembled; for they feared that he came to them with some sad message from God, and they had had experience of the dread of such things before. Ge. xxxix. 7—9. 1 Sa. iv. 18; xvi. 1—4. When Ezra would have a mourning in Israel for the sins of the land, he sent, and there came to him 'every one that trembled at the words of the God of Israel, because of the transgressions of those that had been carried away.' Ezr. ix. 4.

There are, I say, a sort of people that tremble at the words of God, and that are afraid of doing ought that is contrary to them; but they are only such with whose souls and spirits the Word has had to do. For the rest, they are resolved to go on their course, let God say what he will. '*As for* the word' of the Lord, said rebellious Israel to Jeremiah, 'that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth.' Je. xliv. 16. But do you think that these people did ever feel the power and majesty of the Word of God to break their hearts? No, verily; had that been so, they would have trembled at the words of God; they would have been afraid of the words of God. God may command some people what he will, they will do what they list. What care they for God? what care they for his Word? Neither threats not promises, neither punishments or favours will make them obedient to the Word of God; and all because they have not felt the power of it, their hearts have not been broken with it. When king Josias did but read in God's Book what punishment God had threatened against rebellious Israel, though he himself was a holy and good man, he humbled himself, 'he rent his clothes,' and wept before the Lord, and was afraid of the judgment threatened. 2 Ki. xxii. 2 Ch. xxxiv. For he knew what a dreadful thing the Word of God is. Some men, as I said before, dare do anything, let the Word of God be never so much against it; but they that tremble at the Word dare not do so. No, they must make the Word their rule for all they do; they must go to the Holy Bible, and there inquire what may or may not be done; for they tremble at the Word. This then is another sign, a true sign, that the heart has been broken, namely, 'When the heart is made afraid of, and trembleth at the Word.' Ac. ix. 4—6; xvi. 29, 30. Trembling at the Word is caused by a belief of what is deserved, threatened, and of what will come, if not prevented by repentance; and therefore the heart melts, and breaks before the Lord.

[IV. The necessity there is that the heart must be broken.]

I come, in the next place, to speak to this question.

But what necessity is there that the heart must be broken? Cannot a man be saved unless his heart be broken? I answer, Avoiding secret things, which only belong to God, there is a necessity of breaking the heart, in order to salvation; because a man will not sincerely comply with the means conducing thereunto until his heart is broken. For,

First. Man, take him as he comes into the world, as to spirituals, as to evangelical things, in which mainly lies man's eternal felicity, and there he is as one dead, and so stupified, and wholly in himself, as unconcerned with it. Nor can any call or admonition, that has not a heart-breaking power attending of it, bring him to a due consid-

eration of his present state, and so unto an effectual desire to be saved.

Many ways God has manifested this. He has threatened men with temporal judgments; yea, sent such judgments upon them, once and again, over and over, but they will not do. What! says he, 'I have given you cleanness of teeth in all your cities; I have withholden the rain from you; I have smitten you with blasting and mildew; I have sent among you the pestilence; I have overthrown *some* of you, as God overthrew Sodom and Gomorrah. Yet have ye not returned unto me, saith the Lord.' Am. iv. 6—11. See here! Here is judgment upon judgment, stroke after stroke, punishment after punishment, but all will not do, unless the heart is broken. Yea, another prophet seems to say that such things, instead of converting the soul, sets it further off. If heart-breaking work attend such strokes, 'Why should ye be stricken any more?' says he, 'ye will revolt more and more.' Is. i. 5.

Man's heart is fenced, it is grown gross; there is a skin that, like a coat of mail, has wrapped it up, and inclosed it in on every side. This skin, this coat of mail, unless it be cut off and taken away, the heart remains untouched, whole; and so as unconcerned, whatever judgments or afflictions light upon the body. Mat. xiii. 15. Ac. xxviii. 27. This which I call the coat of mail, the fence of the heart, has two great names in Scripture. It is called, 'the foreskin of the heart,' and the armour in which the devil trusteth. De. x. 16. Lu. xi. 22.

Because these shield and fence the heart from all gospel doctrine, and from all legal punishments, nothing can come at it till these are removed. Therefore, in order unto conversion, the heart is said to be circumcised; that is, this foreskin is taken away, and this coat of mail is spoiled. 'I will circumcise thy heart,' saith he, 'to love the Lord thy God with all thine heart'—and then the devil's goods are spoiled—'that thou mayst live.' De. xxx. 6. Lu. xi. 22.

And now the heart lies open, now the Word will prick, cut, and pierce it; and it being cut, pricked, and pierced, it bleeds, it faints, it falls, and dies at the foot of God, unless it is supported by the grace and love of God in Jesus Christ. Conversion, you know, begins at the heart; but if the heart be so secured by sin and Satan, as I have said, all judgments are, while that is so, in vain. Hence Moses, after he had made a long relation of mercy and judgment unto the children of Israel, suggests that yet the great thing was wanting to them, and that thing was, an heart to perceive, and eyes to see, and ears to hear unto that day. De. xxix. 2, 3. Their hearts were as yet not touched to the quick, were not awakened, and wounded by the holy Word of God, and made tremble at its truth and terror.

But I say, before the heart be touched, pricked, made smart, &c., how can it be thought, be the danger never so great, that it should repent, cry, bow, and break at the foot of God, and supplicate there for mercy! and yet thus it must do; for thus God has ordained, and thus God has appointed it; nor can men be saved without it. But, I say, can a man spiritually dead, a stupid man, whose heart is past feeling, do this; before he has his dead and stupid heart awakened, to see and feel its state and misery without it? But,

Second. Man, take him as he comes into the world—and how wise soever he is in worldly and temporal things—he is yet a fool as to that which is spiritual and heavenly. Hence Paul says, 'the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him,' because he is indeed a fool to them; 'neither,' says the text, 'can he know *them*, because they are spiritually discerned.' 1 Co. ii. 14. But how now must this fool be made wise? Why, wisdom must be put into his heart. Job xxxviii. 36. Now, none can put it there but God; and how doth he put it there, but by making room there for it, by taking away the thing which hinders, which is that folly and madness which naturally dwelleth there? But how doth he take that away but by a severe chastising of his soul for it, until he has made him weary of it? The whip and stripes are provided for the natural fool, and so it is for him that is spiritually so. Pr. xix. 29.

Solomon intimates, that it is a hard thing to make a fool become wise. 'Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.' Pr. xxvii. 22. By this it appears that it is a hard thing to make a fool a wise man. To bray one in a mortar is a dreadful thing, to bray one there with a pestle; and yet it seems a whip, a mortar, and a pestle is the way. And if this is the way to make one wise in this world, and if all this will hardly do, how must the fool that is so in spirituals be whipped and beaten, and stripped before he is made wise therein? Yea, his heart must be put into God's mortar, and must be beaten; yea, brayed there with the pestle of the law, before it loves to hearken unto heavenly things. It is a great word in Jeremiah, 'Through deceit,' that is, folly, 'they refuse to know me, saith the Lord.' And what follows? Why, 'Therefore, thus saith the Lord of hosts, behold I will melt them, and try them,' that is, with fire, 'for how shall I do for the daughter of my people.' Je. ix. 6, 7. I will melt them: I will put them into my furnace, and there I will try them; and there will I make them know me, saith the Lord. When David was under

spiritual chastisement for his sin, and had his heart under the breaking hand of God, then he said, God should make him know wisdom Ps. li. 6. Now he was in the mortar, now he was in the furnace, now he was bruised and melted; yea, now his bones, his heart, was breaking, and now his folly was departing. Now, says he, thou shalt make me to know wisdom. If I know anything of the way of God with us fools, there is nothing else will make us wise men; yea, a thousand breakings will not make us so wise as we should be.

We say, Wisdom is not good till it is bought; and he that buys it, according to the intention of that proverb, usually smarts for it. The fool is wise in his own conceit; wherefore there is a double difficulty attends him before he can be wise indeed. Not only his folly, but his wisdom, must be removed from him; and how shall that be, but by ripping up of his heart by some sore conviction, that may show him plainly that his wisdom is his folly, and that which will undo him. A fool loves his folly; that is, as treasure, so much is he in love with it. Now then, it must be a great thing that must make a fool forsake his folly. The foolish will not weigh, nor consider, nor compare wisdom with their folly. 'Folly is joy to him that is destitute of wisdom.' 'As a dog returneth to his vomit, so a fool returneth to his folly.' Pr. xv. 21; xxvi. 11. So loth are they when driven from it to let it go, to let it depart from them. Wherefore there must go a great deal to the making of a man a Christian; for as to that, every man is a fool, yea, the greatest fool, the most unconcerned fool, the most self-willed fool of all fools; yea, one that will not be turned from his folly but by the breaking of his heart. David was one of these fools; Manasseh was one of these fools; Saul, otherwise called Paul, was one of these fools; and so was I —and that the *biggest* of all.*

Third. Man, take him as he comes into the world, and he is not only a dead man, and a fool, but a proud man also. Pride is one of those sins that first showeth itself to children, yea, and it grows up with them, and mixeth itself with all they do: but it lies most hid, most deep in man as to his soul-concerns. For the nature of sin, as sin, is not only to be vile, but to hide its vileness from the soul. Hence many think they do well when they sin. Jonah thought he did well to be angry with God. Jonah iv. 9. The Pharisees thought they did well when they said, Christ had a devil. Jn. viii. 48. And Paul thought verily, that he ought to do many things against, or contrary to, the name of Jesus; which he also did with great madness. Ac. xxvi. 9, 10. And thus sin puffs up men with pride, and a conceit of themselves, that they are a thousand times better than they are. Hence they think they are the children of God, when they are the children of the devil; and that they are something as to Christianity, when they neither are such, nor know what it is that they must have to make them such. Jn. viii. 41–44. Ga. vi. 3.

Now, whence flows this but from pride, and a self-conceit of themselves, and that their state is good for another world, when they are yet in their sins, and under the curse of God? Yea, and this pride is so strong and high, and yet so hid in them, that all the ministers in the world cannot persuade them that this is pride, not grace, in which they are so confident. Hence they slight all reproofs, rebukes, threatenings, or admonitions that are pressed upon them, to prevail with them to take heed, that they be not herein deceived. 'Hear ye,' saith the prophet, 'and give ear: be not proud, for the Lord hath spoken.' 'But if ye will not hear it, my soul shall weep in secret places for *your* pride.' Je. xiii. 15–17. And what was the conclusion? Why, all the proud men stood out still, and maintained their resistance of God and his holy prophet. Je. xliii. 2.

Nor is there any thing that will prevail with these to the saving of their souls, until there hearts are broken. David, after he had defiled Bathsheba, and slain her husband, yet boasted himself in his justice and holiness, and would by all means have the man put to death that had but taken the poor man's lamb, when, alas! poor soul, himself was the great transgressor. But would he believe it? No, no; he stood upon the vindicating of himself to be a just doer; nor would he be made to fall until Nathan, by authority from God, did tell him that he was the man whom himself had condemned; 'Thou art the man,' said he: at which word his conscience was awakened, his heart wounded, and so his soul made to fall under the burden of his guilt, at the feet of the God of heaven for mercy. 2 Sa. xii. 1–13.

Ah! pride, pride! thou art that which holds many a man in the chains of his sins; thou art it, thou cursed self-conceit, and keepest them from believing that their state is damnable. 'The wicked, through the pride of his countenance, will not seek *after God.*' Ps. x. 4. And if there is so much in the pride of his countenance, what is there, think you, in the pride of his heart? Therefore Job says it is to hide pride from man, and so to save his soul from hell, that God chasteneth him with pain upon his bed, until the multitude of his bones stick out, and until his life draws nigh to the destroyer. Job xxxiii. 17–22.

It is a hard thing to take a man off his pride,

* However hard, and even harsh, these terms may appear, they are fully justified; and with all the author's great ability and renown, he has the grace of humility to acknowledge that, by nature and practice, he had been the *biggest* of fools.—Ed.

and make him, instead of trusting in, and boasting of his goodness, wisdom, honesty, and the like, to see himself a sinner, a fool, yea, a man that is cruel, as to his own immortal soul. Pride of heart has a power in it, and is therefore compared to an iron sinew, and an iron chain, by which they are made stout, and with which they are held in that stoutness, to oppose the Lord, and drive his Word from their hearts. Le. xxvi. 19. Ps. lxxiii. 6.

This was the sin of devils, and it is the sin of man, and the sin, I say, from which no man can be delivered until his heart is broken; and then his pride is spoiled, then he will be glad to yield. If a man be proud of his strength or manhood, a broken leg will maul him; and if a man be proud of his goodness, a broken heart will maul him; because, as has been said, a broken heart comes by the discovery and charge of sin, by the power of God upon the conscience.

Fourth. Man, take him as he comes into the world, and he is not only a dead man, a fool, and proud, but also self-willed and headstrong. 2 Pe. ii. 10. A stubborn ungain creature is man before his heart is broken. Hence they are so often called rebels, rebellious, and disobedient: they will only do what they list. 'All day long,' says God, 'have I stretched out my hand to a disobedient and gainsaying people.' And hence, again, they are compared to a self-willed or headstrong horse, that will, in spite of his rider, rush into the battle. 'Every one,' says God, 'turneth to his course, as the horse rusheth into battle.' Je. viii. 6. They say, 'With our tongue will we prevail, our lips *are* our own; who *is* lord over us.' Ps. xii. 4.

Hence they are said to stop their ears, to pull away their shoulder, to shut their eyes, and harden their hearts, 'against the words of God, and contemned the counsel of the Most High.' Ps. cvii. 11. Zec. vii. 10, 12. They are fitly compared to the rebellious son who would not be ruled by his parents, or to the prodigal, who would have all in his own hand, and remove himself far away from father and father's house. De. xxi. 20. Lu. xv. 13. Now for such creatures, nothing will do but violence. The stubborn son must be stoned till he dies; and the prodigal must be famished out of all; nothing else, I say, will do. Their self-willed stubborn heart will not comply with the will of God before it is broken. De. xxi. 21. Lu. xv. 14—17. These are they that are called the stout-hearted; these are said to be far from righteousness, and so will remain until their hearts are broken; for so they must be made to know themselves. Is. ix. 9—11.

Fifth. Man, as he comes into the world, is not only a dead man, a fool, proud, and self-willed, but also a fearless creature. 'There is,' saith the text, 'no fear of God before their eyes.' Ro. iii. 18. No fear of God! There is fear of man, fear of losing his favour, his love, his good-will, his help, his friendship; this is seen everywhere. How do the poor fear the rich, the weak fear the strong, and those that are threatened, them that threaten! But come now to God; why, none fear him; that is, by nature, none reverence him; they neither fear his frowns, nor seek his favour, nor inquire how they may escape his revenging hand that is lifted up against their sins and their souls because of sin. Little things they fear the losing of them; but the soul they are not afraid to lose. 'They fear not me, saith the Lord.' Mal. iii. 5.

How many times are some men put in mind of death by sickness upon themselves, by graves, by the death of others? How many times are they put in mind of hell by reading the Word, by lashes of conscience, and by some that go roaring in despair out of this world? How many times are they put in mind of the day of judgment. As, 1. By God's binding the fallen angels over to judgment. 2. By the drowning of the old world. 2 Pe. ii. 4, 5. Jude 6, 7. 3. By the burning of Sodom and Gomorrah with fire from heaven. 2 Pe. ii. 6. Jude 7. 4. By appointing a day. Ac. xvii. 29—31. 5. By appointing a judge. Ac. x. 40—42. 6. By reserving their crimes in records. Is. xxx. 8. Re. xx. 12. 7. By appointing and preparing of witnesses. Ro. ii. 15. 8. And by promising, yea, threatening, yea, resolving, to call the whole world to his bar, there to be judged for all which they have done and said, and for every secret thing. Mat. xxv. 31—33; xii. 36. Ec. xi. 9; xii. 14.

And yet they fear not God: alas! they believe not these things. These things, to carnal men, are like Lot's preaching to his sons and daughters that were in Sodom. When he told them that God would destroy that place, he seemed unto them as one that mocked; and his words to them were as idle tales. Ge. xix. 14. Fearless men are not won by words; blows, wounds, and killings, are the things that must bring them under fear. How many struggling fits had Israel with God in the wilderness? How many times did they declare that there they feared him not? And observe, they were seldom, if ever, brought to fear and dread his glorious name, unless he beset them round with death and the grave. Nothing, nothing but a severe hand, will make the fearless fear. Hence, to speak after the manner of men, God is put upon it to go this way with sinners when he would save their souls; even bring them, and lay them at the mouth, and within sight of hell and everlasting damnation: and there also charge them with sin and guilt, to the breaking of their hearts, before they will fear his name.

Sixth. Man, as he comes into the world, is not only a dead man, a fool, proud, self-willed, and fearless, but he is a false believer concerning God. Let God report of himself never so plainly, man

by nature will not believe this report of him. No, they are become vain in their imaginations, and their foolish heart is darkened; wherefore they turn the glory of God, which is his truth, into a lie. Ro. i. 21—25. God says, He sees; they say, He seeth not; God saith, He knows; they say, He doth not know: God saith, None is like himself; yet they say, He is altogether like to them: God saith, None shall keep his door for naught; they say, It is in vain, and to no profit to serve him: he saith, He will do good; they say, He will neither do good nor evil. Job xxii. 13, 14. Ps. l. 21. Job xxi. 14, 15. Mal. iii. 14. Zep. i. 12. Thus they falsely believe concerning God; yea, as to the word of his grace, and the revelation of his mercy in Christ, they stick not to say by their practice—for a wicked man speaketh with his feet, Pr. vi. 13—that that is a stark lie, and not to be trusted to. 1 Jn. v. 10.

Now, what shall God do to save these men? If he hides himself and conceals his glory, they perish. If he sends to them by his messengers, and forbears to come to them himself, they perish. If he comes to them and forbears to work upon them by his word, they perish: if he worketh on them, but not effectually, they perish. If he works effectually he must break their hearts, and make them, as men wounded to death, fall at his feet for mercy, or there can be no good done on them; they will not rightly believe until he fires them out of their misbelief, and makes them to know, by the breaking of their bones for their false faith, that he is, and will be, what he has said of himself in his holy Word.* The heart, therefore, must be broken before the man can come to good.

Seventh. Man, as he comes into the world, is not only a dead man, a fool, proud, self-willed, fearless, and a false believer, but a great lover of sin; he is captivated, ravished, drowned in the delights of it. Hence it [the Word] says, they love sin, delight in lies, do take pleasure in iniquity, and in them that do it; that they sport themselves in their own deceivings, and glory in their shame. Jn. iii. 19. Ps. lxii. 4. Ro. i. 32. 2 Pe. ii. 13. Phi. iii. 19.

This is the temper of man by nature; for sin is mixed with and has the mastery of all the powers of his soul. Hence they are said to be captives to it, and to be led captive into the pleasures of it, at the will of the devil. 2 Ti. ii. 26. And you know it is not an easy thing to break love, or to take the affections off that object on which they are so deeply set, in which they are so deeply rooted, as man's heart is in his sins. Alas! how many are there that contemn all the allurements of heaven, and that trample upon all the threatenings of God, and that say, 'Tush,' at all the flames of hell, whenever these are propounded as motives to work them off their sinful delights! so fixed are they, so mad are they, upon these beastly idols. Yea, he that shall take in hand to stop their course in this their way, is as he that shall attempt to prevent the raging waves of the sea from their course, when driven by the mighty winds.

When men are somewhat put to it, when reason and conscience shall begin a little to hearken to a preacher, or a judgment that shall begin to hunt for iniquity, how many tricks, evasions, excuses, demurs, delays, and hiding-holes will they make, invent, and find, to hide and preserve their sweet sins with themselves and their souls, in the delights of them, to their own eternal perdition? Hence they endeavour to stifle conscience, to choke convictions, to forget God, to make themselves atheists, to contradict preachers that are plain and honest, and to heap to themselves such of them only as are like themselves, that speak unto them smooth things, and prophesy deceits; yea, they say themselves to such preachers, 'Get you out of the way; turn aside out of the path; cause the Holy One of Israel to cease from before us.' Is. xxx. 8—11. If they be followed still, and conscience and guilt shall, like blood-hounds, find them out in their secret places, and roar against them for their wicked lives, then they will flatter, cogg, dissemble, and lie against their souls, promising to mend, to turn, to repent, and grow better shortly; and all to daff† off convictions and molestations in their wicked ways, that they may yet pursue their lusts, their pleasures, and sinful delights, in quiet, and without control.

Yea, further, I have known some that have been made to roar like bears, to yell like dragons, and to howl like dogs, by reason of the weight of guilt, and the lashes of hell upon their conscience for their evil deeds; who have, so soon as their present torments and fears were gone, returned again with the 'dog to his vomit; and as the sow that was washed, to her wallowing in the mire.' Ho. vii. 14. 2 Pe. ii. 20—22.

Once again, some have been made taste of the good Word of God, of the joy of heaven, and of the powers of the world to come, and yet could not by any one, nay, by all of these, be made to break their league for ever with their lusts and sins. He. vi. 4, 5. Lu. viii. 13. Jn. v. 33—35. O Lord! what

* Man must be burnt out of the stronghold in which he trusted. 'Saved, yet so as by fire.' 'Baptized with the Holy Ghost, even fire.' 'His word is as a fire.' Reader, the work of regeneration and purification is a trying work; may each inquire, Has this fire burnt up my wood, hay, stubble? —Ed.

† To 'daff' or 'doff;' to do off or throw aside—used by Shakespeare, but now obsolete,—

> Where is his son,
> The nimble-footed madcap, Prince of Wales,
> And his comrades, that *daft* the world aside
> And let it pass?

—Ed.

is man, that thou art mindful of him? Wherein is he to be accounted of? He has sinned against thee; he loves his sins more than thee. He is a lover of pleasures more than he is a lover of God!

But now, how shall this man be reclaimed from this sin? How shall he be brought, wrought, and made, to be out of love with it? Doubtless it can be by no other means, by what we can see in the Word, but by the wounding, breaking, and disabling of the heart that loves it, and by that means making it a plague and gall unto it. Sin may be made an affliction, and as gall and wormwood to them that love it; but the making of it so bitter a thing to such a man, will not be done but by great and sore means. I remember we had in our town some time since, a little girl that loved to eat the heads of foul tobacco-pipes, and neither rod nor good words could reclaim her, and make her leave them. So her father takes advice of a doctor, to wean her from them, and it was this: Take, saith he, a great many of the foulest tobacco-pipe heads you can get, and boil them in milk, and make a posset of that milk, and make your daughter drink the posset-drink up. He did so, and gave his girl it, and made her drink it up; the which became so irksome and nauseous to her stomach, and made her so sick, that she could never abide to meddle with tobacco-pipe heads any more, and so was cured of that disease. Thou lovest thy sin, and neither rod nor good words will as yet reclaim thee. Well, take heed; if thou wilt not be reclaimed, God will make thee a posset of them, which shall be so bitter to thy soul, so irksome to thy taste, so loathsome to thy mind, and so afflicting to thy heart, that it shall break it with sickness and grief, till it be loathsome to thee. I say, thus he will do if he loves thee; if not, he will suffer thee to take thy course, and will let thee go on with thy tobacco-pipe heads!

The children of Israel will have flesh, must have flesh; they weep, cry, and murmur, because they have not flesh; the bread of heaven, that is but light and sorry stuff in their esteem. Nu. xi. 1–6. Moses goes and tells God how the people despised his heavenly bread, and how they longed, lusted, and desired to be fed with flesh. Well, says God, they shall have flesh, they shall have their fill of flesh; I will feed them with it; they shall have to the full; and that 'ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; *but* even a whole month, until it come out at your nostrils, and it be loathsome unto you; because ye have despised the Lord.' Nu. xi. 11–20. He can tell how to make that loathsome to thee on which thou most dost set thine evil heart. And he will do so, if he loves thee; else, as I said, he will not make thee sick by smiting of thee nor punish thee for or when thou committest whoredom, but will let thee alone till the judgment-day, and call thee to a reckoning for all thy sins then. But to pass this.

Eighth. Man, as he comes into the world, is not only a dead man, a fool, proud, self-willed, fearless, a false believer, and a lover of sin, but a wild man. He is of the wild olive tree, of that which is wild by nature. Ro. xi. 17, 24. So, in another place, man by nature is compared to the ass, to a wild ass. 'For vain or empty man would be wise, though man be born like a wild ass's colt.' Job xi. 12. Isaac was a figure of Christ, and of all converted men. Ga. iv. 28. But Ishmael was a figure of man by nature; and the Holy Ghost, as to that, saith this of him, 'And he will be a wild man.' Ge. xvi. 12. This man, I say, was a figure of all carnal men, in their wildness or estrangedness from God. Hence it is said of the prodigal, at his conversion, that he came to himself then; implying that he was mad, wild, or out of his wits before. Lu. xv. 17. I know there is a difference sometimes betwixt one's being wild and mad; yet sometimes wildness arriveth to that degree as to give one rightly the denomination of being mad. And it is always true in spirituals; namely, that he that is wild, as to God, is mad, or besides himself, and so not capable, before he is tamed, of minding his own eternal good as he should. There are these several things that are tokens of one wild or mad; and they all meet in a carnal man.

1. A wild or mad man gives no heed to good counsel; the frenzy of his head shuts all out, and by its force leads him away from men that are wise and sober. And thus it is with carnal men; good counsel is to them as pearls are that are cast afore swine; it is trampled under foot of them, and the man is despised that brings it. Mat. vii. 6. 'The poor man's wisdom *is* despised, and his words are not heard.' Ec. ix. 16.

2. A wild or mad man, let him alone, and he will greatly busy himself all his life to accomplish that which, when it is completed, amounts to nothing. The work, the toil, the travel of such a one comes to nothing, save to declare that he was out of his wits that did it. David, imitating of such a one, scrabbled upon the gate of the king, as fools do with chalk; and like to this is all the work of all carnal men in the world. 1 Sa. xxi. 12, 13. Hence, such a one is said to labour for the wind, or for what will amount to no more than if he filled his belly with the east wind. Ec. v. 16. Job xv. 2.

3. A wild or mad man, if you set him to do anything, and he does it, he will yet do it, not by or according to your bidding, but after the folly of his own wild fancy; even as Jehu executed the commandment of the Lord; he did it in his own

madness, taking no heed to the commandment of the Lord. 2 Ki. ix. 20; x. 31. And thus do carnal men do, when they meddle with any of God's matters, as hearing, praying, reading, professing; they do all according to their own wild fancy; they take no heed to do these after the commandment of the Lord.

4. Wild or mad men, if they deck or array themselves with ought, as many times they do, why, the spirit of their wildness or frenzy appears even in the mode and way in which they do it. Either the things themselves which they make use of for that purpose are very toys and trifles; or if they seem to be better, they are put on after an antic manner, rather to the rendering of them ridiculous, than to bespeak them sober, judicious, or wise; and so do natural men array themselves with what they would be accepted in with God. Would one in his wits think to make himself fine or acceptable to men by arraying himself in menstruous cloths, or by painting his face with dross and dung? And yet this is the finery of carnal men, when they approach for acceptance into the presence of God. Is. lxiv. 6. Phi. iii. 7, 8.

O the wildness, the frenzy, the madness, that possesses the heart and mind of carnal men! they walk according to the course of this world, according to or after that spirit which is in truth the spirit of the devil, which worketh in the children of disobedience. Ep. ii. 1—3. But do they believe that thus it is with them? No, they are, in their own account, as other madmen are, the only ones in the world. Hence they are so taken and tickled with their own frantic notions, and deride all else that dwell in the world. But which is the way to make one that is wild, or a madman, sober? To let him alone will not do it; to give him good words only will not do it; no, he must be tamed; means must be used to tame him. 'He brought down their hearts with labour,' or by continual molestation; as you have it. Ps. cvii. 10—13. He speaketh there of madmen that are kept up in darkness, and bound in afflictions and irons, because they rebelled against the words of God, and contemned the counsel of the Most High.

This, therefore, is the way to deal with such, and none but God can so deal with them. They must be taken, they must be separated from men; they must be laid in chains, in darkness, afflictions, and irons; they must be blooded, half-starved, whipped, purged, and be dealt with as mad people are dealt with. And thus they must be dealt with till they come to themselves, and cry out in their distresses. And then they cry to the Lord in their troubles, and he saveth them out of their distresses; then he brings them out of darkness, and the shadow of death, and breaks their bands in sunder. Ps. cvii. 13—15. Thus, I say, God tames the wild, and brings mad prodigals to themselves, and so to him for mercy.

Ninth. Man, as he comes into the world, is not only a dead man, a fool, proud, self-willed, fearless, a false believer, a lover of sin, and a wild man; but a man that disrelishes the things of the kingdom of God. I told you before, that unconverted man is such as did not taste things; but now I add, that he disrelishes things; he calls bitter things sweet, and sweet bitter; he judges quite amiss. These are they that God threateneth with a woe. 'Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.' Is. v. 20.

This latter part of this text shows us evidently that the things of God are disrelished by some. They call his sweet things bitter, and the devil's bitter things sweet; and all this is for want of a broken heart. A broken heart relishes otherwise than a whole or unbroken one doth. A man that has no pain, or bodily distress, cannot find or feel virtue or good in the most sovereign plaister, were it applied to arm or leg; no, he rather says, Away with these stinking daubing things. O! but lay the same plaisters where there is need, and the patient will relish, and taste, and savour the goodness of them; yea, will prize and commend them to others.

Thus it is in spirituals. The world, they know not what the anguish or pain of a broken heart means; they say, 'Who will show us *any good*,' that is, better than we find in our sports, pleasures, estates, and preferments. '*There be* many,' says, the Psalmist, speak after this sort. But what says the distressed man? Why, 'Lord, lift thou up the light of thy countenance upon us;' and then adds, 'Thou hast put gladness in my heart;' namely, by the light of thy countenance, for that is the plaister for a broken heart. 'Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increaseth.' Ps. iv. 1—7. O! a broken heart can savour pardon, can savour the consolations of the Holy Ghost. Yea, as a hungry or thirsty man prizes bread and water in the want thereof, so do the broken in heart prize and set a high esteem on the things of the Lord Jesus. His flesh, his blood, his promise, and the light of his countenance, are the only sweet things both to scent and taste, to those that are of a wounded spirit. The full soul loatheth the honey-comb; the whole despise the gospel, they savour not the things that are of God.

If twenty men were to hear a pardon read, and but one of those twenty were condemned to die, and the pardon was for none but such; which of these men, think you, would taste the sweetness of that pardon, they who are not, or he that was con-

domned? The condemned man, doubtless. This is the case in hand. The broken in heart is a condemned man; yea, it is a sense of condemnation, with other things, that has indeed broken his heart; nor is there anything but sense of forgiveness that can bind it up, or heal it. But could that heal it, could he not taste, truly taste, or rightly relish this forgiveness? no; forgiveness would be to him as it is to him that has not sense of want of it.

But, I say, what is the reason some so prize what others so despise, since they both stand in need of the same grace and mercy of God in Christ? Why, the one sees, and the other sees nothing, of this woful miserable state. And thus have I showed you the necessity of a broken heart. 1. Man is dead, and must be quickened. 2. Man is a fool, and must be made wise. 3. Man is proud, and must be humbled. 4. Man is self-willed, and must be broken. 5. Man is fearless, and must be made to consider. 6. Man is a false believer, and must be rectified. 7. Man is a lover of sin, and must be weaned from it. 8. Man is wild, and must be tamed. 9. Man disrelishes the things of God, and can take no savour in them, until his heart is broken.

[V. The reasons why a broken heart is esteemed by God such an excellent thing.]

And thus have I done with this, and shall come next to the reasons of the point, namely, to show you, why or how it comes to pass, that a broken heart, a heart truly contrite, is to God such an excellent thing. That to him it is so, we have proved by six demonstrations; what it is, we have showed by the six signs thereof; that it must be, is manifest by those nine reasons but now urged; and why it is with God or in his esteem an excellent thing, that is shown by that which follows.

First. A broken heart is the handiwork of God; an heart of his own preparing, for his own service; it is a sacrifice of his own providing, of his providing for himself; as Abraham said in another case, 'God will provide himself a lamb.' Ge. xxii. 8.

Hence it is said, 'The preparations of the heart in man, &c., *is* from the Lord.' And again, God maketh my heart soft, and the Almighty troubleth me.' Job xxiii. 16. The heart, as it is by nature hard, stupid, and impenetrable, so it remains, and so will remain, until God, as was said, bruiseth it with his hammer, and melts it with his fire. The stony nature of it is therefore said to be taken away of God. 'I will take away the stony heart out of your flesh, and I will give you,' saith he, 'an heart of flesh.' Eze. xxxvi. 26. I will take away the stony heart, or the stoniness, or the hardness of your heart, and I will give you a heart of flesh; that is, I will make your heart sensible, soft, wieldable, governable, and penitent. Sometimes he bids men rend their hearts, not because they can, but to convince them rather, that though it must be so, they cannot do it; so he bids them make themselves a new heart, and a new spirit, for the same purpose also; for if God doth not rend it, it remains unrent; if God makes it not new, it abides an old one still.

This is that that is meant by his bending of men for himself, and of his working in them that which is pleasing in his sight. Zec. ix. 13. The heart, soul, or spirit, as in itself, as it came from God's fingers, a precious thing, a thing in God's account worth more than all the world. This heart, soul, or spirit, sin has hardened, the devil has bewitched, the world has deceived. This heart, thus beguiled, God coveteth and desireth: 'My son,' saith he, 'give me thine heart, and let thine eyes observe my ways.' Pr. xxiii. 26.

This man cannot do this thing: for that his heart has the mastery of him, and will not but carry him after all manner of vanity. What now must be done? Why, God must take the heart by storm, by power, and bring it to a compliance with the Word; but the heart of itself will not; it is deluded, carried away to another than God. Wherefore God now betakes him to his sword, and bring down the heart with labour, opens it, and drives out the strong man armed that did keep it; wounds it; and makes it smart for its rebellion, that it may cry; so he rectifies it for himself. 'He maketh sore, and bindeth up; he woundeth, and his hands make whole.' Job v. 18. Thus having wrought it for himself, it becomes his habitation, his dwelling-place: 'That Christ may dwell in your hearts by faith.' Ep. iii. 17.

But I would not swerve from the thing in hand. I have told you a broken heart is the handiwork of God, a sacrifice of his own preparing; a material fitted for himself.

1. By breaking of the heart he openeth it, and makes it a receptacle for the graces of his Spirit; that is the cabinet, when unlocked, where God lays up the jewels of the gospel; there he puts his fear; 'I will put my fear in their hearts;' there he writes his law; 'I will write my law in their heart;' there he puts his Spirit: 'I will put my Spirit within you.' Je. xxxi. 31–33; xxxii. 39–41. Eze. xxxvi. 26, 27. The heart, I say, God chooses for his cabinet: there he hides his treasure; there is the seat of justice, mercy, and of every grace of God; I mean, when it is broken, made contrite; and so regulated by the holy Word.

2. The heart, when broken, is like sweet gums and spices when beaten; for as such cast their fragrant scent into the nostrils of men, so the heart when broken casts its sweet smells in the nostrils of God. The incense, which was a type of prayer of old, was to be beaten or bruised, and so to be burned in the censer. The heart must be beaten or bruised, and then the sweet scent will come out:

even groans, and cries, and sighs, for the mercy of God; which cries, &c. to him, are a very excellent thing, and pleasing in his nostrils.

Second. A broken heart is in the sight of God an excellent thing; because a broken heart is submissive; it falleth before God, and giveth to him his glory. All this is true from a multitude of scriptures, which I need not here mention. Hence such a heart is called an honest heart, a good heart, a perfect heart, a heart fearing God, and such as is sound in God's statutes.

Now, this cannot but be an excellent thing, if we consider, that by such a heart, unfeigned obedience is yielded unto him that calleth for it. 'Ye have obeyed from the heart,' says Paul to them at Rome, 'that form of doctrine which was delivered you.' Ro. vi. 17. Alas! the heart, before it is broken and made contrite, is quite of another temper: 'It is not subject to the law of God, neither indeed can be.' The great stir before the heart is broken, is about who shall be Lord, God or the sinner. True, the right of dominion is the Lord's; but the sinner will not suffer it, but will be all himself; saying 'Who *is* Lord over us?' and again, say they to God, 'We are lords, we will come no more unto thee.' Ps. xii. 4. Je. ii. 31.

This also is evident by their practice; God may say what he will, but they will do what they list. Keep my sabbath, says God; I will not, says the sinner. Leave your whoring, says God; I will not, says the sinner. Do not tell lies, nor swear, nor curse, nor blaspheme my holy name, says God; O but I will, says the sinner. Turn to me, says God; I will not, says the sinner. The right of dominion is mine, says God; but, like that young rebel, (1 Ki. i. 5), I will be king, says the sinner. Now, this is intolerable, this is unsufferable, and yet every sinner by practice says thus; for they have not submitted themselves unto the righteousness of God.

Here can be no concord, no communion, no agreement, no fellowship. Here, here is enmity on the one side, and flaming justice on the other. 2 Co. vi. 14–16. Zec. xi. 8. And what delight, what content, what pleasure, can God take in such men. None at all; no, though they should be mingled with the best of the saints of God; yea, though the best of saints should supplicate for them. Thus, says Jeremiah, 'Then said the Lord unto me, Though Moses and Samuel stood before me,' that is, to pray for them, '*yet* my mind *could* not *be* toward this people; cast *them* out of my sight, and let them go forth.' Je. xv. 1.

Here is nought but open war, acts of hostility, and shameful rebellion, on the sinner's side; and what delight can God take in that? Wherefore, if God will bend and buckle the spirit of such an one, he must shoot an arrow at him, a bearded arrow, such as may not be plucked out of the wound: an arrow that will stick fast, and cause that the sinner falls down as dead at God's foot. Ps. xxiii. 1, 2. Then will the sinner deliver up his arms, and surrender up himself as one conquered, into the hand of, and beg for the Lord's pardon, and not till then; I mean not sincerely.

And now God has overcome, and his right hand and his holy arm has gotten him the victory. Now he rides in triumph with his captive at his chariot wheel; now he glories; now the bells in heaven do ring; now the angels shout for joy, yea, are bid to do so, 'Rejoice with me, for I have found my sheep which was lost.' Lu. xv. 1–10. Now also the sinner, as a token of being overcome, lies grovelling at his foot, saying, 'Thine arrows are sharp in the heart of the king's enemies, *whereby* the people fall under thee.' Ps. xlv. 3–5.

Now the sinner submits, now he follows his conqueror in chains, now he seeks peace, and would give all the world, were it his own, to be in the favour of God, and to have hopes by Christ of being saved. Now this must be pleasing, this cannot but be a thing acceptable in God's sight: 'A broken and a contrite heart, O God, thou wilt not despise.' For it is the desire of his own heart, the work of his own hands.

Third. Another reason why a broken heart is to God such an excellent thing is this, a broken heart prizes Christ, and has a high esteem for him. The whole have no need of a physician, but the sick; this sick man is the broken-hearted in the text; for God makes men sick by smiting of them, by breaking of their hearts. Hence sickness and wounds are put together; for that the one is a true effect of the other. Mar. ii. 17. Mi. vi. 13; Ho. v. 13. Can any think that God should be pleased, when men despise his Son, saying, He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him? And yet so say they of him whose hearts God has not mollified; yea, the elect themselves confess, that before their hearts were broken, they set light by him also. He is, say they, 'despised and rejected of men, - and we hid as it were *our* faces from him; he was despised, and we esteemed him not.' Is. liii. 2, 3.

He is indeed the great deliverer; but what is a deliverer to them that never saw themselves in bondage, as was said before? Hence it is said of him that delivered the city, 'No man remembered that same poor man.' Ec. ix. 15. He has sorely suffered, and been bruised for the transgression of man, that they might not receive the smart, and hell, which by their sins they have procured to themselves. But what is that to them that never saw ought but beauty, and that never tasted anything but sweetness in sin? It is he that holdeth by his intercession the hands of

of God, and that causes him to forbear to cut off the drunkard, the liar, and unclean person, even when they are in the very act and work of their abomination; but their hard heart, their stupified heart, has no sense of such kindness as this, and therefore they take no notice of it. How many times has God said to this dresser of his vineyard, 'Cut down the barren fig-tree,' while he yet, by his intercession, has prevailed for a reprieve for another year! But no notice is taken of this, no thanks is from them returned to him for such kindness of Christ. Wherefore such ungrateful, unthankful, inconsiderate wretches as these must needs be a continual eye-sore, as I may say, and great provocation to God; and yet thus men will do before their hearts are broken. Lu. xiii. 6-9.

Christ, as I said, is called a physician; yea, he is the only soul-physician. He heals, how desperate soever the disease be; yea, and heals who he undertakes for ever. 'I give unto them eternal life,' and doth all of free cost, of mere mercy and compassion. Jn. x 28. But what is all this to one that neither sees his sickness, that sees nothing of a wound? What is the best physician alive, or all the physicians in the world, put all together, to him that knows no sickness, that is sensible of no disease? Physicians, as was said, may go a-begging for all the healthful. Physicians are of no esteem, save only to the sick, or upon a supposition of being so now, or at any other time.

Why, this is the cause Christ is so little set by in the world. God has not made them sick by smiting of them; his sword has not given them the wound, his dart has not been struck through their liver; they have not been broken with his hammer, nor melted with his fire. So they have no regard to his physician; so they slight all the provision which God has made for the salvation of the soul. But now, let such a soul be wounded; let such a man's heart be broken; let such a man be made sick through the sting of guilt, and be made to wallow himself in ashes under the burden of his transgressions; and then, who but Christ, as has been showed afore, then the physician; then, wash me, Lord, then supple my wounds, then pour thy wine and oil into my sore; then Lord Jesus cause me to hear the voice of joy and gladness, that the bones which thou hast broken may rejoice. Nothing now so welcome as healing; and so nothing, no man, so desirable now as Christ. His name to such is the best of names; his love to such is the best of love; himself being now not only in himself, but also to such a soul, the chiefest of ten thousand. Ca. v. 10.

As bread to the hungry, as water to the thirsty, as light to the blind, and liberty to the imprisoned; so, and a thousand times more, is Jesus Christ to the wounded, and to them that are broken-hearted. Now, as was said, this must needs be excellent in God's eyes, since Christ Jesus is so glorious in his eyes. To contemn what a man counts excellent, is an offence to him; but to value, esteem, or think highly of that which is of esteem with me, this is pleasing to me, such an opinion is excellent in my sight. What says Christ? 'My Father loveth you, because ye loved me.' Jn. xvi. 27. Who hath an high esteem for Christ, the Father hath an high esteem for them. Hence it is said, 'He that hath the Son, hath the Father;' the Father will be his, and will do for him as a Father, who receiveth and sets an honourable esteem on his Son.

But none will, none can do this, but the broken-hearted; because they, and they only, are sensible of the want and worth of an interest in him.

I dare appeal to all the world as to the truth of this; and do say again, that these, and none but these, have hearts of esteem in the sight of God. Alas! 'the heart of the wicked *is* little worth,' for it is destitute of a precious esteem of Christ, and cannot but be destitute, because it is not wounded, broken, and made sensible of the want of mercy by him. Pr. x. 20.

Fourth. A broken heart is of great esteem with God, because it is a thankful heart for that sense of sin and of grace it has received. The broken heart is a sensible heart. This we touched upon before. It is sensible of the dangers which sin leadeth to; yea, and has cause to be sensible thereof, because it has seen and felt what sin is, both in the guilt and punishment that by law is due thereto. As a broken heart is sensible of sin, in the evil nature and consequences of it; so it is also sensible of the way of God's delivering the soul from the day of judgment; consequently it must be a thankful heart. Now he that praises me, glorifies me, saith God; and God loves to be glorified. God's glory is dear unto him; he will not part with that. Ps. l 23. Is. xlii. 8.

The broken-hearted, say I, forasmuch as he is the sensible soul, it follows that he is the thankful soul. 'Bless the Lord, O my soul,' said David, 'and all that is within me *bless* his holy name.' Behold what blessing of God is here! and yet not content herewith, he goes on with it again, saying, 'Bless the Lord, O my soul, and forget not all his benefits.' But what is the matter? O! he has 'forgiven all thine iniquities, and healed all thy diseases. He has redeemed thy life from destruction, and crowneth thee with loving kindnesses and tender mercies.' Ps. ciii. 1-4. But how came he to be affected with this? Why, he knew what it was to hang over the mouth of hell for sin; yea, he knew what it was for death and hell to beset and compass him about; yea, they took hold of him, as we have said, and were pulling of him

down into the deep; this he saw to the breaking of his heart. He saw also the way of life, and had his soul relieved with faith and sense of that, and that made him a thankful man. If a man who has had a broken leg, is but made to understand, that by the breaking of that he kept from breaking of his neck, he will be thankful to God for a broken leg. '*It is* good for me,' said David, 'that I have been afflicted.' I was by that preserved from a great danger; for before that I went astray. Ps. cxix. 67, 71.

And who can be thankful for a mercy that is not sensible that they want it, have it, and have it of mercy? Now, this the broken-hearted, this the man that is of a contrite spirit, is sensible of; and that with reference to mercies of the best sort, and therefore must needs be a thankful man, and so have a heart of esteem with God, because it is a thankful heart.

Fifth. A broken heart is of great esteem with, or an excellent thing in, the sight of God, because it is a heart that desires now to become a receptacle or habitation for the spirit and graces of the Spirit of God. It was the devil's hold before, and was contented so to be. But now it is for entertaining of, for being possessed with, the Holy Spirit of God. 'Create in me a clean heart,' said David, 'and renew a right spirit within me. Take not thy Holy Spirit from me, uphold me *with thy* free Spirit.' Ps. li. 10-12. Now he was for a clean heart and a right spirit; now he was for the sanctifying of the blessed spirit of grace; a thing which the uncircumcised in heart resist, and do despite unto.' Ac. vii. 51. He. x. 29.

A broken heart, therefore, suiteth with the heart of God; a contrite spirit is one spirit with him. God, as I told you before, covets to dwell with the broken in heart, and the broken in heart desire communion with him. Now here is an agreement, a oneness of mind; now the same mind is in thee which was also in Christ Jesus. This must needs be an excellent spirit; this must needs be better with God, and in his sight, than thousands of rams, or ten thousand rivers of oil. But does the carnal world covet this, this spirit, and the blessed graces of it? No, they despise it, as I said before; they mock at it, they prefer and countenance any sorry, dirty lust rather; and the reason is, because they want a broken heart, that heart so highly in esteem with God, and remain for want thereof in their enmity to God.

The broken-hearted know, that the sanctifying of the Spirit is a good means to keep from that relapse, out of which a man cannot come unless his heart be wounded a second time. Doubtless David had a broken heart at first conversion, and if that brokenness had remained, that is, had he not given way to hardness of heart again, he had never fallen into that sin out of which he could not be recovered, but by the breaking of his bones a second time. Therefore, I say, a broken heart is of great esteem with God; for it—and I will add, so long as it retains its tenderness—covets none but God, and the things of his Holy Spirit; sin is an abomination to it.

[VI. Advantages that a Christian gets by keeping his heart tender.]

And here, as in a fit place, before I go any further, I will show you some of the advantages that a Christian gets by keeping of his heart tender. For, as to have a broken heart, is to have an excellent thing, so to keep this broken heart tender, is also very advantageous.

First. This is the way to maintain in thy soul always a fear of sinning against God. Christians do not wink at, or give way to sin, until their hearts begin to lose their tenderness. A tender heart will be affected at the sin of another, much more it will be afraid of committing of sin itself. 2 Ki. xxii. 19.

Second. A tender heart quickly yieldeth to prayer, yea, prompteth to it, puts an edge and fire into it. We never are backward to prayer until our heart has lost its tenderness; though then it grows cold, flat, and formal, and so carnal to and in that holy duty.

Third. A tender heart has always repentance at hand for the least fault or slip, or sinful thought that the soul is guilty of. In many things the best offend; but if a Christian loseth his tenderness, if he says he has his repentance to seek, his heart is grown hard—has lost that spirit, that kind spirit of repentance, it was wont to have. Thus it was with the Corinthians; they were decayed, and lost their tenderness; wherefore their sin—yea, great sins—remained unrepented of. 2 Co. xii. 20.

Fourth. A tender heart is for receiving often its communion with God, when he that is hardened, though the seed of grace is in him, will be content to eat, drink, sleep, wake, and go days without number without him. Is. xvii. 10; Ja. ii. 23.

Fifth. A tender heart is a wakeful, watchful heart. It watches against sin in the soul, sin in the family, sin in the calling, sin in spiritual duties and performances, &c. It watches against Satan, against the world, against the flesh, &c. But now, when the heart is not tender, there is sleepiness, unwatchfulness, idleness, a suffering the heart, the family, and calling to be much defiled, spotted, and blemished with sin; for a hard heart departs from God, and turns aside in all these things.

Sixth. A tender heart will deny itself, and that in lawful things, and will forbear even that which may be done—for some Jew, or Gentile, or the church of God, or any member of it, should be

offended, or made weak thereby; whereas the Christian that is not tender, that has lost his tenderness, is so far off of denying himself in lawful things, that he will even adventure to meddle in things utterly forbidden, whoever is offended, grieved, or made weak thereby. For an instance of this, we need go no further than to the man in the text, who, while he was tender, trembled at little things; but when his heart was hardened, he could take Bathsheba to satisfy his lust, and kill her husband to cover his wickedness.

Seventh. A tender heart—I mean, the heart kept tender—preserves from many a blow, lash, and fatherly chastisement; because it shuns the causes, which is sin, of the scourging hand of God. 'With the pure thou wilt show thyself pure, but with the froward thou wilt shew thyself unsavoury.' 2 Sa. xxii. 27; Ps. xviii. 25—27.

Many a needless rebuke and wound doth happen to the saints of God through their unwise behaviour. When I say needless, I mean they are not necessary, but to reclaim us from our vanities; for we should not feel the smart of them, were it not for our follies. Hence the afflicted is called a fool, because his folly brings his affliction upon him. 'Fools,' says David, 'because of their transgression, and because of their iniquities, are afflicted.' Ps. cvii. 17. And therefore it is, as was said before, that he call his sin his foolishness. And again, 'God will speak peace unto his people, and to his saints; but let them not turn again to folly.' Ps. xxxviii. 5; lxxv. 8. 'If his children transgress my laws, then will I visit their transgression with the rod, and their iniquity with stripes.' Ps. lxxix. 30—32.

[*How to keep the heart tender.*]

QUEST. But what should a Christian do, when God has broke his heart, to keep it tender?

ANSW. To this I will speak briefly. And, *first*, give you several cautions; *secondly*, several directions.

[*First—Several cautions.*]

1. Take heed that you choke not those convictions that at present do break your hearts, by labouring to put those things out of your minds which were the cause of such convictions; but rather nourish and cherish those things in a deep and sober remembrance of them. Think, therefore, with thyself thus, What was it that at first did wound my heart? And let that still be there, until, by the grace of God, and the redeeming blood of Christ, it is removed.

2. Shun vain company. The keeping of vain company has stifled many a conviction, killed many a desire, and made many a soul fall into hell, that once was hot in looking after heaven. A companion that is not profitable to the soul, is hurtful. 'He that walketh with wise *men* shall be wise, but a companion of fools shall be destroyed.' Pr. xiii. 20.

3. Take heed of idle talk, that thou neither hear nor join with it. 'Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.' Pr. xiv. 7. 'Evil communications corrupt good manners. And a fool's lips *are* the snare of his soul.' Wherefore take heed of these things. Pr. xviii 7. 1 Co. xv. 33.

4. Beware of the least motion to sin, that it be not countenanced, lest the countenancing of that makes way for a bigger.* David's eye took his heart, and so his heart nourishing the thought, made way for the woman's company, the act of adultery, and bloody murder. Take heed, therefore, brethren, 'lest any of you be hardened through the deceitfulness of sin.' He. iii. 12, 13. And remember, that he that will rend the block, puts the thin end of the wedge first thereto, and so, by driving, does his work.

5. Take heed of evil examples among the godly; learn of no man to do that which the word of God forbids. Sometimes Satan makes use of a good man's bad ways, to spoil and harden the heart of them that come after. Peter's false doing had like to have spoiled Barnabas, yea, and several others more. Wherefore take heed of men, of good men's ways, and measure both theirs and thine own by no other rule but the holy Word of God. Ga. ii. 11-13.

6. Take heed of unbelief, or atheistical thoughts; make no question of the truth and reality of heavenly things: for know unbelief is the worst of evils; nor can the heart be tender that nourisheth or gives place unto it. 'Take heed, therefore, lest there be in any of you an evil heart of unbelief, in departing from the living God.' He. iii. 12. These cautions are necessary to be observed with all diligence, of all them that would, when their heart is made tender, keep it so. And now to come,

[*Second*]—to *the Directions.*

1. Labour after a deep knowledge of God to keep it warm upon thy heart; knowledge of his presence, that is everywhere. 'Do not I fill heaven and earth, saith the Lord?' Je. xxiii. 24. (1.) Knowledge of his piercing eye, that it runneth to and fro through the earth, beholding in every place the evil and the good; that his eyes behold, and his eyelids try the children of men. Pr. xv. 3. (2.) The knowledge of his power, that he is able to turn and dissolve heaven and earth into dust and ashes; and that they are in his hand but as a scroll or vesture. He. i. 11, 12. (3.) The knowledge of his justice, that the rebukes of it are as devouring fire. He. xii. 19. (4.) The knowledge of his faithfulness, in fulfilling promises to them to whom they are made,

---

* 'Sin will at first, just like a beggar, crave
One penny or one halfpenny to have;
And if you grant its first suit, 'twill aspire
From pence to pounds, and so will still mount higher
To the whole soul!'
—Bunyan's *Caution Against Sin*, vol. ii., p. 575.—ED.

and of his threatenings on the impenitent. Mat. v. 18; xxiv. 35. Mar. xiii. 31.

2. Labour to get and keep a deep sense of sin in its evil nature, and in its soul-destroying effects upon thy heart; be persuaded, that it is the only enemy of God, and that none hate, or are hated of God, but through that. (1.) Remember it turned angels into devils, thrust them down from heaven to hell. (2.) That it is the chain in which they are held and bound over to judgment. 2 Pe. ii. 4. Jude 6. (3.) That it was for that that Adam was turned out of paradise; that for which the old world was drowned; that for which Sodom and Gomorrah was burned with fire from heaven; and that which cost Christ his blood to redeem thee from the curse it has brought upon thee; and that, if anything, will keep thee out of heaven for ever and ever. (4.) Consider the pains of hell. Christ makes use of that as an argument to keep the heart tender; yea, to that end repeats and repeats, and repeats, both the nature and durableness of the burning flame thereof, and of the gnawing of the neverdying worm that dwells there. Mar. ix. 43—48.

3. Consider of death, both as to the certainty of thy dying, and uncertainty of the time when. We must die, we must needs die; our days are determined—the number of our months are with God, though not with us; nor can we pass them, would we, had we them, give a thousand worlds to do it. 2 Sa. xiv. 14. Job vii. 1; xiv. 1—5. Consider thou must die but once—I mean but once as to this world; for if thou, when thou goest hence, dost not die well, thou canst not come back again and die better. 'It is appointed unto men once to die, but after this the judgment.' He. ix. 27.

4. Consider also of the certainty and terribleness of the day of judgment, when Christ shall sit upon his great white throne, when the dead shall, by the sound of the trump of God, be raised up; when the elements, with heaven and earth, shall be on a burning flame; when Christ shall separate men one from another, as a shepherd divideth his sheep from the goats; when the books shall be opened, the witnesses produced, and every man be judged according to his works; when heaven's gate shall stand open to them that shall be saved, and the jaws of hell stand gaping for them that shall be damned. Ac. v. 30, 31; x. 42. Mat. xxv. 31, 32, 34, 4. Re. ii. 11. 1 Co. xv. 51. Re. xx. 12, 15. 2 Pe. iii. 7, 10, 12. Ro. ii. 2, 15, 16. Re. xxii. 12.

5. Consider, Christ Jesus did use no means to harden his heart against doing and suffering those sorrows which were necessary for the redemption of thy soul. No; though he could have hardened his heart against thee in the way of justice and righteousness, because thou hadst sinned against him, he rather awakened himself, and put on all pity, bowels, and compassion; yea, tender mercies, and did it. In his love and in his pity he saved us. His tender mercies from on high hath visited us. He loved us, and gave himself for us. Learn, then, of Christ, to be tender of thyself, and to endeavour to keep thy heart tender to God-ward, and to the salvation of thy soul. But to draw to a conclusion.

VII. The Use.

Let us now, then, make some use of this doctrine. As,

First Use. From the truth of the matter, namely, that the man who is truly come to God has had his heart broken—his heart broken in order to his coming to him. And this shows us what to judge of the league that is between sin and the soul, to wit, that it is so firm, so strong, so inviolable, as that nothing can break, disannul, or make it void, unless the heart be broken for it. It was so with David, yea, his new league with it could not be broken until his heart was broken.

It is amazing to consider what hold sin has on some men's souls, spirits, will, and affections. It is to them better than heaven, better than God—than the soul, ay, than salvation; as is evident, because, though all these are offered them upon this condition, if they will but leave their sins, yet they will choose rather to abide in them, to stand and fall by them. How sayest thou, sinner? Is not this a truth? How many times hast thou had heaven and salvation offered to thee freely, wouldst thou but break thy league with this great enemy of God? Of God, do I say; if thou wouldst but break this league with this great enemy of thy soul? but couldst never yet be brought unto it; no, neither by threatening nor by promise couldst thou ever yet be brought unto it.

It is said of Ahab he sold himself to work wickedness: and in another place, yea, 'for your iniquities have ye sold yourselves.' 1 Ki. xxi. 25. Is. l. 1. But what is this iniquity? Why, a thing of nought; nay, worse than nought a thousand times; but because nought is as we say nought, therefore it goes under that term, where God saith again to the people, 'Ye have sold yourselves for nought.' Is. lii. 3. But, I say, what an amazing thing is this, that a rational creature should make no better a bargain; that one that is so wise in all terrene things, should be such a fool in the thing that is most weighty? And yet such a fool he is, and he tells every one that goes by the way that he is such an one, because he will not break his league with sin until his heart is broken for it. Men love darkness rather than light. Ay, they make it manifest they love it, since so great a proffer will not prevail with them to leave it.

Second Use. Is this a truth, that the man that truly comes to God in order thereto has had his

heart broken? then this shows us a reason why some men's hearts are broken; even a reason why God breaks some men's hearts for sin; namely, because he would not have them die in it, but rather come to God that they might be saved? Behold, therefore, in this how God resolved as to the saving of some men's souls! He will have them, he will save them, he will break their hearts, but he will save them; he will kill them, that they may live; he will wound them, that he may heal them. And it seems by our discourse that now there is no way left but this; fair means, as we say, will not do; good words, a glorious gospel, entreatings, beseeching with blood and tears, will not do. Men are resolved to put God to the utmost of it; if he will have them he must fetch them, follow them, catch them, lame them; yea, break their bones, or else he shall not save them.

Some men think an invitation, an outward call, a rational discourse, will do; but they are much deceived, there must a power, an exceeding great and mighty power, attend the Word, or it worketh not effectually to the salvation of the soul. I know these things are enough to leave men without excuse, but yet they are not enough to bring men home to God. Sin has hold of them, they have sold themselves to it; the power of the devil has hold of them, they are his captives at his will; yea, and more than all this, their will is one with sin, and with the devil, to be held captive thereby: and if God gives not contrition, repentance, or a broken heart, for sin, there will not be no not so much as a mind in man to forsake this so horrible a confederacy and plot against his soul. 2 Ti. ii. 24, 25.

Hence men are said to be drawn from these breasts, that come, or that are brought to him. Is. xxvi. 9. Jn. vi. 44. Wherefore John might well say, 'Behold what manner of love the Father hath bestowed upon us!' Here is cost bestowed, pains bestowed, labour bestowed, repentance bestowed; yea, and an heart made sore, wounded, broken, and filled with pain and sorrow, in order to the salvation of the soul.

THIRD USE. This then may teach us what estimation to set upon a broken heart. A broken heart is such as God esteems, yea, as God counts better than all external service: a broken heart is that which is in order to salvation, in order to thy coming to Christ for life. The world know not what to make of it, nor what to say to one that has a broken heart, and therefore do despise it, and count that man that carries it in his bosom a moping fool, a miserable wretch, an undone soul: 'But a broken and a contrite spirit, O God, thou wilt not despise;' a broken heart takes thine eye, thy heart: thou choosest it for thy companion, yea, has given thy Son a charge to look well to such a man, and has promised him thy salvation, as has afore been proved.

Sinner, hast thou obtained a broken heart? has God bestowed a contrite spirit upon thee? He has given thee what himself is pleased with; he has given thee a cabinet to hold his grace in; he has given thee a heart that can heartily desire his salvation, an heart after his own heart, that is, such as suits his mind. True, it is painful now, sorrowful now, penitent now, grieved now; now it is broken, now it bleeds, now, now it sobs, now it sighs, now it mourns and crieth unto God. Well, very well; all this is because he hath a mind to make thee laugh; he has made thee sorry on earth that thou mightest rejoice in heaven. 'Blessed *are* they that mourn, for they shall be comforted. —Blessed *are ye* that weep now, for ye shall laugh.' Mat. v. 4. Lu. vi. 21.

But, soul, be sure thou hast this broken heart. All hearts are not broken hearts, nor is every heart that seems to have a wound, a heart that is truly broken. A man may be cut to, yet not into the heart; a man may have another, yet not a broken heart. Ac. vii. 54. 1 Sa. x. 9. We know there is a difference betwixt a wound in the flesh and a wound in the spirit; yea, a man's sin may be wounded, and yet his heart not broken: so was Pharaoh's, so was Saul's, so was Ahab's; but they had none of them the mercy of a broken heart. Therefore, I say, take heed; every scratch with a pin, every prick with a thorn, nay, every blow that God giveth with his Word upon the heart of sinners, doth not therefore break them. God gave Ahab such a blow that he made him stoop, fast, humble himself, gird himself with and lie in sackcloth, which was a great matter for a king, and go softly, and yet he never had a broken heart. 1 Ki. xxi. 27, 29. What shall I say? Pharaoh and Saul confessed their sins, Judas repented himself of his doings, Esau sought the blessing, and that carefully with tears, and yet none of these had a heart rightly broken, or a spirit truly contrite; Pharaoh, Saul, and Judas, were Pharaoh, Saul, and Judas still; Esau was Esau still; there was no gracious change, no thorough turn to God, no unfeigned parting with their sins, no hearty flight for refuge, to lay hold on the hope of glory, though they indeed had thus been touched. Ex. x. 16. 1 Sa. xxvi. 21. Mat. xxvii. 3. He. xii. 14—17.

The consideration of these things call aloud to us to take heed, that we take not that for a broken and a contrite spirit that will not go for one at the day of death and judgment. Wherefore, seeking soul, let me advise thee, that thou mayest not be deceived as to this thing of so great weight.

First. To go back towards the beginning of this book, and compare thyself with those six or seven signs of a broken and contrite heart, which there

I have, according to the Word of God, given to thee for that end; and deal with thy soul impartially about them.

Second. Or, which may and will be great help to thee if thou shalt be sincere therein, namely, to betake thyself to the search of the Word, especially where thou readest of the conversion of men, and try if thy conversion be like, or has a good resemblance or oneness with theirs. But in this have a care that thou dost not compare thyself with those good folk of whose conversion thou readest not, or of the breaking of whose heart there is no mention made in Scripture; for all that are recorded in the Scripture for saints have not their conversion, as to the manner or nature of it, recorded in the Scripture.

Third. Or else, do thou consider truly of the true signs of repentance which are laid down in Scripture; for that is the true effect of a broken heart, and of a wounded spirit. And for this see Mat. iii. 5, 6. Lu. xviii. 13; xix. 8. Ac. ii. 37—40, &c.; xvi. 29, 30; xix. 18, 19. 2 Co. vii. 8—11.

Fourth. Or else, take into consideration how God has said, they shall be in their spirits that he intends to save. And for this read these scrip tures: (1.) That in Je. xxxi, 'They shall come with weeping, and with supplications will I lead them.' &c. ver. 9. (2.) Read Je. l. 4, 5: 'In those days, and in that time, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the Lord in a perpetual covenant *that* shall not be forgotten.' (3.) Read Eze. vi. 9: 'And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which have departed from me, and with their eyes, which go a-whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations.' (4.) Read Eze. vii. 16: 'But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.' (5.) Read Eze. xx. 43: 'And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.' (6.) Read Eze. xxxvii. 31: 'Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.' (7.) Read Zec. xii. 10: 'And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first-born.'

Now all these are the fruits of the Spirit of God, and of the heart, when it is broken: wherefore, soul, take notice of them, and because these are texts by which God promiseth that those whom he saveth shall have this heart, this spirit, and these holy effects in them; therefore consider again, and examine thyself, whether this is the state and condition of thy soul. And that thou mayest do it fully, consider again, and do thou,

1. Remember that here is such a sense of sin, and of the irksomeness thereof, as maketh the man not only to abhor that, but himself, because of that; this is worth the noting by thee.

2. Remember again that here is not only a self-abhorrence, but a sorrowful kind mourning unto God, at the consideration that the soul by sin has affronted, contemned, disregarded, and set at nought, both God and his holy Word.

3. Remember also that here are prayers and tears for mercy, with desires to be now out of love with sin for ever, and to be in heart and soul firmly joined and knit unto God.

4. Remember also that this people here spoken of have all the way from Satan to God, from sin to grace, from death to life, scattered with tears and prayers, with weeping and supplication; they shall go weeping, and seeking the Lord their God.

5. Remember that these people, as strangers and pilgrims do, are not ashamed to ask the way of those they meet with to Zion, or the heavenly country; whereby they confess their ignorance, as became them, and their desire to know the way to life: yea, thereby they declare that there is nothing in this world, under the sun, or this side heaven, that can satisfy the longings, the desire, and cravings of a broken and a contrite spirit. Reader, be advised, and consider of these things seriously, and compare thy soul with them, and with what else thou shalt find here written for thy conviction and instruction.

FOURTH USE. If a broken heart and a contrite spirit be of such esteem with God, then this should encourage them that have it to come to God with it. I know the great encouragement for men to come to God is, for that there 'is a mediator between God and men, the man Christ Jesus.' 1 Ti. ii. 5. This, I say, is the great encouragement, and in its place there is none but that; but there are other encouragements subordinate to that, and a broken and a contrite spirit is one of them: this is evident from several places of Scripture.

Wherefore, thou that canst carry a broken heart and a sorrowful spirit with thee, when thou goest to God, tell him thy heart is wounded within thee, that thou hast sorrow in thy heart, and art sorry

for thy sins; but take heed of lying.* Confess also thy sins unto him, and tell him they are continually before thee. David made an argument of these things, when he went to God by prayer. 'O Lord,' saith he, 'rebuke me not in thy wrath: neither chasten me in thy hot displeasure.' But why so? O! says he, 'Thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh, because of thine anger: neither is there any rest in my bones, because of my sin. For mine iniquities are gone over mine head: as a heavy burden they are too heavy for me. My wounds stink, and are corrupt, because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease: and there is no soundness in my flesh. I am feeble and sore broken; I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me. My lovers and my friends stand aloof from my sore:' and so he goes on. Ps. xxxviii. 1—4, &c.

These are the words, sighs, complaints, prayers, and arguments of a broken heart to God for mercy; and so are they—'Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me.' Ps. li. 1—3.

God alloweth poor creatures that can, without lying, thus to plead and argue with him. 'I *am* poor and sorrowful,' said the good man to him, 'let thy salvation, O God, set me up on high.' Ps. lxix. 29. Wherefore thou that hast a broken heart take courage, God bids thee take courage; say therefore to thy soul, 'Why art thou cast down, O my soul?' as usually the broken-hearted are. 'And why art thou disquieted within me? Hope thou in God.' '*I had fainted*,' if I had not been of good courage; therefore 'be of good courage, and he shall strengthen thine heart.' Ps. xlii. 11; xliii. 5; xxvii. 13—14.

But alas! the broken-hearted are far off from this; they faint; they reckon themselves among the dead; they think God will remember them no more: the thoughts of the greatness of God, and his holiness, and their own sins and vilenesses, will certainly consume them. They feel guilt and anguish of soul; they go mourning all the day long; their mouth is full of gravel and gall, and they are made to drink draughts of wormwood and gall; so that he must be an artist indeed at believing, who can come to God under his guilt and horror, and plead in faith that the sacrifices of God are a broken heart, such as he had; and that 'a broken and a contrite spirit God will not despise.'

Fifth Use. If a broken heart, if a broken and contrite spirit, is of such esteem with God, then why should some be, as they are, so afraid of a broken heart, and so shy of a contrite spirit?

I have observed that some men are as afraid of a broken heart, or that they for their sins should have their hearts broken, as the dog is of the whip. O! they cannot away with such books, with such sermons, with such preachers, or with such talk, as tends to make a man sensible of, and to break his heart, and to make him contrite for his sins. Hence they heap to themselves such teachers, get such books, love such company, and delight in such discourse, as rather tends to harden than soften; to make desperate in, than sorrowful for their sin. They say to such sermons, books, and preachers, as Amaziah said unto Amos, 'O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there, but prophesy not again any more at Bethel; for it *is* the king's chapel, and it *is* the king's court.' Am. vii. 12, 13.

But do these people know what they do? Yes, think they, for such preachers, such books, such discourses tend to make one melancholy or mad; they make us that we cannot take pleasure in ourselves, in our concerns, in our lives. But, O fool in grain!† let me speak unto thee. Is it a time to take pleasure, and to recreate thyself in anything, before thou hast mourned and been sorry for thy sins? That mirth that is before repentance for sin will certainly end in heaviness. Wherefore the wise man, putting both together, saith that mourning must be first. There is 'a time to weep, and a time to laugh; a time to mourn, and a time to dance.' Ec. iii. 4. What, an unconverted man, and laugh! Shouldst thou see one singing merry songs that is riding up Holborn to Tyburn,‡ to be hanged for felony, wouldst thou not count him besides himself, if not worse? and yet thus it

* This is faithful dealing. Take heed of lying in approaching the heart-searching God, who knows our most secret thoughts, whether it be in public worship, at the family altar, or in private communion with Heaven. Beware of uttering words of solemn import, unless they come from the heart.—Ed.

† 'In grain' is a term used in dyeing, when the raw material is dyed before being spun or wove; the colour thus takes every grain, and becomes indelible. So with sin and folly; it enters every grain of human nature.—Ed.

‡ These frightful exhibitions, by drawing a criminal from Newgate to Tyburn to be executed, were of common occurrence until the reign of George III., when such numbers were put to death that it was found handier for the wholesale butchery to take place at Newgate, by a new drop, where twenty or thirty could be hung at once!! When will such brutalizing exhibitions cease?—Ed.

is with him that is for mirth while he standeth condemned by the Book of God for his trespasses. Man! man! thou hast cause to mourn; yea, thou must mourn if ever thou art saved. Wherefore my advice is, that instead of shunning, thou covet both such books, such preachers, and such discourses, as have a tendency to make a man sensible of, and to break his heart for sin; and the reason is, because thou wilt never be as thou shouldst, concerned about, nor seek the salvation of thine own soul, before thou hast a broken heart, a broken and a contrite spirit. Wherefore be not afraid of a broken heart; be not shy of a contrite spirit. It is one of the greatest mercies that God bestows upon a man or a woman. The heart rightly broken at the sense of, and made truly contrite for transgression, is a certain forerunner of salvation. This is evident from those six demonstrations which were laid down to prove the point in hand, at first.

And for thy awakening in this matter, let me tell thee, and thou wilt find it so, thou must have thy heart broken whether thou wilt or no. God is resolved to break ALL hearts for sin some time or other. Can it be imagined, sin being what it is, and God what he is—to wit, a revenger of disobedience—but that one time or other man must smart for sin? smart, I say, either to repentance or to condemnation. He that mourns not now, while the door of mercy is open, must mourn for sin when the door of mercy is shut.

Shall men despise God, break his law, contemn his threats, abuse his grace, yea, shut their eyes when he says, See; and stop their ears when he says, Hear; and shall they so escape? No, no, because he called, and they refused; he stretched out his hand, and they regarded it not; therefore shall calamity come upon them, as upon one in travail; and they shall cry in their destruction, and then God will laugh at their destruction, and mock when their fear cometh. Then, saith he, 'they shall cry.' Pr. i. 24—26. I have often observed that this threatening is repeated at least seven times in the New Testament, saying, 'There shall be weeping and gnashing of teeth;' 'there shall be wailing and gnashing of teeth.' Mat. viii. 12; xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30. Lu. xiii. 28. There. Where? In hell, and at the bar of Christ's tribunal, when he comes to judge the world, and shall have shut to the door to keep them out of glory, that have here despised the offer of his grace, and overlooked the day of his patience. 'There shall be wailing and gnashing of teeth.' They shall weep and wail for this.

There are but two scriptures that I shall use more, and then I shall draw towards a conclusion. One is that in Proverbs, where Solomon is counselling of young men to beware of strange, that is, of wanton, light, and ensnaring women. Take heed of such, said he, lest 'thou mourn at the last,' that is, in hell, when thou art dead, 'when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ears to them that instructed me!' Pr. v. 11—13.

The other scripture is that in Isaiah, where he says, 'Because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.' Is. lxv. 13, 14.

How many *beholds* are here! and every behold is not only a call to careless ones to consider, but as a declaration from heaven that thus at last it shall be with all impenitent sinners; that is, when others sing for joy in the kingdom of heaven, they, they shall sorrow in hell, and howl for vexation of spirit there.

Wherefore, let me advise that you be not afraid of, but that you rather covet a broken heart, and prize a contrite spirit; I say, covet it now, now the white flag is hung out, now the golden sceptre of grace is held forth to you. Better mourn now God inclines to mercy and pardon, than mourn when the door is quite shut up. And take notice, that this is not the first time that I have given you this advice.

[USE SIXTH.] Lastly, If a broken heart be a thing of so great esteem with God as has been said, and if duties cannot be rightly performed by a heart that has not been broken, then this shows the vanity of those peoples' minds, and also the invalidity of their pretended Divine services, who worship God with a heart that was never broken, and without a contrite spirit. There has, indeed, at all times been great flocks of such professors in the world in every age, but to little purpose, unless to deceive themselves, to mock God, and lay stumbling-blocks in the way of others; for a man whose heart was never truly broken, and whose spirit was never contrite, cannot profess Christ in earnest, cannot love his own soul in earnest; I mean, he cannot do these things in truth, and seek his own good the right way, for he wants a bottom for it, to wit, a broken heart for sin, and a contrite spirit.

That which makes a man a hearty, an unfeigned, a sincere seeker after the good of his own soul, is sense of sin, and a godly fear of being overtaken with the danger which it brings a man into. This

makes him contrite or repentant, and puts him upon seeking of Christ the Saviour, with heart-aching and heart-breaking considerations. But this cannot be, where this sense, this godly fear, and this holy contrition is wanting. Profess men may, and make a noise, as the empty barrel maketh the biggest sound; but prove them, and they are full of air, full of emptiness, and that is all.

Nor are such professors tender of God's name, nor of the credit of that gospel which they profess; nor can they, for they want that which should oblige them thereunto, which is a sense of pardon and forgiveness, by the which their broken hearts have been replenished, succoured, and made to hope in God. Paul said, the love of Christ constrained him. But what was Paul but a broken-hearted and a contrite sinner? Ac. ix. 3–6. 2 Co. v. 14. When God shows a man the sin he has committed, the hell he has deserved, the heaven he has lost; and yet that Christ, and grace, and pardon may be had; this will make him serious, this will make him melt, this will break his heart, this will show him that there is more than air, than a noise, than an empty sound in religion; and this is the man, whose heart, whose life, whose conversation and all, will be engaged in the matters of the eternal salvation of his precious and immortal soul.

[VIII. Objections answered.]

Object. First. But some may object, that in this saying I seem too rigid and censorious; and will, if I moderate not these lines with something milder afterward, discourage many an honest soul.

Answ. I answer, Not a jot, not an honest soul in all the world will be offended at my words; for not one can be an honest soul, I mean with reference to its concerns in another world, that has not had a broken heart, that never had a contrite spirit. This I will say, because I would be understood aright, that all attain not to the same degree of trouble, nor lie so long there under, as some of their brethren do. But to go to heaven without a broken heart, or to be forgiven sin without a contrite spirit, is no article of my belief. We speak not now of what is secret; revealed things belong to us and our children; nor must we venture to go further in our faith. Doth not Christ say, 'The whole have no need of a physician;' that is, they see no need, but Christ will make them see their need before he ministers his sovereign grace unto them; and good reason, otherwise he will have but little thanks for his kindness.

Object. Second. But there are those that are godly educated from their childhood, and so drink in the principles of Christianity they know not how.

Answ. I count it one thing to receive the faith of Christ from men only, and another to receive it from God by the means. If thou art taught by an angel, yet if not taught of God, thou wilt never come to Christ; I do not say thou wilt never profess him. But if God speaks, and thou shalt hear and understand him, that voice will make such work within thee as was never made before. The voice of God is a voice by itself, and is so distinguished by them that are taught thereby. Jn. vi. 44, 45. Ps. xxix. Hab. iii. 12–16. Ep. iv. 20, 21. 1 Pe. ii. 2, 3.

Object. Third. But some men are not so debauched and profane as some, and so need not to be so hammered and fired as others; so broken and wounded as others.

Answ. God knows best what we need. Paul was as righteous before conversion as any that can pretend to civility now, I suppose; and yet that notwithstanding he was made to shake, and was astonished at himself at his conversion. And truly I think the more righteous any is in his own eyes before conversion, the more need he has of heart-breaking work, in order to his salvation; because a man is not by nature so easily convinced that his righteousness is to God abominable, as he is that his debauchery and profaneness is.

A man's goodness is that which blinds him most, is dearest to him, and hardly parted with; and therefore when such an one is converted, that thinks he has goodness of his own enough to commend him in whole or in part to God, but, but few such are converted, there is required a great deal of breaking work upon his heart, to make him come to Paul's conclusion, 'What! are we better *than they?* No, in no wise.' Ro. iii. 9. I say, before he can be brought to see his glorious robes are filthy rags, and his gainful things but loss and dung. Is. lxiv. Phi. iii.

This is also gathered from these words, 'Publicans and harlots enter into the kingdom of God before the Pharisees.' Mat. xxi. 31. Why before them? But because they lie fairer for the Word, are easier convinced of their need of Christ, and so are brought home to him without, as I may say, all that ado that the Holy Ghost doth make to bring home one of these to him.

True; nothing is hard or difficult to God. But I speak after the manner of men. And let who will take to task a man debauched in this life, and one that is not so, and he shall see, if he laboureth to convince them both that they are in a state of condemnation by nature, that the Pharisee will make his appeals to God, with a great many God, I thank thees; while the Publican hangs his head, shakes at heart, and smites upon his breast, saying, 'God be merciful to me a sinner.' Lu. xviii. 11–13.

Wherefore a self-righteous man is but a painted Satan, or a devil in fine clothes; but thinks he so of himself? No! no! he saith to others, Stand back, come not near me, I am holier than thou. It is almost impossible, that a self-righteous man

should be saved. But he that can drive a camel through the eye of a needle, can cause that even such a one shall see his lost condition, and that he needeth the righteousness of God, which is by faith of Jesus Christ. He can make him see, I say, that his own goodness did stand more in his way to the kingdom of heaven than he was aware of; and can make him feel too, that his leaning to that is as great iniquity as any immorality that men commit. The sum then is, that men that are converted to God by Christ, through the Word and Spirit—for all this must go to effectual conversion—must have their hearts broken, and spirits made contrite; I say, it MUST be so, for the reasons showed before. Yea, and all decayed, apostatized, and backslidden Christians must, in order to their recovery again to God, have their hearts broken, their souls wounded, their spirits made contrite, and sorry for their sins.

Come, come, conversion to God is not so easy and so smooth a thing as some would have men believe it is. Why is man's heart compared to fallow ground, God's Word to a plough, and his ministers to ploughmen? if the heart indeed has no need of breaking, in order to the receiving of the seed of God unto eternal life. Je. iv. 3. Lu. ix. 62. 1 Co. ix. 10. Who knows not that the fallow ground must be ploughed, and ploughed too before the husbandman will venture his seed; yea, and after that oft soundly harrowed, or else he will have but a slender harvest?

Why is the conversion of the soul compared to the grafting of a tree, if that be done without cutting? The Word is the graft, the soul is the tree, and the Word, as the scion, must be let in by a wound; for to stick on the outside, or to be tied on with a string, will do no good here. Heart must be set to heart, and back to back, or your pretended ingrafting will come to nothing. Ro. xi. 17, 24. Ja. i. 21.

I say, heart must be set to heart, and back to back, or the sap will not be conveyed from the root to the branch; and I say, this must be done by a wound. The Lord opened the heart of Lydia, as a man openeth the stock to graft in the scions, and so the word was let into her soul, and so the word and her heart cemented, and became one. Ac. xvi. 14.

Why is Christ bid to gird his sword upon his thigh? and why must he make his arrows sharp, and all, that the heart may with this sword and these arrows be shot, wounded, and made to bleed? Yea, why is he commanded to let it be so, if the people would bow and fall kindly under him, and heartily implore his grace without it? Ps. xlv.; lv. 2, 4. Alas! men are too lofty, too proud, too wild, too devilishly resolved in the ways of their own destruction; in their occasions, they are like the wild asses upon the wild mountains; nothing can break them of their purposes, or hinder them from ruining of their own precious and immortal souls, but the breaking of their hearts.

Why is a broken heart put in the room of all sacrifices which we can offer to God, and a contrite spirit put in the room of all offerings, as they are, and you may see it so, if you compare the text with that verse which goes before it; I say, why is it counted better than all, were they all put together, if any one part or if all external parts of worship, were they put together, could be able to render the man a sound and a rightly made new creature without it? 'A broken heart, a contrite spirit, God will not despise;' but both thou, and all thy service, he will certainly slight and reject, if, when thou comest to him, a broken heart be wanting; wherefore here is the point, Come broken, come contrite, come sensible of, and sorry for thy sins, or thy coming will be counted no coming to God aright; and if so, consequently thou wilt get no benefit thereby.

PAUL'S DEPARTURE AND CROWN;

OR,

AN EXPOSITION UPON 2 TIM. IV. 6—8.

ADVERTISEMENT BY THE EDITOR.

How great and glorious is the Christian's ultimate destiny—a kingdom and a crown! Surely it hath not entered into the heart of man to conceive what ear never heard, nor mortal eye ever saw? the mansions of the blest—the realms of glory—'a far more exceeding *and* eternal weight of glory.' For whom can so precious an inheritance be intended? How are those treated in this world who are entitled to so glorious, so exalted, so eternal, and unchangeable an inheritance in the world to come? How do the heirs to immortality conduct themselves in such a prospect? An inheritance sure and certain—an absolute reversion which no contingency can possibly affect. All these are inquiries of the deepest interest—the most solemn importance. Above all, when we inquire as to our personal title to the heavenly mansions—Am I one of the heirs of God and joint heirs with Christ?—most intensely should this question agitate the soul, when we reflect that, unless we are entitled to this inestimable reversion, we must be plunged into the most awful, the most irretrievable and eternal torments! There is no middle way—no escape from hell, but by going to heaven. Is heaven reserved only for the noble and the learned, like Paul? God forbid! but, on the contrary, we hear the voice of the divinity proclaiming, 'Not many wise men after the flesh—not many mighty—not many noble.' 'Thus saith the Lord, Heaven is my throne, the earth my footstool.' He looketh upon the high and low—the learned and the noble—the mighty princes and the unlettered labourer; and then makes this wondrous declaration—'To this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word.' The world will treat such humble ones as it treated the Lord of life and glory, with scorn, contempt, insult, robbery—death. They bear all with patience—return good for evil—are the followers of him who went about doing good—are known as living epistles, because they have been with Christ; they daily enjoy his guidance and protection, and in their desires after conformity to his image, they breathe the atmosphere of heaven. This is what the heir of glory strives after; but, alas! he has to encounter an evil heart, an ensnaring world, and the reproaches and revilings of his fellow-men, aided by satanic influence. Can we wonder, then, that he who is thus besieged, and believes that his work is finished, should, with Paul, be ready to depart and receive his rich inheritance? The lapse of time affects not the strong consolations of hope; as it was with Paul, so Bunyan felt. His longings after the heavenly manna abounded when the cold hand of death pressed upon his brow; his desire was 'to be dissolved, and to be with Christ;' when his course of temple and relative duty was run, he waited for the messenger from the celestial city to conduct him home. Christian, are you actively engaged in fulfilling the duties of your course? or, in the humble hope that your course is accomplished, are you patiently waiting the heavenly messenger? If the Christian's state is one of trial now, it was much more so in former times. We can have very little idea of the feelings of a dissenter from the religion of the State, like Paul, under the cruel Nero, or like Bunyan, under the debauched Charles the Second—both of them liable, without a moment's warning, to be carried away to prison, or to be martyred, privately or publicly, for refusing submission to civil governors in matters of faith or worship. Although they possessed every loyal and patriotic feeling, they dared not obey those human laws which usurped the prerogatives of God, by interfering with divine worship. Their lives were in their hands; in the midst of imminent danger they boldly avowed the truth, and set us a noble example. Their intercourse with heaven was doubly sweet from the uncertainty of liberty and life. For them to live was Christ, and therefore they well knew the gain of dying. In proportion as temporal blessings were eminently doubtful, so spiritual and eternal benefits were precious.

This treatise was one of those ten excellent manuscripts found already prepared for the press, after the unexpected decease of its pious author. It bears the marks of having been composed, and perhaps preached, towards the end of his pilgrimage. Had his valuable life been spared a few months longer, this work would, very probably, have been enlarged, and the sub-divisions somewhat improved. The principal heads are now inserted as separate lines, to assist the reader in referring to its several parts; and notes are added

to explain old words and customs, and, in some cases, to point out a few of the beautiful and striking passages with which it abounds. Many of these ought to be indelibly impressed upon our minds. 'The words of the Lord *are* pure words; *as* silver tried in a furnace of earth, purified seven times.' Ps. xii. 6. P. 725. The question naturally arises—What is this 'furnace of earth' in which the Lord's words are purified? Seven being the number of perfection, conveys the idea that it will be in the furnace until it appears perfectly refined. Bunyan considers that these earthen furnaces are the bodies of the saints. In the trials, troubles, and persecutions to which they are subjected, the Word bears them up triumphantly, so that the purity and excellency of the holy oracles conspicuously appears, like the trial of faith mentioned by Peter. 1 Pe. i. 7. Dr. Gill considers that these crucibles mean Christ and his ministers; while Bunyan, with his enlarged mind, identifies them with the whole of Christ's followers. Some of these crucibles prove not to be genuine, and perish in the using, not being able to abide the fire. p. 723. Such was the case with one of Mr. Bunyan's friends. John Childs, who, for fear of persecution, conformed, became horror-stricken for the denial of his Master, and notorious for having destroyed himself.

In this treatise it is most affectionately impressed upon us to heap up treasures that will go with us into the unseen world, as of greater importance than those things which perish with the using. 'A Christian, and spend thy time, thy strength, and parts,' for that which maketh to itself wings and fleeth away! 'Remember thou art a man of another world, a subject of a more noble kingdom —that of God, and of heaven. Make not heavenly things stoop to the world; but hoist up thy mind to the things that are above, and practically hold forth before all the world the blessed word of life.' p. 729. If death is the king of terrors to fallen humanity, still there are truths abounding with consolation, that when the Christian departs, the angels are ready, as in the case of Lazarus, to convey the happy spirit to Abraham's bosom; the struggle is short, and then comes the reward. In this world we must have tribulation; but in heaven white robes, the palm of victory, and the conqueror's crown, await the saints. Paul heard a voice which raised his soul above the fears of death, and gave him a desire to depart; its melodious sound invited him home—it was the voice of eternal truth, saying, 'Blessed *are* the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'

GEO. OFFOR.

PAUL'S DEPARTURE AND CROWN.

'FOR I AM NOW READY TO BE OFFERED, AND THE TIME OF MY DEPARTURE IS AT HAND. I HAVE FOUGHT A GOOD FIGHT, I HAVE FINISHED MY COURSE, I HAVE KEPT THE FAITH: HENCEFORTH THERE IS LAID UP FOR ME A CROWN OF RIGHTEOUSNESS, WHICH THE LORD, THE RIGHTEOUS JUDGE, SHALL GIVE ME AT THAT DAY; AND NOT TO ME ONLY, BUT UNTO ALL THEM ALSO THAT LOVE HIS APPEARING.'—2 TIM. IV. 6-8.

THESE words were, by the apostle Paul, written to Timothy, whom he had begot to the faith, by the preaching of the gospel of Christ; in which are many things of great concernment both for instruction and consolation; something of which I shall open unto you for your profit and edification. But before I come to the words themselves, as they are a relation of Paul's case, I shall take notice of something from them as they depend upon the words going before, being a vehement exhortation to Timothy to be constant and faithful in his work; which, in brief, may be summed up in these particulars: 1st, A solemn binding charge before God and Jesus Christ our Lord, that he be constant in preaching the Word, whether in or out of season, reproving, rebuking, and exhorting with all long-suffering and doctrine; and that because of that ungodly spirit that would possess professors after he was dead; for the time will come, saith he, that they will not endure sound doctrine, neither sound reproof, nor sound trial of their state and condition by the Word, but after their own lusts shall they heap to themselves teachers, having itching ears,—the plague that once God threatened to rebellious Israel, De. xxviii. 27,—and be turned unto fables. Much like this is that in the Acts of the Apostles, 'For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears.' Ac. xx. 29-31.

This evil then is to be prevented:—By a diligent watchfulness in ministers;—By a diligent preaching the word of the Lord;—and, By sound and close rebukes, reproofs, and exhortations to those in whosoever the least there appears any swerving or turning aside from the gospel. The ministers

of the gospel have each of them all that authority that belongs to their calling and office, and need not to stay for power from men to put the laws of Christ in his church into due and full execution. Tit. ii. 15. This 'remnant of Jacob shall be in the midst of many people as a dew from the Lord, - that tarrieth not for man, nor waiteth for the sons of men.' Mi. v. 7. Therefore he adds, 'Watch thou in all things, endure afflictions,' if thou shouldst be opposed in thy work, 'do the work of an evangelist, make full proof of thy ministry.'* 2 Ti. iv. 5. How our time-serving and self-saving ministers will salve their conscience from the stroke that God's Word will one day give them, and how they will stand before the judgment-seat to render an account of this their doings, let them see to it; surely God will require it of their hand!

But, O Timothy, do thou be diligent, do thou watch in all things, do thou endure affliction, do thou the work of an evangelist, make thou full proof of thy ministry, 'for I am now ready to be offered,' &c. The words, then, of my text are a reason of this exhortation to Timothy, that he should continue watchful, and abide faithful in his calling. 'For I am now ready to be offered;' that is, to be put to death for the gospel.

Hence then learn two things,

First, That the murders and outrage that our brethren suffer at the hands of wicked men should not discourage those that live, from a full and faithful performance of their duty to God and man, whatever may be the consequence thereof. Or thus, when we see our brethren before us fall to the earth by death, through the violence of the enemies of God, for their holy and Christian profession, we should covet to make good their ground against them, though our turn should be the next. We should valiantly do in this matter, as is the custom of soldiers in war; take great care that the ground be maintained, and the front kept full and complete. 'Thou, therefore,' saith Paul, 'endure hardness as a good soldier of Jesus Christ.' 2 Ti. ii. 3. And in another place, We should not be moved by these afflictions, but endure by resisting even unto blood. 1 Th. iii. 3. Wherefore Paul saith again, 'Be not thou therefore ashamed of the testimony of our Lord, nor of me, his prisoner; but be thou partaker of the afflictions of the gospel, according to the power of God.' 2 Ti. i. 8. Thus let the spirit of Moses rest upon Joshua, Nu. xxvii. 20. and the spirit of Elijah rest upon Elisha. 2 Ki. ii. 15. Stand up, therefore, like valiant worthies, as the ministers of my God, and fly not every man to his own, while the cause, and ways, and brethren of our Lord are buffetted and condemned by the world. And remember, that those that keep the charge of the Lord when most go a-whoring from under their God, they, when he turns the captivity of his people, shall be counted worthy to come nigh unto him, 'to offer the fat and the blood, saith the Lord God.' But for the rest, though they may yet stand before the people, because they stood before them in a way of idolatry, yet it shall not be to their honour, nor to their comfort; but to their shame, as the same scripture saith. Ezk. xliv. 10—16.

1. Let this therefore smite with conviction those that, in this day of Jacob's trouble, have been false with God, his cause, and people: I say, those first and especially as the chief ringleaders of this cowardliness, who have done it against light, profession, and resolutions. Behold, thou hast sinned against the Lord, and be sure thy sins will find thee out; and though thou mayest now have as a judgment of God upon thee, thy right eye darkened that thou mayest not see, yet awakening time will overtake thee, and that too between the straits, when he will show thee, to the great confusion of thy face, and the amazement of them that behold thee, how great an affront he counts it to be left by thee, in a day when his truth is cast down to the ground. Ro. xi. 10. I have often thought of that prophet that went down from Judah to Bethel, to prophesy against the idolatry that was there set up by the King; who, because he kept not the commandment of God, but did eat and drink in that place, at the persuasion of a lying prophet, was met at last by a lion, who slew him there in the way, where his carcase was made a spectacle of God to passengers. 1 Ki. xiii. If thou be spiritual, judge what I say; and think not to be one of that number that shall have the harps of God, when God appears for Zion, and that shall sing that song of Moses, and also the song of the Lamb; for that is only for those who have fought the godly fight, and gotten the victory over the beast, his image, mark, number, and name.

2. Let this also be an awe to thee, who hast hankerings to do as the other: Beware, and remember Judas, and the end God brought upon him; he will not always bear such things; these times have showed us already that he beholds them with great dislike; why should thou hang up in chains as a terror to all that know thee? And never object that some have done it, and yet are at peace in their souls; for peace in a sinful course is one of the greatest of curses. And 'the man that wandereth out of the way of understanding shall remain in the congregation of the dead.' Pr. xxi 6.

[*Second.*] The Second thing to be learned from these words, as they have a relation to them going

* Solemn indeed is the responsibility of a Christian minister, and every follower of the Lamb bears that office privately, and should be earnest in prayer that public ministers may do the work of evangelists, not only by insisting upon the necessity of the new birth and its solemn reality, the happiness of a close walk with God, and the glorious rest that remaineth, but to visit the poor and rich at their own habitations, in sickness and health, and watch over their people as those that must give an account.—Ed.

before, is encouragement to those that are yet in the storm; and that from three great arguments.

1. Paul's peace and comfort now at the time of his death, which he signifieth to Timothy by these three expressions, 'I have fought a good fight—I have finished *my* course—I have kept the faith.'

2. By the blessed reward he should have for his labour from Christ in another world, together with all those that love the appearing of the Lord, at 'that great and notable day.'

3. That now his last act should not be inferior to any act he did for God, while he was alive and preached in the world; for his body should now be an offering, a sacrifice well-pleasing to God. To all which I shall speak something in my discourse upon these words; and, therefore, to come to them:

'I AM NOW READY TO BE OFFERED.'

In these words we have to inquire into two things. FIRST. What it is to be 'offered.' SECOND. What it is to be 'ready to be offered up.' 'I am now ready to be offered.'

[WHAT IT IS TO BE OFFERED.]

FIRST. For the first of these. Paul, by saying he was 'to be offered,' alludeth to some of the sacrifices that of old were under the law; and thereby signifieth to Timothy that his death and martyrdom for the gospel should be both sweet in the nostrils of God, and of great profit to his church in this world; for so were the sacrifices of old. Paul, therefore, lifts his eyes up higher than simply to look upon death, as it is the common fate of men; and he had good reason to do it, for his death was violent; it was also for Christ, and for his church and truth; and it is usual with Paul thus to set out the suffering of the saints, which they undergo for the name and testimony of Jesus. Yea, he will have our prayers a sacrifice; our praises, thanksgiving, and mortification, sacrifices; almsdeed, and the offering up of the Gentiles, sacrifices, being sanctified by the Holy Ghost; and here his death also must be for a sacrifice, and an acceptable offering to God. He. xiii. 15, 16. Ro. xii. 1, 2; xv. 16.

Peter also saith, We are priests 'to offer up spiritual sacrifices acceptable to God by Jesus Christ.' 1 Pe. ii. 5. Of which sacrifices, it seems by Paul, the death of a Christian for Jesus' sake must needs be counted one. Besides, Paul further insinuates this by some other sentences in his epistles; as by that in the epistle to the Colossians, where he saith, 'I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church.' Col. i. 24. Not by way of merit, for so Christ alone, and that by once being offered himself, hath perfected for ever them that are sanctified. He. x. 10–14. But his meaning is, that as Christ was offered in sacrifice for his church as a Saviour, so Paul would offer himself as a sacrifice for Christ's church, as a saint, as a minister, and one that was counted faithful. 'Yea,' saith he, 'and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.' Phl. ii. 17. This, then, teacheth us several things worthy our consideration.

First. That the blood of the saints, that they lose for his name, is a sweet savour to God. And so saith the Holy Ghost, 'Precious in the sight of the Lord *is* the death of his saints.' Ps. cxvi. 15. And again, 'He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight.' Ps. lxxii. 14.

Second. Those that suffer for Christ are of great benefit to his church, as the sacrifices of old were confirming and strengthening to Israel; wherefore Paul saith, his bonds encouraged his brethren, and made them much more bold in the way of God to speak his word without fear. Phl. i. 14.

Third. The sufferings, or offering of the saints in sacrifice, it is of great use and advantage to the gospel; of use, I say, many ways. (1.) The blood of the saints defends it; (2.) confirmeth it; and (3.) redeemeth that thereof that hath been lost in antichristian darkness.

1. They do thereby defend and preserve it from those that would take it from us, or from those that would impose another upon us. 'I am set,' saith Paul, 'for the defence of the gospel,' and my sufferings have fallen out for the furtherance of it. Phl. i. 17. That is, it hath not only continued to hold its ground, but hath also got more by my contentions, sufferings, and hazards for it.

2. It confirms it; and this is part of the meaning of Paul in those large relations of his sufferings for Christ, saying, 'Are they ministers of Christ? I speak as a fool, I *am* more - in prisons more frequent,' &c.; as he saith again, and these things 'I do for the gospel's sake.' And again, That the truth of the 'gospel might be continued with you.' So again, 'I suffer,' saith he, in the gospel 'as an evil-doer *even* unto bonds, but the word of God is not bound; yea,' saith he, 'therefore I endure all things for the elect's sake.' 2 Ti. ii. 9, 10. That is, that the gospel may be preserved entire, that the souls that are yet unborn may have the benefit of it, with eternal glory.

3. The sufferings of the saints are of a redeeming virtue; for, by their patient enduring and losing their blood for the word, they recover the truths of God that have been buried in Antichristian rubbish, from that soil and slur that thereby hath for a long time cleaved unto them; wherefore it is said, 'They overcame him, the beast, 'by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.' Re. xii. 11. They overcame him; that is, they recovered the truth from under his asper-

sions, and delivered it from all its enemies. David saith, 'The words of the Lord *are - as* silver tried in a furnace of earth, purified seven times.' Ps. xii. 6. What is this furnace of earth but the body of the saints of God, in which the Word is tried, as by fire in persecution, yea, 'purified seven times;' that is, brought forth at last by the death of the Christians in its purity before the world. How hath the headship and lordship of Christ, with many other doctrines of God, been taken away from the Pope by the sufferings of our brethren before us? While their flesh did fry in the flames, the Word of God was cleansed, and by such means purified in these their earthen furnaces, and so delivered to us. The lamps of Gideon were then discovered when his soldiers' pitchers were broken; if our pitchers were broke for the Lord and his gospel's sake, those lamps will then be discovered that before lay hid and unseen. Ju. vii. 15–22. Much use might be made of this good doctrine.

Learn thus much:—

1. [*Learn*] The judgment that is made of our sufferings by carnal men is nothing at all to be heeded; they see not the glory that is wrapped up in our cause, nor the innocence and goodness of our conscience in our enduring of these afflictions; they judge according to the flesh, according to outward appearance. For so, indeed, we seem to lie under contempt, and to be in a disgraceful condition; but all things here are converted to another use and end. That which is contemptible when persons are guilty, is honourable when persons are clear; and that which brings shame when persons are buffeted for their faults, is thankworthy in those that endure grief, suffering wrongfully. 1 Pe. ii. 19–22. Though to suffer for sin be the token of God's displeasure, yet to those that suffer for righteousness, it is a token of greatest favour; wherefore matter not how the world doth esteem of thee and thy present distress, that thou bearest with patience for God and his Word; but believe that those things that are both shame and dishonour to others, are glory and honour to thee. 2 Th. i. 4–10. O for a man to be able to say, 'For the hope of Israel I am bound with this chain.' Ac. xxviii. 20. It makes his face to shine like the face of an angel, and his lips to drop like the honeycomb. Ca. iv. 11.

2. *We learn* also from hence, the reason why some in days before us have made light of the rage of the world; but they have laughed at destruction when it cometh. Job v. 21, 22. And have gone forth to meet the armed men; and with Job's war-horse, 'mocketh at fear, and is not affrighted, neither turneth he back from the sword; the quiver rattleth against him, the glittering spear and the shield, he said among the trumpets, Ha, ha.' Job xxxix. 22, 25. It hath been their [God's fearers] glory to suffer for Christ; as it is said of the saints of old, 'they departed from the presence of the counsel, rejoicing that they were counted worthy to suffer shame for his name.' Ac. v. 41. As Paul also saith, 'most gladly I will,' mark, 'most gladly, rather glory in mine infirmities, that the power of Christ may rest upon me.' 2 Co. xii. 9, 10. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake, &c. Let those that suffer for theft and murder hang down their heads like a bulrush, and carry it like those that are going to hanging; but let those whose trials are for the Word of God know, by these very things they are dignified.

3. *Learn* also in this to be confident, that thy sufferings have their sound and a voice before God and men. First, Before God, to provoke him to vengeance, 'when he maketh inquisition for blood.' Ps. ix. 12. Ge. iv. 9–11. The blood of Abel cried until it brought down wrath upon Cain; and so did the blood of Christ and his apostles, till it had laid Jerusalem upon heaps. Secondly, Thy blood will also have a voice before men, and that possibly for their good. The faithful Christian, in his patient suffering, knows not what work he may do for God; who knows but thy blood may be so remembered by thy children, neighbours, and enemies, as to convince them thou wert for the truth? Yea, who knows but their thoughts of thy resolution for Christ, in thy resisting unto blood, may have so good an effect upon some, as to persuade them to close with his ways? The three children in the fiery furnace made Nebuchadnezzar cry out there was no God like theirs! Indeed, this is hard labour, but be content, the dearer thou payest for it to win the souls of others, the greater will be thy crown, when the Lord, the righteous Judge, shall appear; and in the meanwhile, thy death shall be as a sacrifice pleasing to God and his saints.

[WHAT IT IS TO BE NOW READY TO BE OFFERED.]

SECOND. The second thing that I would inquire into is this: What it is to be 'ready to be offered up?' Or how we should understand this word 'ready:' 'I am now ready to be offered up.' Which I think may be understood three manner of ways.

First. With respect to that readiness that was continually in the heart of those that hated him, to destroy him with his doctrine; *Second.* Or it may be understood with respect to the readiness of this blessed apostle's mind, his being ready and willing always to embrace the cross for the word's sake; or, *Third.* We may very well understand it that he had done his work for God in this world, and therefore was ready to be gone.

[*Readiness of enemies to destroy the apostle and his doctrine.*]

First. For the first of these: The enemies of God and his truth, they never want will and malice to oppose the Word of God; they are also always so far forth in readiness to murder and slaughter the saints, as the prophet cries to Jerusalem, 'Behold the princes of Israel, every one were in thee to their power to shed blood,' Eze. xxii. 6, that is, they had will and malice always at hand to oppose the upright in heart. And therefore our Lord Jesus saith, 'they are they that kill the body;' he doth not say they can do it as relating to their power, but that they do it, as relating to their will, and their custom, if let loose; and we may understand thereby that it is no more to them to kill the people of God, than it is to butchers to kill sheep and oxen. For though it be indeed a truth that God's hand is always safe upon the hilt of their sword, yet by them we are killed all the day long, and accounted as sheep for the slaughter. Ps. xliv. 22. Ro. viii. 36. That is, in their desires always, as well as by their deeds, when they are let loose, as Paul's kinsman said to the captain, 'There lie in wait for him of them more than forty men, which have bound themselves with a curse,* that they will neither eat nor drink till they have killed him; and now are they ready, looking for a promise from thee.' Ac. xxiii. 12, 13, 21. And hence it is, that by the Word they are called dragons, lions, bears, wolves, leopards, dogs, and the like; all which are beasts of prey, and delight to live by the death of others.† Paul therefore seeing and knowing that this readiness was in his enemies to pour out his bowels to the earth, he cried out to Timothy, saying, 'make thou full proof of thy ministry, for' I am now ready to be slain; 'I am now ready to be offered.' 2 Ti. iv. 5, 6. These words thus understood may be useful many ways.

1. To show us we live, not because of any good nature or inclination that is in our enemies towards us; for they, as to their wills, are ready to destroy us; but they are in the hand of God, in whose hand is also our times. Ps. xxxi. 15. Wherefore, though by the will of our enemies, we are always delivered to death, yet 'behold we live.' 2 Co. vi. 9. Therefore in this sense it may be said, 'Where *is* the fury of the oppressor?' It is not in his power to dispose of, therefore here it may be said again, he is not 'ready to destroy.' Is. li. 13. The cup that God's people in all ages have drank of, even the cup of affliction and persecution, it is not in the hand of the enemy, but in the hand of God; and he, not they, poureth out of the same. Ps. lxxv. 8. So that they, with all their raging waves, have banks and bounds set to them, by which they are limited within their range, as the bear is by his chain. 'Surely the wrath of men shall praise thee, the remainder of wrath thou shalt restrain.' Ps. lxxvi. 10. Job xxxviii. 10, 11.

2. This should encourage us not to forsake the way of our Lord Jesus, when threatened by our adversaries, because they are in his chain: indeed they are ready in their wills to destroy us; but as to power and liberty to do it, that is not at all with them; who would fear to go, even by the very nose of a lion, if his chain would not suffer him to hurt us.‡ It is too much below the spirit of a Christian to fear a man that shall die. Is. li. 12, 13. And they that have so done, have forgotten the Lord their Maker, who preserveth the hairs of our head. Lu. xii. 7. Yea, let me tell you he that so doth, he feareth to trust the Lord with his life, estate, and concernments, and chooseth rather to trust to himself, and that too out of God's way; and though such persons may lick themselves whole now, while they are fallen and senseless, they must count for these things again, and then they shall see that fear of men, and to be ashamed of Christ, will load them with no light burden. Also, it is an uncomely thing for any man in his profession to be in and out with the times; and to do this when winked at by men, that they would not do if they frowned. Do such fear God? nay, they fear the fear of men, when they should sanctify the Lord himself, and let him be their dread, and let him be their fear. Is. viii. 12, 13.

3. Let the readiness that is in the enemies of God to destroy, provoke thee to make ready also, as I said a little before; go out to meet the armed men; 'David ran to meet Goliah;' rub up man,§ put on thy harness, 'put on the whole armour of God, that thou mayest be ready,' as well as thy adversaries, as blessed Paul was here, 'I am now

* 'With a curse,' is from the Puritan version.—(Ed.)

† Wretched are the persecutors, like a troubled sea, casting up mire and filth, vainly opposing the sinner's duty of personal inquiry for salvation, compelling conformity to forms or doctrines of the Greek, Latin, or Protestant Church, whether connected with the State or not. If the power is curtailed, the disposition remains the same; restless and unwearied, they stick at nothing to glut their revenge upon the disciples of Christ. But all in vain; the gospel spreads although the persecutor kicks; it is against the sharp goads; he rushes upon Jehovah's buckler and crushes himself; is wretched in this life and lost to all eternity; unless, as in the case of Saul, unspeakable mercy arrests him.—Ed.

‡ The lions growled and roared upon the pilgrims in Bunyan's days, to prevent their making a public profession of Christ by uniting with one of his churches; represented in the *Pilgrim's Progress* by the palace justly called Beautiful. Many were then kept back, to their serious injury or ruin, by fear of enormous penalties or imprisonment, but NOW, what keeps you back, O Christian. Fears for the loss of property, liberty, or life, would have been a wretched plea for the loss of the soul, how much less the fear of ridicule from ungodly friends or relatives.—Ed.

§ A familiar expression; 'rub up,' prepare for action. 'Put on thy harness,' an obsolete term for armour, weapons, and habiliments of war; the spiritual warfare, 'put on the whole armour of God.'—Ed.

ready to be offered, and the time of my departure is at hand.' 1 Sa. xvii. 46–48. But because this will fall in fittest under the second head, I shall, therefore, discourse of it there.

[*The readiness* IN MIND *of the blessed apostle to suffer.*]

Second. The second thing considered in the words is this, that to be *ready* might be understood with respect to the blessed apostle's mind, that was graciously brought over into a willingness to embrace the cross for the Word's sake; and thus in other places he himself expounds it. 'I am ready,' saith he, 'not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.' Ac. xxi. 13. That also implies as much where he saith, 'Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.' Ac. xx. 24. As the enemies, then, were ready and willing in their hearts, so he was ready and willing in his. This man was like to those mighty men of Solomon, that were ready prepared for the war, and waited on the king, fit to be sent at any time upon the most sharp and pinching service. 2 Ch. xvii. 12–19. A thing fitly becoming all the saints, but chiefly those that minister in the word and doctrine. Understand the words thus, and they also teach us many things, both for conviction and for edification.

1. Here we see that a Christian's heart should be unclenched from this world; for he that is ready to be made a sacrifice for Christ and his blessed Word, he must be one that is not entangled with the affairs of this life: how else can he please him who hath chosen him to be a soldier? Thus was it with this blessed man; he was brought to God's foot with Abraham, and crucified to this world with Christ; he had passed a sentence of death upon all earthly pleasures and profits beforehand, that they might not deaden his spirit when he came to suffer for his profession. 2 Ti. ii. 4. 2 Cor. i. 8, 9. Ga. ii. 20; vi. 14.

2. This shows us the true effects of unfeigned faith and love, for they were the rise of this most blessed frame of heart; read 2 Co. iv. 8–13, and compare it with 2 Co. xii. 9, 10; and men may talk what they will of their faith and love to the Lord Jesus, and to his holy gospel. But if they throw up their open profession of his name for fear of those that hate him, it is evident their mouths go before their hearts, and that their words are bigger than their graces. '*If* thou faint in the day of adversity, thy strength *is* small,' and so thy faith and love. Pr. xxiv. 10. Herein is love, 'that a man lay down his life for his friends.' Jn. xv. 13.

3. This shows us the true effects of a right sight and sense of the sufferings that attend the gospel; that they shall become truly profitable to those that shall bear them aright. What made he ready for? it was for sufferings; and why made he ready for them but because he saw they wrought out for him a 'far more exceeding *and* eternal weight of glory?' 2 Co. iv. 17. This made Moses also spurn at a crown and a kingdom; to look with a disdainful eye upon all the glory of Egypt. He saw the reward that was laid up in heaven for those that suffered for Christ. Therefore, 'he refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king, for he endured, as seeing him who is invisible.' He. xi. 21–27. Every one cannot thus look upon the afflictions and temptations that attend the gospel; no, not every one that professeth it, as appears by their shrinking and shirking at the noise of the trumpet, and alarum to war. They can be content, as cowards in a garrison, to lie still under some smaller pieces of service, as hearing the Word, entering in, to follow with loving in word and in tongue, and the like; but to 'go forth unto him without the camp, bearing his reproach,' and to be in jeopardy every hour for the truth of the glorious gospel, that they dare not do. He. xiii. 13. 1 Co. xv. 30. Nay, instead of making ready with Paul to engage the dragon and his angels, they study how to evade and shun the cross of Christ; secretly rejoicing if they can but delude their conscience, and make it still and quiet, while they do yet unworthily. Ro. xii. 7–9.

4. By this readiness we may discern who are unfeignedly willing to find out that they may do the whole will of God; even those that are already made willing to suffer for his sake; they are still inquiring, 'Lord, what wouldst thou have me to do?' not mattering nor regarding the cross and distress that attends it. 'The Holy Ghost witnesseth' to me, saith Paul, that 'in every city, saying that bonds and afflictions abide me; but none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy,' &c. Ac. xx. 23–24. Counting that to see and be doing of heavenly things, will countervail all the trouble and sorrow that attends them; this therefore sharply rebuketh those that can be glad to be ignorant of the knowledge of some truths, especially of them that are persecuted; still answering those that charge them with walking irregularly, that they do but according to their light. Whereas the hearts that be full of love to the name and glory of Christ, will in quiet return and come; yea, and be glad, if they find the words of God, and will eat them with savour and sweet delight, how bitter soever they are to the belly: because of that testi-

I judge not those that have conscientiously sought, and that according to rule, and yet remain in the dark.

mony they bind us up to maintain before peoples, and nations, and kings. Re. x. 10, 11. 'I am now ready to be offered.'

[*Paul ready to depart, having done his work for God in this world.*]

Third. The third thing to be considered in the words is this, That the apostle, by saying, 'I am now ready,' doth signify that now he had done that work that God had appointed him to do in the world. 'I am now ready,' because I have done my work; this is further manifest by the following words of the text; 'I am now ready to be offered, and the time of my departure is at hand;' namely, my time to depart this world. The words also that follow are much to the purpose, 'I have fought a good fight, I have finished my course,' &c., much like that of our Lord Jesus. 'I have finished the work which thou gavest me to do.' Jn. xvii. 4. Now then, put all these things together, namely, that I am to be offered a sacrifice, and for this my enemies are ready, my heart is also ready; and because I have done my work, I am therefore every way ready. This is a frame and condition that deserveth not only to stand in the Word of God for Paul's everlasting praise, but to be a provoking argument to all that read or hear thereof, to follow the same steps. I shall therefore, to help it forward, according to grace received, draw one conclusion from the words, and speak a few words to it. The conclusion is this: That it is the duty and wisdom of those that fear God so to manage their time and work that he hath allotted unto them, that they may not have part of their work to do when they should be departing the world.

[The Christian's duty and wisdom to be thus ready.]

This truth I might further urge from the very words of the text, they being written on purpose by Paul to stir up Timothy and all the godly to press hard after this very thing. But to pass that, and to mind you of some other scriptures that press it hard as a duty, and then to proceed to some few examples of the wise and most eminent saints. Which when I have done I shall, 1. Show you reason for it. 2. Give you encouragement to it. 3. Press it with several motives. 4. Make some use and application of the whole, and so conclude.

That this is the duty and wisdom of those that fear God, you may see by Christ's exhortation to watchfulness, and to prepare for his second coming; 'Therefore be ye also ready; for in an hour as ye think not, the Son of man cometh.' Mat. xxiv. 44. These words, as they are spoken to stir up the godly to be ready to meet their Lord at his coming, so because the godly must meet him as well in his judgments and providences here, as at his personal appearing at the last day; therefore they should be diligent to be fitting themselves to meet him in all such dispensations. 'And because,' saith God, 'I will do this unto thee, prepare to meet thy God, O Israel.' Am. iv. 12. Now death is one of the most certain of those dispensations; yea, and such, that it leaveth to those no help at all, or means to perform for ever, that which, shouldst thou want it, that is lacking to thy work. Wherefore Solomon also doth press us to this very work, and that from this consideration, 'whatsoever thy hand findeth to do, do *it* with thy might, for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.' Ec. ix. 10. Baulk nothing of thy duty, neither defer to do it; for thou art in thy way to thy grave, and there thou canst not finish ought that by neglect thou leavest undone; therefore be diligent while life lasts.*

Another scripture is that in Peter's epistle to those that were scattered abroad. 'Seeing,' saith he, 'that ye look for such things, be diligent, that ye may be found of him in peace.' &c. 2 Pe. iii. 14. He is there discoursing of the coming of Christ to judgment, as Christ also was in the other; and from the certainty and dread of that day he doth press them on to a continual diligence, and is to be understood as that of Paul to Timothy, a diligent watching in all things, that as he saith again, they may stand complete in all the will of God, not lacking this or that of that work which was given them to do of God and this world. 2 Ti. iv. 5. Much might be said for the further proof of this duty; but to give you some examples of the godly men of old, whereby it will appear, that as it is our duty to do it so it is also our wisdom. And hence,

It is said of Enoch, that he 'walked with God,' (Ge. v. 22), and of Noah, that he was faithful in his generation, and also 'walked with God.' Ge. vi. 9. That is, they kept touch† with him, still keeping up to the work and duty that every day required; not doing their duty by fits and by starts, but in a fervent spirit they served the Lord. So again it is said of Abraham, that his work was to walk before God in a way of faith and self-denial, which he with diligence performed. And therefore the Holy Ghost saith, he 'died in a good old age' (Ge. xxv. 8); thereby insinuating that he made both ends meet‡

* Would you be ready to die in peace? then seek a close walk and communion with God in time of health. A life of faith ensures a life of glory. Live and walk in the Spirit; as strangers and pilgrims abstain from fleshly lusts. To live thus is Christ; to die is gain, the more sudden the more joyful and glorious.—Ed.

† This meaning of the word 'touch' is now obsolete. It refers to touching the seal on a deed, called sealing it; a solemn, deliberate pledge to keep close to your covenants. 'I keep touch with my promise.' *Sir Thomas More.*—Ed.

‡ 'To make both ends meet,' is a proverbial expression, meaning that our expenses should not exceed our income; but, in this more solemn sense we should fulfil our daily duties as

together, the end of his work with the end of his days, and so came to his grave, 'in a full age, as a shock of corn cometh in in his season.' Job v. 26. Jacob also, when he blessed his sons, as he lay upon his death-bed before them, doth sweetly comfort himself with this, after all his toil and travel, saying, 'I have waited for thy salvation, O Lord,'* as if he had said, Lord, I have faithfully walked before thee in the days of my pilgrimage, through the help and power of thy grace; and now having nothing to do but to die, I lie waiting for thy coming to gather me up to thyself and my father: so, when he 'had made an end of commanding his sons,' now his bottom was wound,† 'he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.' Ge. xlix. 18–33. Caleb and Joshua are said to be men of excellent spirit, because they were faithful in this their work. Nu. xiv. 24. David was eminent this way, and had done his work before his death-day came: 'After he had served his own generation by the will of God,' then he 'fell on sleep.' Ac. xiii. 36. Which in the Old Testament is signified by three passages, 1. By his losing his heat before his death, thereby showing his work for God was done, he now only waited to die. 2. By that passage, 'these *are* the last words of David,' even the wind up of all the doctrines of that sweet psalmist of Israel. 2 Sa. xxiii. 1, 2. 3. That in the Psalms is very significant, 'The prayers of David the son of Jesse are ended.' Ps. lxxii. 20. In the whole, they all do doubtless speak forth this in the main, that David made great conscience of walking with God, by labouring to drive his work before him, that his work and life might meet together: for that indeed is a good man's wisdom. Job had great conscience also as to this very thing, as witness both God's testimony and his own conscience for him. Job i. 8; xxxi. Elijah had brought his work to that issue that he had but to anoint Hazael to be king of Assyria, Jehu to be king of Israel, and Elisha prophet in his room, and then to be caught up into heaven. 1 Ki. xix. 15, 16. What shall I say? I might come to Hezekiah, Jehoshaphat, Josias; with old Simeon also, whose days were lengthened chiefly, not because he was behind with God and his conscience as to his work for God in the world, but to see with his eyes now at last the Lord's Christ: a sweet forefitting for death! Zacharias, with Elizabeth his wife, that good old couple also, how tender and doubtful were they in this matter, to walk 'in all the commandments and ordinances of the Lord,' in a blessed blameless way! Lu. i. 6; ii. 25. Their son also is not to be left out, who rather than he would be put out of his way, and hindered from fulfilling his course, would venture the loss of the love of a king, and the loss of his head for a word. Mar. vi. 17, 18. All these, with many more, are as so many mighty arguments for the praise of that I asserted before, to wit, that it is the duty and wisdom of those that fear God, so to manage their time and work, that he hath here allotted unto them, that they may not have part of their work to do when they should be departing this world. I might urge also many reasons to enforce this truth upon you, as,

[*Reasons to enforce this duty.*]

First. Otherwise, the great and chief design of God in sending us into the world, especially in converting us and possessing our souls with gifts and graces, and many other benefits, that we might here be to the glory of his grace, is as much as in us lies, frustrate and disappointed. 'This people have I formed for myself,' saith he, 'they shall show forth my praise:' Is. xliii. 21. and so again, 'ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and *that* your fruit should remain.' Jn. xv. 16. God never intended, when he covered thy nakedness with the righteousness of his dear Son, and delivered thee from the condemning power of sin and the law, that thou shouldst still live as do those who know not God. 'This I say therefore,' saith Paul, 'and testify in the Lord; that ye henceforth walk not as other Gentiles, in the vanity of their mind.' Ep. iv. 17. What, a Christian, and live as does the world? Jn. xvii. 16. A Christian, and spend thy time, thy strength, and parts, for things that perish in the using? Remember, man, if the grace of God hath taken hold of thy soul, thou art a man of another world, and indeed a subject of another and more noble kingdom, the kingdom of God, which is the kingdom of the gospel, of grace, of faith and righteousness, and the kingdom of heaven hereafter. Ro. xiv. 16–18. In these things thou shouldst exercise thyself; not making heavenly things which God hath bestowed upon thee to stoop to things that are of the world, but rather here beat down thy body, mortify thy members; hoist up thy mind to the things that are above, and practically hold forth before all the

they approach, as all our moments have duties assigned to them. Omissions can never be recovered; hence the necessity of forgiveness for Christ's sake, who fulfilled *every* duty, and hence the necessity of perpetual watchfulness.—Ed.

* How delightfully does this exclamation flow from the lips of the pious patriarch, overcome by his exertion in this solemn death-bed scene. He pauses, and then, with his recovering breath, appeals to heaven—'I have waited for thy salvation, O Lord.' Poor old man, the cold sweat of death is on thy brow, the angels stand ready to open the gate of the celestial city; finish thy solemn instructions to thy children, and then thou shalt enter upon the fruition of all thy patient waiting, thy fearing, fighting, trembling, doubting, shall be absorbed in immeasurable, eternal bliss.—Ed.

† This is a very illustrative allusion. When a spinner has wound up all his material, the technical term is, 'The bottom is wound.' When a poor spinner, by age or infirmity, is incapable of work, it would be said, 'Ah! his bottom is wound.' In this text, Jacob had finally made an end of all his earthly duties, and had now only to close his eyes for the last time upon the world.—Ed.

world that blessed word of life. 1 Co. ix. 26, 27. This, I say, is God's design; this is the tendency, the natural tendency of every grace of God bestowed upon thee: and herein is our Father glorified, that we bring forth much fruit. Col. iii. 1–4. Jn. xv. 8.

Second. A second reason why Christians should so manage their time and the work that God hath appointed them to do for his name in this world, that they may not have part thereof to do when they should be departing this world, it is because, if they do not, dying will be a hard work with them especially if God awakeneth them about their neglect of their duty. 1 Co. xi. 30–32. The way of God with his people is to visit their sins in this life; and the worst time for thee to be visited for them, is when thy life is smitten down, as it were to the dust of death, even when all natural infirmities break in like a flood upon thee, sickness, fainting, pains, wearisomeness, and the like; now I say, to be charged also with the neglect of duty, when in no capacity to do it; yea, perhaps so feeble, as scarce able to abide to hear thy dearest friend in this life speak to thee; will not this make dying hard. Yea, when thou shalt seem both in thine own eyes, as also in the eyes of others, to fall short of the kingdom of heaven for this and the other transgression, will not this make dying hard? He. iv. 1, 2. David found it hard, when he cried, 'O spare me' a little, 'that I may recover strength before I go hence, and be no more.' Ps. xxxix. 13. David at this time was chastened for some iniquity; yea, brought for his folly to the doors of the shadow of death. But here he could not enter without great distress of mind; wherefore he cries out for respite and time to do the will of God, and the work allotted to him. So again, 'The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow: then called I upon the name of the Lord.' Ay, this will make thee cry, though thou be as good as David! Wherefore learn by his sorrow, as he himself also learned, at last, to serve his own generation by the will of God, before he fell asleep. God can tell how to pardon thy sins, and yet make them such a bitter thing, and so heavy a burden to thee, that thou wouldst not, if thou wast but once distressed with it, come there again for all this world, Ah! it is easy with him to have this pardon in his bosom, when yet he is breaking all thy bones, and pouring out thy gall upon the ground; yea, to show himself then unto thee in so dreadful a majesty, that heaven and earth shall seem to thee to tremble at his presence! Let then the thoughts of this prevail with thee, as a reason of great weight to provoke thee to study to manage thy time and work in wisdom while thou art well.*

Third. Another reason why those that fear God should so manage their time and work for God in this world, that they may not have part to do when they should be departing this life, it is, because loitering in thy work doth, as much as in it lieth, defer and hold back the second coming of our Lord and Saviour Jesus Christ. One thing, amongst many, that letteth† the appearing of Christ in the clouds of heaven, is, that his body, with the several members thereof, are not yet complete and full; they are not all yet come to the knowledge of the Son of God, 'to the measure of the stature of the fulness of Christ;' Ep. iv. 8–13; that is, to the complete making up of his body; for as Peter saith, 'The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.' 2 Pe. iii. 9. And so also to the complete performance of all their duty and work they have for God in this world. And I say, the faster the work of conversion, repentance, faith, self-denial, and the rest of the Christian duties, are performed by the saints in their day, the more they make way for the coming of the Lord from heaven. Wherefore Peter saith again, '*Seeing* then *that*' we look for such things, 'what manner *of persons* ought we to be in *all* holy conversation and godliness, looking for, and hasting unto,' or, as it is in the margin, 'hasting the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.' 2 Pe. iii. 11, 12. When the bride hath made herself ready, 'the marriage of the Lamb is come.' Re. xix. 7. That is, the Lord will then wait upon the world no longer, when his saints are fit to receive him. As he said to Lot when he came to burn down Sodom, 'Haste thee' to Zoar, 'for I cannot do anything till thou be come thither.' Ge. xix. 20–22. So concerning the great day of judgment to the world, which shall be also the day of blessedness and rest to the people of God, it cannot come until the Lamb's wife hath made herself ready; until all the saints that belong to glory are ready. And before I go further, what might I yet say to fasten this reason upon the truly gracious soul? What! wilt thou yet loiter in the work of thy day? wilt thou still be unwilling to hasten righteousness? dost thou not know that thou by so doing deferrest the coming of thy dearest Lord? Besides, that is the day of his glory,

* These are solemn and most weighty arguments to press upon us the fulfilment of our daily duties. How incomprehensible are the ways of God. His love is proved by bitterly convicting us of sin, of righteousness, and of judgment. Like Christian and Hopeful in Doubting Castle, sometimes so overwhelming as to drive us to the verge of despair and self-destruction. We fall not down the precipice, for still there is hope and pardon in his bosom, and at the proper time it will be revealed.—Ed.

† That preventeth; 'letteth' is from the old verb to let or hinder, as used Ro. i. 13.—Ed.

the day when he shall come in the glory of his Father and of the holy angels; and wilt not thou by thy diligence help it forwards? Must also the general assembly and church of the first-born wait upon thee for their full portions of glory? Wilt thou by thus doing endeavour to keep them wrapt up still in the dust of the earth, there to dwell with the worm and corruption? The Lord awaken thee, that thou mayst see thy loitering doth do this, and doth also hinder thy own soul of the inheritance prepared for thee.*

4. Another reason why saints should press hard after a complete performing their work that God hath allotted unto them is, because, so far forth as they fall short, in that they impair their own glory. For as the Lord hath commanded his people to work for him in this world, so also he of grace hath promised to reward whatever they Christianly do. For whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bound or free. Yea, he counts it unrighteousness to forget their work of faith and labour of love, but a righteous thing to recompense them for it in the day of our Lord Jesus. He. vi. 10. 2 Th. i. 6, 7. This, well considered, is of great force to prevail with those that are covetous of glory, such as Moses and Paul, with the rest of that spirit. As the apostle saith also to the saints at Corinth, 'Be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.' 1 Co. xv. 50.

Having thus given you the reasons why God's people should be diligent in that work that God hath allotted for them to be doing for him in this world, I shall, in the next place, give you some directions, as helps to further you in this work. And they are such as tend to take away those hinderances that come upon thee, either by discouragement, or by reason of hardness and benumbedness of spirit; for great hinderances overtake God's people from both these impediments.

[*Directions, as helps to further in this work.*]

First. If thou wouldst be faithful to do that work that God hath allotted thee to do in this world for his name, labour to live much in the favour and sense of thy freedom and liberty by Jesus Christ; that is, keep this, if possible, ever before thee, that thou art a redeemed one, taken out of this world, and from under the curse of the law, out of the power of the devil, &c., and placed in a kingdom of grace, and forgiveness of sins for Christ's sake. This is of absolute use in this matter; yea, so absolute, that it is impossible for any Christian to do his word Christianly without some enjoyment of it. For this, in the 1st of Luke, is made the very ground of all good works, both as to their nature and our continuance in them; and is also reckoned there an essential part of that covenant that God made with our fathers; even 'that he would grant unto us that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness, before him all the days of our life.' Lu. i. 74, 75. And indeed, take this away, and what ground can there be laid for any man to persevere in good works? None at all. For take away grace and remission of sins for Christ's sake, and you leave men nothing to help them but the terrors of the law and judgment of God, which, at best, can beget but a servile and slavish spirit in that man in whom it dwells; which spirit is so far off from being an help to us in our pursuit of good works, that it makes us we cannot endure that which is commanded, but, Israel-like, it flieth from God even as from the face of a serpent. He. xii. 20. Ex. xix. As Solomon saith, 'A servant will not be corrected by words, for, though he understand, he will not answer.' Pr. xxix. 19. Get thou then thy soul possessed with the spirit of the Son, and believe thou art set perfectly free by him from whatsoever thou by sin hast deserved at the hand of revenging justice. This doctrine unlooseth thy bands, takes off thy yoke, and lets thee go upright. This doctrine puts spiritual and heavenly inclinations into thy soul; and the faith of this truth doth show thee that God hath so surprised thee, and gone beyond thee, with his blessed and everlasting love, that thou canst not but reckon thyself his debtor for ever. 'Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.' Ro. viii. 12. That argument of Paul to Philemon is here true in the highest degree, thou owest to God for his grace to thee, 'even thine own self besides.' Phila. 19. This Paul further testifies, both in the 6th and 7th of the Romans. In the one he saith, we are 'free from sin;' in the other he saith, we are 'dead to the law,' that our fruit might be unto holiness; that we might 'bring forth fruit unto God.' Ro. vi. 22; vii. 4. For, as I said, if either thy ungodly lusts, or the power and force of the law, have dominion over thy spirit, thou art not in a condition now to be performing thy work to God in this world. I have heretofore marvelled at the quarrelsome spirit that possessed the people that Malachi speaketh of, how they found fault with, in a manner, all things that were commanded them to do; but I have since observed their ungodly disposition was grounded upon this, their doubting of the love of God, 'Yet ye say, Wherein hast thou loved us?' Mal. i. 2. And, indeed, if people once say to God, by way of doubt, 'Wherein hast thou loved us?' no

* This language is probably founded on Rev. xxii. 14, 'Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' Until the work that is assigned to us is done, we cannot cross the river and ascend to the New Jerusalem. 'He which testifieth these things saith, Surely I come quickly. Amen.' He who is diligent to finish his work may reply with truth, 'Even so, come, Lord Jesus.'—Ed.

marvel though that people be like those in Malachi's time, a discontented, murmuring, backward people about everything that is good. Read that whole book of Malachi.

Second. If thou wouldst be faithful to do that work that God hath allotted thee to do in this world for his name, then labour to see a beauty and glory in holiness, and in every good work: this tends much to the engaging of thy heart. 'O worship the Lord in the beauty of holiness; fear before him, all the earth.' Ps. xcvi. 9. And for thy help in this, think much on this in general, that 'Thus saith the Lord' is the wind-up of every command; for, indeed, much of the glory and beauty of duties doth lie in the glory and excellency of the person that doth command them; and hence it is that 'Be it enacted by the King's most excellent Majesty' is in the head of every law, because that law should therefore be reverenced by, and be made glorious and beautiful to all. And we see, upon this very account, what power and place the precepts of kings do take in the hearts of their subjects, every one loving and reverencing the statute, because there is the name of their king. Will you rebel against the king? is a word that shakes the world.* Well, then, turn these things about for an argument to the matter in hand, and let the name of God, seeing he is wiser and better, and of more glory and beauty than kings, beget in thy heart a beauty in all things that are commanded thee of God. And, indeed, if thou do not in this act thus, thou wilt stumble at some of thy duty and work thou hast to do; for some of the commands of God are, in themselves, so mean and low, that take away the name of God from them, and thou wilt do as Naaman the Syrian, despise, instead of obeying. What is there in the Lord's supper, in baptism, yea, in preaching the Word, and prayer, were they not the appointments of God? His name being entailed to them, makes them every one glorious and beautiful. Wherefore, no marvel if he that looks upon them without their title-page goeth away in a rage, like Naaman, preferring others before them. What is Jordan? '*Are* not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel; may I not wash in them and be clean?' saith he. 2 Ki. v. 10—12. This was because he remembered not that the name of God was in the command. Israel's trumpets of ram's horns (Jos. vi. 2—4), and Isaiah's walking naked (Is. xx. 3), and Ezekiel's wars against a tile (Ezc. iv. 1—4), would, doubtless, have been ignoble acts, but that the name of God was that which gave them reverence, power, glory, and beauty. Set therefore the name of God, and 'Thus saith the Lord,' against all reasonings, defamings, and reproaches, that either by the world, or thy own heart, thou findest to arise against thy duty, and let his name and authority alone be a sufficient argument with thee, 'to behold the beauty' that he hath put upon all his ways, 'and to inquire in his temple.' Ps. xxvii. 4.

Third. Wouldst thou be faithful to do that work that God hath appointed thee to do in this world for his name? then make much of a trembling heart and conscience; for though the Word be the line and rule whereby we must order and govern all our actions, yet a trembling heart and tender conscience is of absolute necessity for our so doing. A hard heart can do nothing with the word of Jesus Christ. 'Hear the word of the Lord, ye that tremble at his word.' Is. lxvi. 5. 'Serve the Lord with fear, and rejoice with trembling.' Ps. ii. 11. I spake before against a servile and slavish frame of spirit, therefore you must not understand me here as if I meant now to cherish such a one; no, it is a heart that trembleth for, or at the grace of God; and a conscience made tender by the sprinkling of the blood of Christ. Such a conscience as is awakened both by wrath and grace, by the terror and the mercy of God; for it stands with the spirit of a son to fear before his father; yea, to fear chastisings, though not to fear damnation. Let, therefore, destruction from God be a terror to thy heart, though not that destruction that attends them that perish by sin for ever. Job xxxi. 23. Though this I might add further; it may do thee no harm, but good, to cast an eye over thy shoulder at those that now lie roaring under the vengeance of eternal fire; it may put thee in mind of what thou wast once, and of what thou must yet assuredly be, if grace by Christ preventeth not. Is. lxvi. 24. Keep, then, thy conscience awake with wrath and grace, with heaven and hell; but let grace and heaven bear sway. Paul made much of a tender conscience, else he had never done as he did, nor suffered what we read of. 'And herein,' saith he, 'do I exercise myself, to have always a conscience void of offence toward God and *toward* men.' Ac. xxiv. 16. But this could not a stony, benumbed, bribed, deluded, or a muzzled conscience do. Paul was like the nightingale with his breast against the thorn.† That his heart might still

* Bunyan was in his politics a thorough loyalist. When a young man he even fought at the siege of Leicester, when it was besieged by the royal army. Probably the horrible cruelties practised upon the peaceful inhabitants, by the cavaliers, at the taking of that city, induced him to leave the service. His pastor, J. Gifford, had also served in the royal army as an officer; both of them narrowly escaped. This may account for Bunyan's high monarchial principles; they appear very prominently in many of his works.—Ed.

† Many extraordinary tales are told of the nightingale, as to their great memory, and facility in imitating the human voice. Sitting in thorns is more for protection than penance. See *Goldsmith's Animated Nature.* It was a generally received opinion that the nightingale, to keep himself awake in the night, sat on a tree of thorn, so that if he nodded he would be pricked in the breast. The learned and witty Dr. Thomas Fuller thus alludes to it:—'I am sure the nightingale which would wake will not be angry with the thorn which pricketh her breast when she noddeth.' How useful would it be if a thorn could be so placed as to prick those who nod at church!—Ed.

keep waking, he would accustom himself to the meditation of those things that should beget both love and fear; and would always be very chary, lest he offended his conscience. 'Herein do I exercise myself,' &c. Be diligent, then, in this matter, if thou wouldst be faithful with God. A tender conscience, to some people, is like Solomon's brawling woman, a burthen to those that have it. Pr. xxv. 24. But let it be to thee like those that invited David to go up to the house of the Lord. Ps. cxxii. 1. Hear it, and cherish it with pleasure and delight.

Fourth. If thou wouldst be faithful to do that work that God hath appointed thee to do in this world for his name; then let religion be the only business to take up thy thoughts and time. 'Whatsoever thy hand findeth to do, do *it* with thy might.' Ec. ix. 10. With all thy heart, with all thy mind, and with all thy strength. Religion, to most men, is but a by-business, with which they use to fill up spare hours; or as a stalking-horse, which is used to catch the game.* How few are there in the world that have their conversation 'only as becometh the gospel!' Phi. i. 27. A heart sound in God's statutes, a heart united to the fear of God, a heart moulded and fashioned by the Word of God, is a rare thing; rare, because it is hard to be found, and rare because it is indeed the fruit of an excellent spirit, and a token of one saved by the Lord. Ps. cxix. 80; lxxxvi. 11. But this indifferency in religion, this fashioning ourselves in our language, gesture, behaviour, and carriage, to the fancies and fopperies of this world, as it is in itself much unbecoming a people that should bear the name of their God in their foreheads, so it cannot be but a very great and sore obstruction to thy faithful walking with God in this world. Ro. vi. 17. Gird up, then, thy loins like a man,† let God and his Christ, and his Word, and his people, and cause, be the chief in thy soul; and as heretofore thou hast afforded this world the most of thy time, and travel, and study, so now convert all these to the use of religion. 'As ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.' Ro. vi. 19. Holy things must be in every heart where this is faithfully put in practice.

1. Daily bring thy heart and the Word of God together, that thy heart may be levelled by it, and also filled with it. The want of performing this sincerely, is a great cause of that unfaithfulness that is in us to God. Bring, then, thy heart to the Word daily, to try how thou believest the Word to-day, to try how it agrees with the Word to-day. This is the way to make clean work daily, to keep thy soul warm and living daily. 'Wherewithal shall a young man cleanse his way?' saith David. 'By taking heed *thereto* according to thy Word.' Ps. cxix. 9. So again, 'Concerning the works of men, by the word of thy lips, I have kept *me from* the paths of the destroyer.' Ps. xvii. 4. And again, 'Thy Word have I hid in mine heart, that I might not sin against thee.' Ps. cxix. 11. He that delighteth 'in the law of the Lord, and in his law doth meditate day and night, he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.' Ps. i. 2, 3.

2. A continual remembrance that to every day thou hast thy work allotted thee; and that sufficient for that day are the evils that attend thee. Mat. vi. 34. This remembrance set Paul upon his watch daily; made him die to himself and this world daily, and provoked him also daily to wind up the spirit of his mind; transforming himself by the power of the Word, from that proneness that was in his flesh to carnal things. 1 Co. xv. 30—38. This will make thee keep the knife at thy throat in all places, and business, and company. Pr. xxiii. 2.

3. Let thy heart be more affected with what concerns the honour of God, and the profit and glory of the gospel, than with what are thy concernments as a man, with all earthly advantages. This will make thee refuse things that are lawful, if they appear to be inexpedient. Yea, this will make thee, like the apostles of old, prefer another man's peace and edification before thine own profit, and to take more pleasure in the increase of the power of godliness in any, than in the increase of thy corn and wine.

4. Reckon with thy own heart every day, before thou lie down to sleep, and cast up both what thou hast received from God, done for him, and where thou hast also been wanting. This will beget praise and humility, and put thee upon redeeming the day that is past; whereby thou wilt be able, through the continual supplies of grace, in some good measure to drive thy work before thee, and to shorten it as thy life doth shorten; and mayst comfortably live in the hope of bringing both ends sweetly together. But to pass this.

Fifth. If thou wouldst be faithful to do that work that God hath appointed thee to do in this world for his name, then beware thou do not stop and stick when hard work comes before thee. It is with Christians as it is with other scholars, they sometimes meet with hard lessons; but these thou must also learn, or thou canst not do thy work. The Word and Spirit of God come sometimes like chain-shot to us, as if it would cut down all; as when Abraham was to offer up Isaac, and the Levites to slay their brethren. Ge. xxii. Ex. xxxii. 26—28.

* A painted figure of a horse, behind which the sportsman stealthily approaches the game.

'One underneath his horse, to get a shoot doth stalk,
Another over dykes upon his stilts doth walk.'
—*Drayton's Polyolbion*, vol. iii. p. 25.—Ed.

† So dress as to pass without being noticed; neither precise nor formal, slovenly nor dandyish; dress *like a man* or woman. Conduct yourself as one that fears God.—Ed.

Paul also must go from place to place to preach, though he knew beforehand he was to be afflicted there. Ac. xx. 23. God may sometimes say to thee, as he said to his servant Moses, 'Take the serpent by the tail;' or, as the Lord Jesus said to Peter, Walk upon the sea. Ex. iv. 3, 4. These are hard things, but have not been rejected when God hath called to do them. O how willingly would our flesh and blood escape the cross of Christ! The comforts of the gospel, the sweetness of the promise, how pleasing is it to us! Like Ephraim here, we love to tread out the corn, Ho. x. 11, and to hear those pleasant songs and music that gospel-sermons make, where only grace is preached, and nothing of our duty as to works of self-denial; but as for such, God will tread upon their fair neck, and yoke them with Christ's yoke; for there they have a work to do, even a work of self-denial.*

Now this work sometimes lieth in acts that seem to be desperate, as when a man must both leave and hate his life, and all he hath for Christ, or else he cannot serve him nor be counted his disciple. Lu. xiv. 26—33. Thus it seemed with Christ himself when he went his fatal journey up to Jerusalem; he went thither, as he knew, to die, and therefore trod every step as it were in his own bowels;† but yet, no doubt, with great temptation to shun and avoid that voyage; and therefore it is said, 'He set his face steadfastly to go up,' scorning to be invited to the contrary, and to prevent the noise of his weak disciples, Master, save thyself. Lu. ix. 51. It is said he ascended before them, insomuch that they were amazed to see his resolution, while they themselves were afraid of that dreadful effect that might follow. Mar. x. 32—34. Also when he came there, and was to be apprehended, he went to the garden that Judas knew, his old accustomed place; so when they asked him the killing question, he answered, 'I am *he*.' Jn. xviii. 1—5.

Sometimes in acts that seem to be foolish, as when men deny themselves of those comforts, and pleasures, and friendships, and honours, of the world that formerly they used to have, and choose rather to associate themselves with the very abjects of this world‡—I mean, such as carnal men count so—counting their ways and manners of life, though attended with a thousand calamities, more profitable, and pleasing, and delightful, than all former glory. Thus Elisha left his father's house, though to pour water upon the hands of Elijah. 2 Ki. iii. 11. And thus the disciples left their fathers' ships and nets, to live a beggarly life with Jesus Christ; as Paul did leave the feet of Gamaliel for the whip, and the stocks, and the deaths that attended the blessed gospel. One would have thought that had been a simple way of Peter to leave all for Christ, before he knew what Christ would give him, as that 19th of Matthew seems to import; but Christ will have it so. ver. 27. He that will save his life must lose it; and he that will lose his life in this world for Christ, shall keep it to life eternal. Jn. xii. 25. I might add many things of this nature, to show you what hard chapters sometimes God sets his best people; but thy work is, if thou wouldst be faithful, not to stop nor stick at anything.' Mat. x. 37. Some, when they come at the cross, they will either there make a stop and go no further, or else, if they can, they will step over it; if not, they will go round about: do not thou do this, but take it up and kiss it, and bear it after Jesus.§ 'God forbid,' saith Paul, 'that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' Ga. vi. 14.

Now, for thy better performing this piece of service for our Lord and Saviour Jesus Christ: O it is hard work to pocket up the reproaches of all the foolish people, as if we had found great spoil; and to suffer all their revilings, lies, and slanders, without cursing them, as Elisha did the children; to answer them with prayers and blessings for their cursings. It is far more easy to give them taunt for taunt, and reviling for reviling; to give them blow for blow; yea, to call for fire from heaven against them. But to 'bless them that curse you, and to pray for them that despitefully use you, and persecute you'—even of malice, of old grudge, and on purpose to vex and afflict our mind, and to make us break out into a rage—this is work above us; now our patience should look up to unseen things; now remember Christ's carriage to them that spilt his blood; or all is in danger of bursting, and thou of miscarrying in these things. I might here also dilate upon Job's case, and the lesson God set him, when, at one stroke, he did beat down all, Job i. 18, only spared his life, but made that also so bitter to him that his soul chose strangling rather than it. Job vii. 15. O when every providence of God unto thee is like the messengers of Job, and the last to bring more

* The head having been crowned with thorns, it is unsuitable that the feet should tread on rose leaves.—*Mason.*

† How very striking is this expression. O! that it may assist in riveting upon our souls a vivid remembrance of the Saviour's sufferings.—Ed.

‡ Some Pharisees, falsely called by the Romish churches 'saints,' have claimed merit from associating with dirt and filth, and vermin, beggars, and vagabonds, upon dunghills, to show their contempt of the world! All this was to gain the applause of the world. God's saints will associate with the salt of the earth, with God's fearers, who, whether *rich* or *poor*, are equally despised by the world.—Ed.

§ Reader, do not mistake this to mean a piece of wood shaped as a cross. It means cherish, love, be conformed to the conduct or image of Christ, follow him in reproaches and revilings, and count it your honour to suffer for his sake. 'Kiss it,' has the same meaning as the words of the Psalmist, 'Kiss the Son, lest he be angry, and ye perish.' It is the soul mentally kissing the Saviour, and not a bit of wood, which would then be an idol, inflicting the deep guilt of idolatry.—Ed.

heavy tidings than all that went before him, Job i.; when life, estate, wife, children, body, and soul, and all at once, seem to be struck at by heaven and earth; here are hard lessons; now to behave myself even as a weaned child, now to say, 'The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.' Job i. 21. Thus, with few words, Job ascribeth righteousness to his Maker; but though they were but few, they proceeded from so blessed a frame of heart, that causeth the penman of the Word to stay himself and wonder, saying, 'In all this Job sinned not' with his lips, 'nor charged God foolishly.' In all this—what a great deal will the Holy Ghost make of that which seems but little when it flows from an upright heart! and it indeed may well be so accounted of all that know what is in man, and what he is prone unto.

1. Labour to believe that all these things are tokens of the love of God. He. xii. 6. Re. iii. 19. 2. Remember often that thou art not the first that hath met with these things in the world. 'It hated me,' saith Christ, 'before *it hated* you.' Jn. xv. 18. 3. Arm thyself with a patient and quiet mind to bear and suffer for his sake. 1 Pe. iv. 1–3. 4. Look back upon thy provocations wherewith thou mayst have provoked God, De. ix. 7. Le. xxvi. 41, 42; then wilt thou accept of the punishment for thy sins, and confess it was less than thine iniquities deserve. Ezr. ix. 13. 5. Pray thou mayst hear the voice of the rod, and have a heart to answer the end of God therein. Mi. vi. 9. 6. Remember the promise—'All things work together for good to them that love God, to them who are the called according to *his* purpose.' Ro. viii. 28.

Sixth. If thou wouldst be faithful to do that work that God hath appointed thee to do in this world for his name, then labour away to possess thy heart with a right understanding, both of the things that this world yieldeth, and of the things that shall be hereafter. I am confident that most, if not all the miscarriages of the saints and people of God, they have their rise from deceivable thoughts here. The things of this world appear to us more, and those that are to come less, than they are; and hence it is that many are so hot and eager for things that be in the world, and so cold and heartless for those that be in heaven. Satan is here a mighty artist, and can show us all earthly things in a multiplying glass; but when we look up to things above, we see them as through sackcloth of hair;* but take thou heed, be not ruled by thy sensual appetite that can only savour fleshly things, neither be thou ruled by carnal reason, which always darkeneth the things of heaven. But go to the Word, and as that says, so judge thou. That tells thee all things under the sun are vanity, nay worse, vexation of spirit. Ec. i. 2. That tells thee the world is not, even then when it doth most appear to be; wilt thou set thine heart upon that which is not? 'for riches *certainly* make themselves wings, they fly away as an eagle toward heaven.' Pr. xxiii. 5. The same may be said for honours, pleasures, and the like; they are poor, low, base things to be entertained by a Christian's heart. The man that hath most of them may 'in the fulness of his sufficiency be in straits;' yea, '*when* he is about to fill his belly with them, God may cast the fury of his wrath upon him,' Job xx. 22, 25; 'so *is* he that layeth up treasure for himself' on earth, 'and is not rich towards God.' Lu. xii. 20, 21. A horse that is loaden with gold and pearls all day, may have a foul stable and a galled back at night. And woe be to him that increaseth that which is not his, and that ladeth himself with thick clay. O man of God, throw this bone to the dogs; suck not at it, there is no marrow there. He. ii. 6. Set thine affections on 'things that are above, where Christ sitteth on the right hand of God.' Col. iii. 1–4. Behold what God hath prepared for them that love him. And if God hath blessed thee with ought, set not thine heart upon it; honour the Lord with thy substance. Labour to 'be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.' 1 Ti. vi. 17–19. Further, to lighten thine eyes a little, and,

1. *Concerning the glory of the world.*

(1.) It is that which God doth mostly give to those that are not his; for the poor receive the gospel; not many rich, 'not many mighty, not many noble *are called.*' 1 Co. i. 26.

(2.) Much of this world and its glory is permitted of God to be disposed of by the devil, and he is called both the prince and god thereof. Jn. xiv. 30. 2 Co. iv. 4. Yea, when Satan told Christ he could give it to whom he would, Christ did not say, Thou liest, but answered, by the Word, 'It is written thou shalt worship the Lord thy God, and him only shalt thou serve.' Lu. iv. 6–8. Implying also, that commonly when men get much of the honours and glory of this world, it is by bending the knee too low to the prince and god thereof.

(3.) The nature of the best of worldly things, if hankered after, is to deaden the spirit, Ro. viii. 6, 7, to estrange the heart from God, to pierce thee through with many sorrows, and to drown thee in perdition and destruction. 1 Jn. ii. 15. 'O man of God, flee those things, and follow after righteous-

* Upon the opening of the sixth seal in the book of Revelation, there was 'a great earthquake, and the sun became black as sackcloth of hair, and the moon as blood.' A preternatural and awful darkness broods over nature, preparatory to its final dissolution. Thus Satan darkens the things above to the natural man, so that he cannot discern spiritual things, while those of time and sense are magnified and multiplied in his estimation.—Ed.

ness, godliness, faith, love, patience, meekness;' and 'Fight the good fight, lay hold on eternal life, whereunto thou art also called,' &c. 1 Ti. vi. 9—12.

2. *As to the things of God*, what shall I say? the things of his Word, and Spirit, and kingdom, they so far go beyond the conceivings of the heart of man, that none can utter them but by the Holy Spirit; but there is no deceit in them; 'no lie is of the truth,' what they promise they will perform with additions of amazing glory. 1 Jn. ii. 21. Taste them first, and then thou shalt see them. 'O' come 'taste and see that the Lord *is* good: blessed *is* the man *that* trusteth in him.' Ps. xxxiv. 8. To stoop low is a good work, which is an act of thine, if it be done in faith and love, though but by a cup of cold water; it is really more worth in itself, and of higher esteem with God, than all worldly and perishing glory; there is no comparison, the one perisheth with the using, and for the other is laid up 'a far more exceeding *and* eternal weight of glory.' 2 Co. iv. 17. But again, as thou shouldst labour to possess thy heart with a right understanding of the perishing nature of the riches and pleasures of this world, and of the durable riches and righteousness that is in Christ, and all heavenly things; so thou shouldst labour to keep always in thy eye what sin is, what hell is, what the wrath of God and everlasting burnings are. Transfer them to thyself, as it were on a finger,* that thou mayst learn to think of nothing more highly than is meet, but to give to what thou beholdest their own due weight; then thou wilt fear where thou shouldst fear, love what is worth thy love, and slight that which is of no worth. These are just weights, and even balances; now thou dealest not with deceitful weights; and this is the way to be rich in good works, and to bring thy work, that God hath appointed, to a good issue against thy dying day.

Seventh. But again, if thou wouldst be faithful to do that work that God hath appointed thee to do in this world, for his name, then beware that thou slip not, or let pass by, the present opportunity that providence layeth before thee. Work while it is called to-day, 'the night cometh when no man can work.' Jn. ix. 4. In that parable of the man that took a far journey, it is said, as he gave to every servant his work, so he 'commanded the porter to watch;' that is, for his Lord's coming back, and in the mean time, for all opportunities to perform the work he left in their hand, and committed unto their trust.† Mar. xiii. 34, 35. Seest thou the poor? seest thou the fatherless? seest thou thy foe in distress? draw out thy breast, shut not up thy bowels of compassion, deal thy bread to the hungry, bring the poor that are cast out into thine house, hide not thyself from thine own flesh, take the opportunity that presents itself to thee, either by the eye or the hearing of the ear, or by some godly motion that passeth over thy heart. Is. lviii. 7. Ro. xii. 20. 'Say not' to such messengers, 'go, and come again to-morrow; if thou hast it by thee;' now the opportunity is put into thy hand, delay not to do it, and the Lord be with thee! Pr. iii. 28. Good opportunities are God's seasons for the doing of thy work; wherefore watch for them, and take them as they come. Paul tells us 'he was in watchings often,' 2 Co. xi. 26, 27; surely it was that he might take the season that God should give him to do this work for him; as he also saith to Timothy, 'Watch thou in all things, - do the work,' &c. Opportunities as to some things come but once in one's lifetime, as in the case of Esther, and of Nicodemus, and holy Joseph; when Esther begged the life of the Jews, and the other the body of Jesus; which once had they let slip or neglected, they could not have recovered it again for ever. Watch then for the opportunity. 1. Because it is God's season; which, without doubt, is the best season and time for every purpose. Ec. iii. 11. 2. Because Satan watches to spoil, by mistiming as well as by corrupting whatever thou shalt do for God. 'When I would do good,' saith Paul, 'evil is present,' that is, either to withdraw me from my purpose, or else to infect my work. Ro. vii. 21. 3. This is the way to be profitable unto others. Thy wickedness *may hurt* a man, as thou *art*, and thy righteousness *may profit* the son of man. Job xxxv. 8. 4. This is also the way to be doing good to thyself. Job xxii. 2. 'He that watereth shall be watered himself.' Pr. xi. 25. 'Cast thy bread upon the waters, for thou shalt find it after many days.' Ec. xi. 1. Da. xv. 10. As God said to Coniah, 'Did not thy father eat and drink, and do judgment and justice, *and* then it *was* well with him? He judged the cause of the poor and needy, then it *was* well *with him*.' Je. xxii. 15, 16.

And I say, that the opportunity may not slip thee, either for want of care or provision, (1.) Sit always loose from an overmuch affecting thine own concernments, and believe that thou wast not born for thyself; 'a brother is born for adversity.' Pr. xvii. 17. (2.) Get thy heart tenderly affected with the welfare and prosperity of all things that bear the stamp and image of God. 2 Co. xi. 29. (3.) Study thy own place and capacity that God hath put thee

* This refers to the phylacteries worn by every Jew while in his daily prayers. These are long strips of leather, having small boxes containing the law minutely written in Hebrew, worn upon the forehead and wrist, and bound round *the fingers*. A custom founded on Ex. xiii. 9, 16; Pr. vii. 3. That the Divine law should direct the head and fingers, as representing the mind and conduct, so would Bunyan have all Christians carry, at all times, in the mind and conduct, the riches and righteousness of Christ.—Ed.

† There are no idlers in God's Israel, every one has his appointed work to fulfil against his appointed day. Christian, watch against idleness,

'For Satan has some mischief still
For idle hands to do.'—Ed.

in, in this world; for suitable to thy place thy work and opportunities are. 1 Co. vii. 24. (4.) Make provision beforehand, that when things present themselves thou mayst come up to a good performance; be 'prepared to every good work.' 2 Ti. ii. 21. (5.) Take heed of carnal reasonings, keep thy heart tender; but set thy face like a flint for God. Ga. i. 9. (6.) And look well to the manner of every duty.

Eighth. Wouldst thou be faithful to do that work that God hath appointed thee to do in this world for his name? believe then, that whatever good thing thou dost for him, if done according to the Word, it is not only accepted by him now, but recorded, to be remembered for thee, against the time to come; yea, laid up for thee as treasure in chests and coffers, to be brought out to be rewarded before both men and angels, to thy eternal comfort, by Jesus Christ our Lord. 'Lay not up,' saith Christ, 'treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.' Mat. vi. 19, 20. The treasure that here our Lord commands we should with diligence lay up in heaven, is found both in Luke, and Paul, and Peter, to be meant by doing good work.

1. Luke renders it thus, 'Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth,' the latter part of the verse expounding the former. Lu. xii. 33.

2. Paul saith thus, 'Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.' 1 Ti. vi. 17, 19.

3. Peter also acknowledgeth and asserteth this, where, in his exhortation to elders to do their duty faithfully, and with cheerfulness, he affirms, if they do so, they 'shall receive a crown of glory that fadeth not away,' 1 Pe. v. 2—4; which Paul also calleth a reward for cheerful work. 1 Co. ix. 17. 2 Ti. iv. 8. And that as an act of justice by the hand of a righteous judge, in the day when the Lord shall come to give reward to his servants the prophets, and to his saints, and to all that fear his name, small and great; for 'every man shall receive his own reward, according to his own labour.' 1 Co. iii. 8.

[*Objections answered.*]

But before I go any further, I must answer three objections that may be made by those that read this book.

The First Objection. The first is this; some godly heart may say, I dare not own that what I do shall ever be regarded, much less rewarded by God in another world because of the unworthiness of my person, and because of the many infirmities and sinful weaknesses that attend me every day.

Answer. This objection is built partly upon a bashful modesty, partly upon ignorance, and partly upon unbelief. My answer to it is as followeth.

You must remind and look back to what but now hath been proved, namely, That both Christ and his apostles do all agree in this, that there is a reward for the righteous, and that their good deeds are laid up as treasures for them in heaven, and are certainly to be bestowed upon them in the last day with abundance of eternal glory. 2. Now then, to speak to thy case, and to remove the bottom of thy objection, that the unworthiness of thy person, and thy sinful infirmities, that attend thee in every duty, do make thee think thy works shall not be either regarded or rewarded in another world. But consider, first, as to the unworthiness of thy person. They that are in Christ Jesus are always complete before God, in the righteousness that Christ hath obtained, how infirm, and weak, and wicked soever they appear to themselves. Before God, therefore, in this righteousness thou standest all the day long, and that upon a double account; first, by the act of faith, because thou hast believed in him that thou mightest be justified by the righteousness of Christ; but if this fail, I mean the act of believing, still thou standest justified by God's imputing this righteousness to thee, which imputation standing purely upon the grace and good pleasure of God to thee, that holds thee still as just before God, though thou wantest at present the comfort thereof. Thus, therefore, thy person stands always accepted; and, indeed, no man's works can at all be regarded, if his person, in the first place, be not respected. The Lord had respect first to Abel, and after to his offering. Ge. iv. 4. He. xi. 4. But he can have respect to no man before works done, unless he find them in the righteousness of Christ; for they must be accepted through a righteousness, which, because they have none of their own, therefore they have one of God's imputing, even that of his Son, which he wrought for us when he was born of the Virgin, &c. As to thy sinful infirmities that attend thee in every work, they cannot hinder thee from laying up treasure in heaven, thy heart being upright in the way with God; nor will he be unrighteous at all to forget thy good deeds in the day when Christ shall come from heaven.

1. Because by the same reason then he must disown all the good works of all his prophets and apostles; for they have all been attended with

weaknesses and sinful infirmities; from the beginning hitherto there is not a man, 'not a just man upon earth, that doeth good and sinneth not.' Ec. vii. 20. The best of our works are accompanied with sin: 'When I would do good,' saith Paul, 'evil is present with me.' Ro. vii. 21. This, therefore, must not hinder. And for thy further satisfaction in this, consider, as Christ presents thy person before God, acceptable without thy works, freely and alone by his righteousness, so his office is to take away the iniquity of thy holy things, that they also by him may be accepted of God. Ex. xxviii. 36–38. 1 Pe. ii. 5. Wherefore, it is further said, for the encouragement of the weak and feeble, He shall not break a bruised reed, nor quench the smoking flax, but shall bring forth judgment unto victory. Mat. xii. 20. The bruised reed, you know, is weak; and by bruises we should understand sinful infirmities. And so also concerning the smoking flax; by smoking you must understand sinful weakness; but none of these shall either hinder the justification of thy person, or the acceptation of thy performance, they being done in faith and love, let thy temptations be never so many, because of Jesus Christ his priestly office now at the right hand of God. By him, therefore, let us offer spiritual sacrifices; for they shall be acceptable to God and our Father.

2. Because otherwise God and Christ would prove false to their own word, which is horrible blasphemy once to imagine; who hath promised that when the Son of God shall come to judgment, he shall render to 'every man according to his work,' Re. xxii. 12; and doth upon this very account encourage his servants to a patient enduring of the hottest persecutions: 'for great *is* your reward in heaven.' Mat. v. 12. Lu. vi. 23, 35. Mat. vi. 1; x. 41, 42. From this also he bindeth his saints and servants to be sincerely liberal, and good, and kind to all; first, because otherwise, they have no reward of their Father which is in heaven, that is, for what they do not; but if they do it, then, though it be but a cup of cold water given to a prophet or righteous man, they shall receive a prophet's reward, a righteous man's reward; yea, they shall receive it in any wise, 'they shall in no wise lose their reward.'

3. It must be so, otherwise he should deny a reward to the works and operations of his own good grace he hath freely bestowed upon us; but that he will not do. He is not unfaithful to forget your work of faith and labour of love. He. vi. 10. And so of all other graces, 'our work shall not be in vain in the Lord.' 1 Co. iv. 58. And, as I said before, temptations, weaknesses, and sins, shall not hinder the truly gracious of this their blessed reward. Nay, they shall further it, 'if need be, ye are in heaviness, through manifold temptations; that the trial of your faith being much more precious than of gold that perisheth, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.' 1 Pe. i. 6, 7. And the reason is, because the truth and sincerity of God's grace in us doth so much the more discover itself, by how much it is opposed and resisted by weakness and sin. It is recorded to the everlasting renown of three of David's mighties, that they would break through a host of giant-like enemies, to fetch water for their longing king; for it bespake their valour, their love, and good-will to him; the same also is true concerning thy graces, and every act of them when assaulted with an host of weaknesses. 1 Ch. xi. 12, 15–18.

The second Objection. And now I come to the second objection, and that ariseth from our being completely justified freely by the grace of God through Christ; and by the same means alone brought to glory; and may be framed thus:—but seeing we are freely justified, and brought to glory by free grace, through the redemption that is in Jesus Christ; and seeing the glory that we shall be possessed of upon the account of the Lord Jesus, is both full and complete, both for happiness and continuing therein, what need will there be that our work should be rewarded? Nay, may not the doctrine of reward for good works be here not only needless, but indeed an impairing and lessening the completeness of that glory to which we are brought, and in which we shall live inconceivably happy for ever, by free grace?

Answer. That we are justified in the sight of the Divine Majesty, from the whole lump of our sins, both past, present, and to come, by free grace, through that one offering of the body of Jesus Christ, once for all, I bless God I believe it, and that we shall be brought to glory by the same grace, through the same most blessed Jesus, I thank God by his grace I believe that also. Again, that the glory to which we shall be brought by free grace, through the only merits of Jesus, is unspeakably glorious and complete, I question no more than I question the blessed truths but now confessed. But yet, notwithstanding all this, there is a reward for the righteous, a reward for their works of faith and love, whether in a doing or a suffering way, and that not principally to be enjoyed here, but hereafter; 'great is your reward in heaven,' as I proved in the answer to the first objection. And now I shall answer further:—

1. If this reward had been an impairing or derogation to the free grace of God that saveth us, he would never have mentioned it for our encouragement unto good works, nor have added a promise of reward for them that do them, nor have counted himself unfaithful if he should not do it.

2. The same may be said concerning Jesus Christ, who doubtless loveth and tendereth the honour of his own merits, as much as any who are saved by

him can do, whether they be in heaven or earth; yet he hath promised a reward to a cup of cold water, or giving of any other alms; and hath further told us, they that do these things, they do lay up treasure in heaven, namely, a reward when their Lord doth come, then to be received by them to their eternal comfort.

3. Paul was as great a maintainer of the doctrine of God's free grace, and of justification from sin, by the righteousness of Christ imputed by grace, as any he that ever lived in Christ's service, from the world's beginning till now: and yet he was for this doctrine; he expected himself, and encouraged others also to look for such a reward, for doing and suffering for Christ, which he calls 'a far more exceeding *and* eternal weight of glory.' 2 Co. iv. 17. Surely, as Christ saith, in a case not far distant from this in hand, 'if *it were* not *so*, he would have told us.' Jn. xiv. 1—3. Now could I tell what those rewards are that Christ hath prepared, and will one day bestow upon those that do for him in faith and love in this world, I should therein also say more than now I dare or ought; yet this let me say in general, they are such as should make us leap to think on, and that we should remember with exceeding joy, and never think that it is contrary to the Christian faith, to rejoice and be glad for that which yet we understand not. Mat. v. 11, 12. Lu. vi. 23. 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be,' &c. But 'every man that hath this hope in him,' namely, that he shall be more than here he can imagine, 'purifieth himself even as he is pure.' 1 Jn. iii. 2, 3. Things promised when not revealed to be known by us while here, are therefore not made known, because too big and wonderful. When Paul was up in paradise, he heard unspeakable words not possible for man to utter. 2 Co. xii. 3, 4. Wherefore, a reward I find, and that laid up in heaven, but what it is I know not, neither is it possible for any here to know it any further, than by certain general words of God, such as these, praise, honour, glory, a crown of righteousness, a crown of glory, thrones, judging of angels, a kingdom, with a far more exceeding and eternal weight of glory, &c. 1 Co. iv. 5. 1 Pe. i. 7. 2 Ti. iv. 8. 1 Pe. v. 4. Mat. xxv. 34—36. Wherefore, to both these objections, let me yet answer thus a few words. Though thy modesty or thy opinion will not suffer thee to look for a reward for what thou dost here for thy Lord, by the faith and love of the gospel; yea, though in the day of judgment thou shouldst there slight all thou didst on earth for thy Lord, saying, When, Lord, when did we do it? he will answer, Then, even then when ye did it to the least of these my brethren, ye did it unto me. Mat. xxv. 37—40.

The third Objection. But is not the reward that God hath promised to his saints, for their good works to be enjoyed only here?

[*Answer.*]

1. For concerning holy walking, according to God's command, yieldeth even here abundance of blessed fruits, as he saith, 'in keeping of them *there is* great reward,' and again, 'this man shall be blessed in his deed,' that is, now, even in this time, as he saith in another place; for indeed there is so much goodness and blessedness to be found in a holy and godly life, that were a man to have nothing hereafter, the present comfort and glory that lieth as the juice in the grape, in all things rightly done for God, it were sufficient to answer all our travail and self-denial in our work of faith and labour of love, to do the will of God.*

2. Dost thou love thy friends, dost thou love thine enemies, dost thou love thy family or relations, or the church of God? then cry for strength from heaven, and for wisdom, and a heart from heaven to walk wisely before them. For if a man be remiss, negligent, and careless in his conversation, not much mattering whom he offends, displeases, or discourages, by doing this or that, so he may save himself, please his foolish heart, and get this world, or the like, this man hath lost a good report of them that are without, and is fallen into reproach and the snare of the devil. 1 Ti. iii. 7. He is fallen into reproach, and is slighted, disdained, both he, his profession, and all he says, either by way of reproof, rebuke, or exhortation: physician, cure thyself, say all to such a one; this man is a sayer, but not a doer, say they; he believeth not what he says; yea, religion itself is made to stink by this man's ungodly life. This is he that hardens his children, that stumbleth the world, that grieveth the tender and godly Christian; but I say, he that walketh uprightly, that tenders† the name of God, the credit of the gospel, and the welfare of others, seeking with Paul, not his own profit, but the profit of others, that they may be saved; this man holds forth the Word of life, this man is a good savour of Christ amongst them that are saved; yea, may prove, by so doing, the instrument in God's hand of the salvation of many souls.

3. This is the way to be clear from the blood of all men, the way not to be charged with the ruin and everlasting misery of poor immortal souls. Great is the danger that attends an ungodly life, or an ungodly action, by them that profess the gospel. Je. ii. 33. When wicked men learn to be wicked of professors, when professors cause the

* Godliness, saith Paul, has the 'promise of the life that now is, and of that which is to come.' This should be more dwelt upon by our ministers, as Bunyan sets the example. The mind of a Christian has the richest enjoyments, however his body may be persecuted, for over that only the enemy has power. A prison may be the gate of heaven. With God as our Father, a wall of fire round about, and the glory in our midst, 'what can we want beside?'—Ed.

† To tender; to care for, to guard. 'He had provoked others to tender and seek the glory of God.'—*Udal.* Not frequently used in this sense.—Ed.

enemies of God to blaspheme, doubtless sad and woeful effects must needs be the fruit of so doing. 2 Sa. xii. 14. How many in Israel were destroyed for that which Aaron, Gideon, and Manasseh, unworthily did in their day? Ex. xxxii. 25. Ju. viii. 24—27. A godly man, if he take not heed to himself, may do that in his life that may send many to everlasting burnings, when he himself is in everlasting bliss. But on the contrary, let men walk with God, and there they shall be excused; the blood of them that perish shall lie at their own door, and thou shalt be clear. 'I *am* pure from the blood of all *men*,' saith Paul. Ac. xx. 26. And again, 'your blood be upon your own heads, I *am* clean.' Ac. xviii. 6. Yea, he that doth thus, shall leave in them that perish an accusing conscience, even begotten by his good conversation, and by that they shall be forced to justify God, his people, and way, in the day of their visitation; in the day when they are descending into the pit to the damned. 1 Pe. ii. 12.

4. This is the way to maintain always the answer, the echoing answer of a good conscience in thy own soul. Godliness is of great use in this way; for the man that hath a good conscience to Godward, hath a continual feast in his own soul: while others say there is casting down, he shall say there is lifting up; for he shall save the humble person. Job xxii. 23—30. Some indeed, in the midst of their profession, are reproached, smitten, and condemned of their own heart, their conscience still biting and stinging of them, because of the uncleanness of their hands, and they cannot lift up their face unto God; they have not the answer of a good conscience toward him, but must walk as persons false to their God, and as traitors to their own eternal welfare; but the godly upright man shall have the light shine upon his ways, and he shall take his steps in butter and honey. 'The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever.' Is. xxxii. 17. 'If our heart condemn us, God is greater than our heart, and knoweth all things; beloved, if our heart condemn us not, *then* have we confidence toward God.' 1 Jn. iii. 20—22.

5. The godly man that walketh with God, that chiefly careth to do the work that God hath allotted him to do for his name in this world, he hath not only these advantages, but further, he hath as it were a privilege of power with God, he can sway much with him; as it is said of Jacob, as a prince he had power with God to prevail in times of difficulty. Ge. xxxii. 28. And so again, it is said of Judah, being faithful with the saints, he ruled with God. Ho. xi. 12. How many times did that good man Moses turn away the wrath of God from the many thousands of Israel; yea, as it were, he held the hands of God, and staved off the judgments not once nor twice; the effectual fervent prayer of a righteous man availeth much. 2 Sa. v. 10. One man that walketh much with God, may work wonders in this very thing; he may be a means of saving whole countries and kingdoms from those judgments their sins deserve. How many times, when Israel provoked the Lord to anger, did he yet defer to destroy them? and the reason of that forbearance, he tells them, it was for David's sake; for my servant David's sake I will not do it. As the Lord said also concerning Paul, 'Lo, God hath given thee all them that sail with thee;' that is, to save their lives from the rage of the sea. Ac. xxvii. 24. Yea, when a judgment is not only threatened, but the decree gone forth for its execution, then godly upright men may sometimes cause the very decree itself to cease without bringing forth. Zec. ii. 1—8. Or else may so time the judgment that is decreed, that the church shall best be able to bear it. Mat. xxiv. 20.

6. The man that is tender of God's glory in this world, still ruling and governing his affairs by the Word, and desirous to be faithful to the work and employment that God hath appointed him to do for his name; that man shall still be let into the secrets of God; he shall know that which God will reserve and hide from many; 'Shall I hide from Abraham that thing which I do,' saith the Lord? —'For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord,' &c. Ge. xviii. 17, 19. So again, 'The secret of the Lord *is* with them that fear him; and he will shew them his covenant.' Ps. xxv. 14. 'And to him that ordereth *his* conversation *aright*, will I shew the salvation of God.' Ps. l. 23. Such a man shall have things new as well as old. His converse with the Father, and the Son, and the Spirit, shall be turned into a kind of familiarity; he shall be led into the Word, and shall still increase in knowledge: when others shall be stinted and look with old faces, being black and dry as a stick, he shall be like a fatted calf, like the tree that is planted by the rivers of water, his flesh shall be fresh as the flesh of a child, and God will renew the face of his soul.

7. If any escape public calamities, usually they are such as are very tender of the name of God, and that make it their business to walk before him. They either escape by being mercifully taken away before it, or by being safely preserved in the midst of the judgment, until the indignation be overpast. Therefore God saith in one place, the 'righteous are taken away from the evil *to come*.' Is. lvii. 1. But if not so, as all be not, then they shall have their life for a prey. Je. xxxix. 15—18. Caleb and Joshua escaped all the plagues that befel to Israel in the wilderness, for they followed God. Nu. xiv. 24. Somewhat of this you have also in that scripture, 'Seek ye the Lord all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness, it may be, ye shall be hid in the day of

the Lord's anger.' Zep. ii. 3. According to this is that in Luke, 'Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.' Lu. xxi. 36. When a man's ways please the Lord, he will make his enemies to be at peace with him. Marvellous is the work of God in the preservation of his saints that are faithful with him, when dangers and calamities come; as Joseph, David, Jeremiah, and Paul, with many others, may appear. 'He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death; and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh.' Job v. 19—21.

8. If afflictions do overtake thee, for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth, yet those afflictions shall not befal thee for those causes for which they befal the slothful and backsliding Christian; neither shall they have that pinching and galling operation upon thee, as on those who have left their first love and tenderness for God's glory in the world.

(1.) Upon the faithful upright man, though he also may be corrected and chastised for sin, yet, I say, he abiding close with God, afflictions come rather for trial and for the exercise of grace received, than as rebukes for this or that wickedness; when upon the backsliding heartless Christian these things shall come from fatherly anger and displeasure, and that for their sins against him. Job did acknowledge himself a sinner, and that God therefore might chastise him: but yet he rather believed it was chiefly for the trial of his grace, as indeed, and in truth, it was. Job vii. 20; xxiii. 10. 'He is a perfect man,' saith God to Satan, 'and one that feareth God, and escheweth evil, and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.' Job ii. 3. God will not say thus of every one when affliction is laid upon them, though they yet may be his children; but rather declareth and pronounceth that it is for their transgressions, because they have wickedly departed from him. Ps. xxxix. 11; xxxviii. 1—4.

(2.) Now, affliction arising from these two causes, their effects in the manner of their working, though grace turns them both for good, is very different one from the other; he who hath been helped to walk with God, is not assaulted with those turnings and returnings of guilt when he is afflicted, as he who hath basely departed from God; the one can plead his integrity, when the other blusheth for shame. See both these cases in one person, even that goodly beloved David. When the Lord did rebuke him for sin, then he cries, O blood guiltiness, O 'cast me not away from thy presence.' Ps. li. 11. But when he at another time knew himself guiltless, though then also sorely afflicted, behold with what boldness he turns his face unto God; 'O Lord, my God,' saith he, 'if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:) let the enemy persecute my soul, and take *it;* yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah,' &c. Ps. vii. 3—5.

This, therefore, must needs be a blessed help in distress, for a man to have a good conscience when affliction hath taken hold on him; for a man then, in his looking behind and before, to return with peace to his own soul, that man must needs find honey in this lion, that can plead his innocency and uprightness. All the people curse me, saith Jeremiah, but that without a cause, for I have neither lent nor taken on usury; which it seems was a sin at that day. Je. xv. 10.

9. When men are faithful with God in this world, to do the work he hath appointed for them, by this means a dying bed is made easier, and that upon a double account. (1.) By reason of that present peace such shall have, even in their time of languishing. (2.) By reason of the good company such shall have at their departure.

(1.) Such souls usually abound in present peace; they look not back upon the years they have spent with that shame as the idle and slothful Christian does. 'Remember now, Lord, how I have walked before thee in truth, and with a perfect heart.' Is. xxxviii. 3. Blessed *is* the man that considereth the poor, the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive, *and* he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness.' Ps. xli. 1—3.

Ah! when God makes the bed,* he must needs lie easy that weakness hath cast thereon; a blessed pillow hath that man for his head, though to all beholders it is hard as a stone. Jacob, on his deathbed, had two things that made it easy:—(*a*) The faith of his going to rest, 'I am to be gathered unto my people;' that is, to the blessed that have yielded up the ghost before me. Ge. xlix. 29. (*b*) The remembrance of the sealings of the countenance of God upon him, when he walked before him in the days of his pilgrimage: when Joseph came to see him, before he left this world, Israel, saith the

* How tenderly does the Psalmist exhibit the love of God to his chosen under this figure, 'Thou wilt make all his bed in his sickness.' He will never leave nor forsake them; and, when heart and flesh shall fail, he will guide them and receive them to his glory. 'Wonders of grace to God belong.' Christian women! with such an example, can you hesitate to go and make the bed of a poor sick and afflicted neighbour?—Ed.

Word, 'strengthened himself and sat upon his bed;' and the first word that dropt out of this good man's mouth, O how full of glory was it! 'God Almighty appeared unto me,' saith he, 'at Luz, in the land of Canaan, and blessed me,' &c. Ge. xlviii. 1—3. O blessed discourse for a sick bed, when those can talk thus that lie thereon, from as true a ground as Jacob; but thus will God make the bed of those who walk close with him in this world.

(2.) The dying bed of such a man is made easy by reason also of the good company such shall have at their departure; and that is, (*a*) The angels; (*b*) Their good works they have done for God in the world.

(*a*) The angels of heaven shall wait upon them, as they did upon blessed Lazarus, to carry them into Abraham's bosom. Lu. xvi. 22. I know all that go to paradise are by these holy ones conducted thither; but yet, for all that, such as die under the clouds for unchristian walking with God, may meet with darkness in that day—may go heavily hence, notwithstanding that. Job v. 14. Yea, their bed may be as uncomfortable to them as if they lay upon nothing but the cords, and their departing from it, as to appearance, more uncomfortable by far. But as for those who have been faithful to their God, they shall see before them, shall know their tabernacle, '*shall be* in peace' Job v. 24, 'the everlasting gates shall be opened unto them,' in all which, from earth, they shall see the glory.* Ac. vii. 55, 56. I once was told a story of what happened at a good man's death, the which I have often remembered, with wonderment and gladness. After he had lain for some time sick, his hour came that he must depart, and behold, while he lay, as we call it, drawing on, to the amazement of the mourners, there was heard about his bed such blessed and ravishing music as they never heard before; which also continued till his soul departed, and then began to cease, and grow, as to its sound, as if it was departing the house, and so still seemed to go further and further off, till at last they could hear it no longer. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him:' behold, then, how God can make thy sick bed easy! 1 Co. ii. 9.

(*b*) A dying bed is made easy by those good works that men have done in their life for the name of God: 'Blessed *are* the dead which die in the Lord: yea, saith the Spirit, that they may rest from their labours, and their works do follow them;' yea, and go before them too. Re. xiv. 13. No man need be afraid to be accompanied by good deeds to heaven. Be afraid of sins, they are like bloodhounds at the heels; and be sure thy sins will find thee out, even thee who hast not been pardoned in the precious blood of Christ; but as for those who have submitted themselves to the righteousness of God for their justification, and who have, through faith and love to his name, been frequent in deeds of righteousness, they shall not appear empty before their God, 'their works,' their good works, 'follow them.' These shall enter into rest, and walk with Christ in white. I observe, when Israel had passed over Jordan, they were to go to possess between Mount Ebal and Mount Gerizim, from whence was to be pronounced the blessing and the cursing. De. xxvii. The gospel meaning of which I take to be as followeth: I take Jordan to be a type of death: and these two mountains, with the cursing and blessing, to be a type of the judgment that comes on every man, so soon as he goes from hence—'and after death the judgment'—so that he that escapes the cursing, he alone goes into blessedness; but he that Mount Ebal smiteth, he falls short of heaven! O! none knows the noise that doth sound in sinners' souls from Ebal and Gerizim when they are departed hence; yet it may be they know not what will become of them till they hear these echoings from these two mountains: but here the good man is sure Mount Gerizim doth pronounce him blessed. Blessed, then, are the dead that die in the Lord, for their works will follow them till they are past all danger. These are the Christian's train that follow him to rest; these are a good man's company that follow him to heaven.

* 'Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there.—*Dr. Watts.*

THE DESIRE OF THE RIGHTEOUS GRANTED;

OR,

A DISCOURSE OF THE RIGHTEOUS MAN'S DESIRES.

ADVERTISEMENT BY THE EDITOR.

As the tree is known by its fruit, so is the state of a man's heart known by his desires. The desires of the righteous are the touchstone or standard of Christian sincerity—the evidence of the new birth—the spiritual barometer of faith and grace—and the springs of obedience. Christ and him crucified is the ground of all our hopes—the foundation upon which all our desires after God and holiness are built—and the root by which they are nourished. It is from this principle of Divine life which flows from Christ to his members, that these desires and struggles after holiness of thought and conduct arise, and are kept alive. They prove a fountain of consolation to the harassed and tried believer; for if we are in the sense of this scripture 'righteous,' we shall have those desires to enjoy the presence of God on earth, and with him felicity in heaven, which the voice of the Omnipotent declareth SHALL be granted. O! the blessedness of those in whose hearts are planted 'the desires of the righteous.'

This brings us to the most important of all the subjects of self-examination—am I one of the 'righteous?' or, in other words, 'am I born again?' Upon this solemn heart-trying inquiry hangs all our hopes of escape from misery and ascension to glory—a kingdom, a crown, a bright, a happy, an eternal inheritance, on the one hand, or the gloomy abodes of wretchedness on the other hand, are for ever to be decided. What are our desires? To guide our anxious inquiries into this all-important subject, our author unlocks the heavenly treasures, and in every point furnishes us with book, and chapter, and verse, that we may carefully and prayerfully weigh all that he displays in the unerring scales of the sanctuary. A desire after the presence of God—of conformity to his image and example—for a greater hatred of sin—yea, as Bunyan expresses it, 'a desire to desire more of those blessed fruits of the Spirit, inspires the inquirer with the cheering hope that he has passed from death unto life—that he has been born again, and has been made righteous. And if, as we progress in the Divine life, our experience of the delights of communion with God enables us to say with David, 'My soul panteth,' or crieth, or, as the margin of our Bibles have, brayeth, 'yea, thirsteth after God,' however we may be assaulted by enemies within and without, we may say with confidence, 'Why art thou disquieted, O my soul? hope thou in God, for I SHALL yet praise him.'

Deeply are the churches of Christ indebted to the Holy Spirit for having assisted his honoured servant to write this treatise; and we are under great obligation to his friend, Charles Doe, for having handed it down to us, as he found it prepared for the press, with other excellent treatises, among the author's papers after his decease. It abounds with those striking ideas peculiar to the works of the author of the *Pilgrim's Progress;* most faithful home thrusts at conscience, which those who really desire to know themselves will greatly prize. It has been very properly observed that the words used by the author, as descriptive of the text, may, with great propriety, be applied to this treatise—'It is a sharp and smart description' of the desires of a righteous man.

The desires of the righteous are very graphically impersonated and described. They reach beyond time and peep into eternity. 'The righteous have desires that reach further than this world, desires that have *so long a neck* as to look into the world to come.' 'So forcible and mighty are they in operation;' 'is there not life and mettle in them? They loose the bands of nature—harden the soul against sorrow—they are the fruits of an eagle-eyed confidence,' pp. 758, 759. They enable the soul 'to see through the jaws of death—to see Christ preparing mansion-houses for his poor ones that are now kicked to and fro, like foot-balls in the world!' p. 759. 'A desire will take a man upon its back and carry him away to God, if ten thousand men oppose it,' p. 763. 'It will carry him away after God to do his will, let the work be never so hard,' p. 764. The new man is subject to transient sickness, during which desire fails in its power when the inner man has caught a cold. p. 753.

Bunyan's views of church fellowship are always lovely; they are delightfully expressed in pp. 757, 758. He also introduces us to the unsearchable riches of Christ. 'The righteous desire a handful, God gives them a seaful; they desire a country, God prepares for them a city,' p. 761. Wonders of grace to God belong.

Bunyan's pictures of the natural man are equally

faithful and striking—when guilt and conviction take hold on him—when pestilence threatens to break up his house-keeping—and death takes him by the throat and hauls him down stairs to the grave; then he, who never prayed, crieth, Pray for me, and the poor soul is as loath to go out of the body for fear the devil should catch it, as the poor bird is to go out of the bush while she sees the hawk waiting to receive her. But I must not detain the reader longer from entering on this solemn and impressive treatise, but commend it to the Divine blessing. GEO. OFFOR.

THE DESIRE OF THE RIGHTEOUS GRANTED.

THE DESIRE OF THE RIGHTEOUS *is* ONLY GOOD.'—PROV. XI. 23.

'THE FEAR OF THE WICKED, IT SHALL COME UPON HIM; BUT THE DESIRE OF THE RIGHTEOUS SHALL BE GRANTED.'—PROV. X. 24.

THIS book of the Proverbs is so called because it is such as containeth hard, dark, and pithy sentences of wisdom, by which is taught unto young men knowledge and discretion. I—VI. Wherefore this book is not such as discloseth truths by words antecedent or subsequent to the text, so as other scriptures generally do, but has its texts or sentences more independent; for usually each verse standeth upon its own bottom, and presenteth by itself some singular thing to the consideration of the reader; so that I shall not need to bid my reader go back to what went before, nor yet to that which follows, for the better opening of the text; and shall therefore come immediately to the words, and search into them for what hidden treasures are contained therein.

[*First.*] The words then, in the first place, present us with the general condition of the whole world; for all men are ranked under one of these conditions, the wicked or the righteous; for he that is not wicked is righteous, and he that is not righteous is wicked. So again, 'Lay not wait, O wicked *man*, against the dwelling of the righteous, spoil not his resting-place.' I might give you out of this book many such instances, for it flows with such; but the truth hereof is plain enough.

The world is also divided by other general terms, as by these—believers, unbelievers; saints, sinners; good, bad; children of God, and children of the wicked one, &c. These, I say, are general terms, and comprehend not this or that sect, or order of each, but the whole. The believer, saint, good, and child of God, are one—to wit, the righteous; the unbeliever, the sinner, the bad, and the child of the devil, is one—to wit, the wicked; as also the text expresses it. So that I say, the text, or these two terms in it, comprehend all men; the one all that shall be saved, the other all that shall be damned for ever in hell-fire. Ps. ix. 17; xi. 6. The *wicked;* who is he but the man that loves not God, nor to do his will? The *righteous;* who is he but the man that loveth God, and his holy will, to do it?

Of the wicked there are several sorts, some more ignorant, some more knowing; the more ignorant of them are such as go to be executed, as the ox goes to the slaughter, or as a fool to the correction of the stocks; that is, as creatures whose ignorance makes them as unconcerned, while they are going down the stairs to hell. But, alas! their ignorance will be no plea for them before the bar of God; for it is written, 'It *is* a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will show them no favour.' Is. xxvii. 11. Pr. vii. 22.

Though, I must confess, the more knowing the wicked is, or the more light and goodness such a one sins against, the greater will his judgment be; these shall have greater damnation: it shall be more tolerable at the judgment for Sodom than for them. Lu. x. 12; xx. 47. There is a wicked man that goes blinded, and a wicked man that goes with his eyes open to hell; there is a wicked man that cannot see, and a wicked man that will not see the danger he is in; but hell-fire will open both their eyes. Lu. xvi. 23. There are that are wicked, and cover all with a cloak of religion, and there are that proclaim their profaneness; but they will meet both in the lake that burns with fire and brimstone; 'The wicked shall be turned into hell, *and* all the nations that forget God.' Ps. ix. 17.

There are also several sorts, if I may so express myself, of those that are truly righteous, as children, young men, fathers, or saints that fear God, both small and great. Re. xi. 18. 1 Jn. ii. Some have more grace than some, and some do better improve the grace they have than others of their brethren do; some also are more valiant for the truth upon the earth than others of their brethren are; yea, some are so swallowed up with God, and love to his word and ways, that they are fit to be a pattern or example in holiness to all that are about them; and some again have their light shining so dim, that they render themselves suspicious to their brethren, whether they are of the number of those that have grace or no.* But being gracious

* How blessed are those whose light shines so clearly as to

they shall not be lost, although such will at the day of reward suffer loss; for this is the will of the Father that sent the Son to be the Saviour of the world, 'That of all which he had given him he should lose nothing, but should raise it up again at the last day.' Jn. vi. 37–39. 1 Co. iii. 15.

[*Second*]. In the next place, we are here presented with some of the qualities of the wicked and the righteous; the wicked has his fears, the righteous has his desires. The wicked has his fears. 'The fear of the wicked, it shall come upon him; but the desire of the righteous shall be granted.' Indeed, it seems to the godly that the wicked feareth not, nor doth he after a godly sort; for he that feareth God aright must not be reputed a wicked man. The wicked, through the pride of his countenance, declareth that he feareth not God aright, because he doth not graciously call upon him; but yet for all that, the wicked at times are haunted, sorely haunted, and that with the worst of fears. 'Terrors,' says Bildad, 'shall make him afraid on every side.' And again, 'His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.' Job xviii. 11–14.

A wicked man, though he may hector it at times with his proud heart, as though he feared neither God nor hell, yet again, at times, his soul is even drowned with terrors. 'The morning *is* to them even as the shadow of death; if *one* knew *them, they are in* the terrors of the shadow of death.' Job xxiv. 14—17. At times, I say, it is thus with them, especially when they are under warm convictions that the day of judgment is at hand, or when they feel in themselves as if death was coming as a tempest, to steal them away from their enjoyments, and lusts, and delights; then the bed shakes on which they lie, then the proud tongue doth falter in their mouth, and their knees knock one against another; then their conscience stares, and roars, and tears, and arraigns them before God's judgment-seat, or threatens to follow them down to hell, and there to wreck its fury on them, for all the abuses and affronts this wicked wretch offered to it in the day in which it controlled his unlawful deeds. O! none can imagine what fearful plights a wicked man is in sometimes; though God in his just judgment towards them suffers them again and again to stifle and choke such awakenings, from a purpose to reserve them unto the day of judgment to be punished. 2 Pa. ii. 7–9.

[*Third.*] In the third place, as the wicked has his fears, so the righteous has his desires. 'The desire of the righteous shall be granted;' but this must not be taken exclusively, as if the wicked had nothing but fears, and the righteous nothing but desires. For, both by Scripture and experience also, we find that the wicked has his desires, and the righteous man his fears.

1. For the wicked, they are not without their desires. 'Let me die the death of the righteous, and let my last end be like his,' was the desire of wicked Balaam, Nu. xxiii. 10; and another place saith, 'the wicked boasteth of his heart's desire;' that he is for heaven as well as the best of you all, but yet, even then, 'he blesseth the covetous, whom the Lord abhorreth.' Pa. x. 3. Wicked men have their desires and their hopes too, but the hope and desire of unjust men perisheth. Pr. xi. 7; xiv. 32. Yea, and though they look and long, too, all the day long, with desires of life and glory, yet their fears, and them only, shall come upon them; for they are the desires of the righteous that shall be granted. Pa. cxii. 10.

The desires of the wicked want a good bottom; they flow not from a sanctified mind, nor of love to the God, or the heaven now desired; but only from such a sense as devils have of torments, and so, as they, they cry out, 'I beseech thee torment me not.' Lu. viii. 28; xvi. 24. But their fears have a substantial foundation, for they are grounded upon the view of an ill-spent life, the due reward of which is hell-fire; 'the unrighteous shall not inherit the kingdom of God,' their place is without; 'for without *are* dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.' 1 Co. vi. 9, 10; Re. xxii. 15.

Their fears, therefore, have a strong foundation; they have also matter to work upon, which is guilt and justice, the which they shall never be able to escape, without a miracle of grace and mercy. He. ii. 3. Therefore it saith, and that with emphasis, 'The fear of the wicked it shall come upon him;' wherefore his desires must die with him: for the promise of a grant of that which is desired is only entailed to righteousness. 'The desire of the righteous shall be granted,' but 'grant not, O Lord, the desires of the wicked,' saith David. Pa. cxl. 8.

2. Nor are the righteous without their fears, and that even all their life long. Through fear of death, they, some of them, are all their life time subject to bondage. He. ii. 15. But as the desires of the wicked shall be frustrate, so shall also the fears of the godly; hence you have them admonished, yea commanded, not to be afraid neither of devils, death, nor hell; for the fear of the righteous shall not come upon them to eternal damnation. Is. xxxv. 4; xli. 10–14; xliii. 1; xliv. 28. Lu. viii. 50; xii. 32. Re. i. 17.

'The desire of the righteous shall be granted.' No, they are not to fear what sin can do unto them, nor what all their sins can do unto them; I do not say they should not be afraid of sinning, nor of those temporal judgments that sin shall bring upon them, for of such things they ought to be afraid, as saith the Psalmist, 'My flesh trembleth for fear

be known and read of all men. A brand plucked from the burning bears the marks of fire, but is not consuming.—Ed.

of thee, and I am afraid of thy judgments.' Ps. cxix. 120. But of eternal ruin, of that, they ought not to be afraid of with slavish fear. 'Wherefore should I fear,' said the prophet, 'in the days of evil, *when* the iniquity of my heels shall compass me about?' Ps. xlix. 5. And again, 'Ye have done all this wickedness, yet turn not aside from following the Lord; - for the Lord will not forsake his people, for his great name's sake.' 1 Sa. xii. 20–22.

The reason is, because the righteous are secured by their faith in Christ Jesus; also their fears stand upon a mistake of the nature of the covenant, in which they are wrapped up, which is ordered for them in all things, and sure. 2 Sa. xxiii. 5. Is. lv. 3. Besides, God has purposed to magnify the riches of his grace in their salvation; therefore goodness and mercy shall, to that end, follow them all the days of their life, that they may 'dwell in the house of the Lord for ever.' Ps. xxiii. 6. Ep. i. 3–7. They have also their intercessor and advocate ready with God, to take up matters for them in such a way as may maintain true peace betwixt their God and them; and as may encourage them to be sober, and hope to the end, for the grace that is to be brought unto them at the revelation of Jesus Christ. 1 Pe. i. 13. 1 Jn. ii. 1, 2. Wherefore, though the godly have their fears, yea, sometimes dreadful fears, and that of perishing for ever and ever; yet the day is coming, when their fears and tears shall be done away, and when their desires only shall be granted. 'The fear of the wicked, it shall come upon them; but the desire of the righteous shall be granted.'

The words, then, are a prediction or prophecy, and that both concerning the wicked and the righteous, with reference to time and things to come, and shall certainly be fulfilled in their season. Hence it is said concerning the wicked, that their triumphing is short, and that the joy of the hypocrite is but for a moment. Job xx. 5. O, their end will be bitter as wormwood, and will cut like a two-edged sword! Of this Solomon admonishes youth, when he saith. 'Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these *things* God will bring thee into judgment.' Ec. xi. 9.

This, therefore, showeth the desperate spirit that possesses the children of men, who, though they hear and read all this, yet cannot be reclaimed from courses that are wicked, and that lead to such a condition. Pr. v. 7–14. I say they will not be reclaimed from such courses as lead to ways that go down to hell, where their soul must mourn, even then when their flesh and their body are consumed. O! how dear bought are their pleasures, and how will their laughter be turned into tears and anguish unutterable! and that presently, for it is coming! Their 'judgment now of a long time lingereth not, and their damnation slumbereth not.' 2 Pe. ii. 3. But what good will their covenant of death then do them? And will their agreement of hell yield them comfort? Is not God as well mighty to punish as to save? Is. xxviii. 18. Or can these sinners believe God out of the world, or cause that he should not pay them home for their sins, and recompense them for all the evil they have loved, and continued in the commission of? Job xxi. 29–31. 'Can thy heart endure, or can thy hands be strong in the days that God shall deal with thee?' Ezek. xxii. 14. Thou art bold now, I mean bold in a wicked way; thou sayest now thou wilt keep thy sweet morsels of sin under thy tongue, thou wilt keep them still within thy mouth. Poor wretch! Thy sins shall lie down in the dust with thee. Job xx. 11. Thou hast sucked the poison of asps, and the viper's tongue shall slay thee. Job xx. 16. 'Thou shalt not see the rivers, the streaming floods, the brooks of butter and honey.' Job xx. 17. 'All darkness shall be hid in thy secret places, a fire not blown shall consume thee.' 'This is the portion of a wicked man from God, and the heritage appointed to him by God.' Job xx. 26–29.

And as they [the Scriptures] predict or prophesy what shall become of the wicked; so also they plentifully foretell what shall happen to the righteous, when he saith their desire shall be granted: of which more anon. Only here I will drop this short hint, That the righteous have great cause to rejoice; for what more pleasing, what more comfortable to a man, than to be assured, and that from the Spirit of truth, that what he desireth shall be granted? And this the righteous are assured of here; for he saith it in words at length, 'The desire of the righteous shall be granted.' This, then, should comfort them against their fears, and the sense of their unworthiness; it should also make them hold up their heads under all their temptations, and the affronts that is usual for them to meet with in the world. The righteous! Who so vilified as the righteous? He, by the wise men of the world, is counted a very Abraham,* a fool; like to him who is the father of us all. *But* as he left all for the desire that he had of a better country, and at last obtained his desire; for after he had patiently endured, he obtained the promise; so those that walk in the steps of that faith which our father Abraham had, even those also in the end shall find place in Abraham's bosom; wherefore it is meet that we should cheer up and

* 'A very Abraham,' or an Abraham cove. Cant terms formerly applied to poor silly half-naked men, or to sturdy beggars. Thus the fraternity of Vacabondes, 1575, describes them:—'An Abraham man is he that walketh bare-armed or bare-legged, and fayneth hymselfe mad, and caryeth a packe of wool, or a stycke with baken on it, or suche lyke toy, and nameth poore Tom.' Shakespeare alludes to them under the name of Bedlam Beggars.— Ed.

be glad, because what we desire shall be granted unto us. He. vi.

THE NATURE OF THE WORDS.

But I shall here leave off this short way of paraphrasing upon the text, and shall come more distinctly to inquire into the nature of the words; but my subject-matter shall be the last part of the verse, 'The desire of the righteous shall be granted.' From which words there are these things to be inquired into.

FIRST. What, or who is the righteous man? SECOND. What are the desires of a righteous man? THIRD. What is meant or to be understood by the granting of the desires of the righteous? 'The desire of the righteous shall be granted.'

[WHO IS THE RIGHTEOUS MAN?]

FIRST. For the first of these, namely, 'WHAT OR WHO IS THE RIGHTEOUS MAN?

My way of prosecuting this head shall be to show you, first, that I intend a righteous man not in every sense, but in that which is the best; otherwise I shall miscarry as to the intendment of the Holy Ghost; for it may not be supposed that these words reach to them that are righteous in a general, but in a special sense; such, I mean, that are so in the judgment of God. For, as I hinted, there are several sorts of righteous men that yet have nothing to do with this blessed promise, or that shall never, as such, have their desires granted.

FIRST. There is one that is righteous in his own eyes, and is yet far enough off from the blessing of the text: '*There is* a generation *that are* pure' or righteous 'in their own eyes, and *yet* is not washed from their filthiness.' Pr. xxix. 12. These are they that you also read of in the evangelist Luke, that are said to trust 'in themselves that they were righteous, and despised others.' Lu. xviii. 9. These are set so low, by this their foolish confidence, in the eyes of Jesus Christ, that he even preferred a praying publican before them. Lu. xviii. 13, 14. Wherefore these cannot be the men, I mean those righteous men, to whom this promise is made.

SECOND. There are those that by others are counted righteous; I mean they are so accounted by their neighbours. Thus Korah and his company are called the people of the Lord, and all the congregation by them also called holy, every one of them. Nu. xvi. 3, 41. But as he who commends himself is not approved, so it is no great matter if all the world shall count us righteous, if God esteemeth us not for such: 'For not he that commendeth himself is approved, but whom the Lord commends.' 2 Co. x. 18.

THIRD. There are those that indeed are righteous when compared with others: 'I came not to call the righteous;' 'for scarcely for a righteous man will one die,' and the like, are texts thus to be understood. For such as these are, as to life moral, better than others. But these, if they are none otherwise righteous than by acts and works of righteousness of their own, are not the persons contained in the text that are to have their desires granted.

FOURTH. The righteous man therefore in the text is, and ought to be, thus described: 1. He is one whom God makes righteous, by reckoning him so. 2. He is one that God makes righteous, by possessing of him with a principle of righteousness. 3. He is one that is practically righteous.

First. He is one that God makes righteous. Now, if God makes him righteous, his righteousness is not his own, I mean this sort of righteousness: 'Their righteousness *is* of me, saith the Lord.' Is. liv. 17. God then makes a man righteous by putting righteousness upon him—by putting the righteousness of God upon him. Ph. iii. 6—9. Hence we are said to be made the righteousness of God in Christ: 'For God hath made him *to be* sin for us, who knew no sin, that we might be made the righteousness of God in him.' 2 Co. v. 21. Thus God, therefore, reckoneth one righteous, even by imputing that unto us which is able to make us so: 'Christ of God is made unto us - righteousness.' 1 Co. i. 30. Wherefore he saith again, 'In the Lord shall all the seed of Israel be justified and shall glory.' Is. xlv. 25.

The righteousness then by which a man is made righteous, with righteousness to justification of life before God, for that is it we are speaking of now, is the righteousness of another than he who is justified thereby. Hence it is said again by the soul thus justified and made righteous, 'The Lord hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.' Is. lxi. 10. As he also saith in another place, 'I spread my skirts over thee, and covered thy nakedness.' Eze. xvi. 8. This we call a being made righteous by reckoning, by the reckoning of God; for none is of power to reckon one righteous but God, because none can make one so to be but him. He that can make me rich, though I am in myself the poorest of men, may reckon me rich, if together with his so reckoning, he indeed doth make me rich. This is the case, God makes a man righteous by bestowing of righteousness upon him—by counting the righteousness of his Son for his. He gives him righteousness, a righteousness already performed and completed by the obedience of his Son. Ro. v. 19.

Not that this righteousness, by being bestowed upon us, is severed from Jesus Christ; for it is still his and in him. How then, may some say, doth it become ours? I answer, by our being put into

him. For of God are we in Christ Jesus, who is made unto us, of him, 'righteousness.' And again, we are made 'the righteousness of God in him.' So then, the righteousness of Christ covereth his, as a man's garments cover the members of his body, for we are 'the body of Christ, and members in particular.' 1 Co. xii. 27. The righteousness therefore is Christ's; resideth still in him, and covereth us, as the child is lapped up in its father's skirt, or as the chicken is covered with the feathers of the hen. I make use of all these similitudes thereby to inform you of my meaning; for by all these things are set forth the way of our being made righteous to justification of life. Mat. xxiii. 37. Eze. xvi. 8. Ps. xxxvi. 7.

Now thus a man is made righteous, without any regard to what he has, or to what is of him; for as to him, it is utterly another's. Just as if I should, with the skirts of my garments, take up and clothe some poor and naked infant that I find cast out into the open field. Now if I cover the person, I cover scabs and sores, and ulcers, and all blemishes. Hence God, by putting this righteousness upon us, is said to hide and cover our sins. 'Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin.' Ro. iv. 7, 8. For since this righteousness is Christ's, and counted or reckoned ours by the grace of God, it is therefore bestowed upon us, not because we are, but to make us righteous before the face of God. Hence, as I said, it is said to make us righteous, even as gay clothes do make a naked body fine. 'He hath made him *to be* sin for us, who knew no sin, that we might be made the righteousness of God in him.'

This is of absolute necessity to be known, and to be believed. For without this no man can be counted righteous before God; and if we stand not righteous before God, it will benefit us nothing as to life eternal, though we should be counted righteous by all the men on earth. Besides, if God counts me righteous, I am safe, though in and of myself I am nothing but a sinner, and ungodly. The reason is, because God has a right to bestow righteousness upon me, for he has righteousness to spare; he has also a right to forgive, because sin is the transgression of the law. Yea, he has therefore sent his Son into the world to accomplish righteousness for sinners, and God of his mercy bestows it upon those that shall receive it by faith. Now, if God shall count me righteous, who will be so hardy as to conclude I yet shall perish? '*It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?' Ro. viii. 33—35.

Thus therefore is a man made righteous, even of God by Christ, or through his righteousness. Now if, as was said, a man is thus made righteous, then in this sense he is good before God, before he has done anything of that which the law calls good before men; for God maketh not men righteous with this righteousness, because they have been, or have done good, but before they are capable of doing good at all. Hence we are said to be justified while ungodly, even as an infant is clothed with the skirt of another, while naked, as touching itself. Ro. iv. 4, 5. Works therefore do not precede, but follow after this righteousness; and even thus it is in nature, the tree must be good before it bear good fruit, and so also must a man. It is as impossible to make a man bring forth good fruit to God, before he is of God made good, as it is for a thorn or bramble bush to bring forth figs or grapes. Mat. vii. 15, 16.

But again, a must be righteous before he can be good; righteous by imputation, before his person, his intellectuals, can be qualified with good, as to the principle of good. For neither faith, the Spirit, nor any grace, is given unto the sinner before God has made him righteous with this righteousness of Christ. Wherefore it is said, that after he had spread his skirt over us, he washed us with water, that is, with the washing of sanctification. Eze. xvi. 8, 9. And to conclude otherwise, is as much as to say that an unjustified man has faith, the Spirit, and the graces thereof; which to say *is to* overthrow the gospel. For what need of Christ's righteousness if a man may have faith and the Spirit of Christ without it, since the Spirit is said to be the earnest of our inheritance, and that by which we are sealed unto the day of redemption. Ep. i., iv. But the truth is, the Spirit which makes our person good, I mean that which sanctifies *our* natures, is the fruit of the righteousness which is by Jesus Christ. For as Christ died and rose again before he sent the Holy Ghost from heaven to his, so the benefit of his death and resurrection is by God bestowed upon us, in order to the Spirit's possessing of our souls.

Second. And this leads me to the second thing, namely, *That God makes a man righteous by possessing* of him with a principle of righteousness*, even with the spirit of righteousness. Ro. iv. 4, 5. For though, as to justification before God from the curse of the law, we are made righteous while we are ungodly, and yet sinners; yet being made free from sin thus, we forthwith become, through a

* To possess with or of; to cause to possess or to be possessed with—

'At the port (Lord) he give her to thy hand,
And by the way *possesse* thee what she is.'
Troylus and Cressida, act 4., s. 4.

——— 'thou hast given me to *possess*
Life in myself for ever.'
Milton's *Paradise Lost*, book iii., 243.

change which the Holy Ghost works in our minds, the servants of God. Ro. v. 7—9. Hence it is said, 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.' Ro. viii. 1. For though, as the apostle also insinuates here, that being in Christ Jesus is antecedent to our walking after the Spirit; yet a man can make no demonstration of his being in Christ Jesus, but by his walking in the Spirit; because the Spirit is an inseparable companion of imputed righteousness, and immediately follows it, to dwell with whosoever it is bestowed upon. Now it dwelling in us, principles * us in all the powers of our souls, with that which is righteousness in the habit and nature of it. Hence the fruits of the Spirit are called 'the fruits of goodness and righteousness,' as the fruits of a tree are called the fruit of that tree. Ep. v. 9.

And again, 'He that doth righteousness is righteous,' not only in our first sense, but even in this also. For who can do righteousness without he be principled so to do? who can act reason that hath not reason? So none can bring forth righteousness that hath not in him the root of righteousness, which is the Spirit of God, which comes to us by virtue of our being made sons of God. 1 Jn. ii. 19; iii. 7. Ga. iv. 5—7. Hence the fruits of the Spirit are called 'the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.' Phi. i. 11. This then is the thing we say, to wit, that he that is made righteous unto justification of life before God, is also habituated with a principle of righteousness, as that which follows that righteousness by which he stood just before. I say, as that which follows it; for it comes by Jesus Christ, and by our being justified before God, and made righteous through him.

This second then also comes to us before we do any act spiritually good. For how can a man act righteousness but from a principle of righteousness? And seeing this principle is not of or by nature, but of and by grace, through Christ, it follows that as no man is just before God that is not covered with the righteousness of Christ, so no man can do righteousness but by the power of the Spirit of God which must dwell in him. Hence we are said through the Spirit to mortify the deeds of the body, which works are preparatory to fruitful actions. The husbandman, says Paul, that laboureth, must first be partaker of the fruit; so he that worketh righteousness, must first be blessed with a principle of righteousness. 2 Ti. ii. 1—6. Men must have eyes before they see, tongues before they speak, and legs before they go; even so must a man be made habitually good and righteous before he can work righteousness. This then is the second thing. God makes a man righteous by possessing him with a principle of righteousness; which principle is not of nature, but of grace; not of man, but of God.

Third. The man in the text is practically righteous, or one that declareth himself by works that are good; a virtuous, a righteous man, even as the tree declares by the apple or plum it beareth what manner of tree it is: 'Ye shall know them by their fruits.' Mat. vii. 16. Fruits show outwardly what the heart is principled with: show me then thy faith, which abideth in the heart, by thy works in a well spent life. Mark how the apostle words it, We being, saith he, 'made free from sin, and become servants to God, have our fruit unto holiness, and the end everlasting life.' Ro. vi. 23.

Mark his order: first we are made free from sin; now that is by being justified freely by the grace of God through the redemption which is in Jesus Christ, whom God has set forth to be a propitiation through faith in his blood. Now this is God's act, without any regard at all to any good that the sinner has or can accomplish; 'not by works of righteousness which we have done, but according to his mercy' thus he saveth us. Tit. iii. 5. Ro. iii. 24. 2 Ti. i. 9. Now, being made free from sin, what follows? We become the servants of God, that is, by that turn which the Holy Ghost makes upon our heart when it reconciles it to the Word of God's grace. For that, as was said afore, is the effect of the indwelling and operation of the Holy Ghost. Now having our hearts thus changed by God and his Word, the fruits of righteousness put forth themselves by us. For as when we were in the flesh, the motions of sin, which is in our members, did bring forth fruit unto death, so now, if we are in the Spirit, and we are not in the flesh, but in the Spirit, if so be the Spirit of Christ dwells in us, by the motions and workings of that we have our fruit unto holiness, and the end everlasting life. Ro. viii. 6, 9.

But now by these fruits we are neither made righteous nor good; for the apple maketh not the tree good, it only declares it so to be. Here therefore all those are mistaken that think to be righteous by doing of righteous actions, or good by doing good. A man must first be righteous, or he cannot do righteousness; to wit, that which is evangelically such. Now if a man is, and must be righteous, before he acts righteousness, then all his works are born too late to make him just before God; for his works, if they be right, flow from the heart of a righteous man, of a man that had, before he had any good work, a twofold righteousness bestowed on him; one to make him righteous in the sight of God, the other to principle him to be righteous before the world. 'That he might be called a tree of righteousness, the planting of the Lord, that he might be glorified.' Is. lxiii. 3.

* Establishes our opinions, or fixes them in us. 'Our young men being *principled* by these new philosophers.'—*Cudworth.*

'A Parliament so *principled* will sink
All ancient schools of empire in disgrace.'
Dr. Young.—ED.

The want of understanding of this, is that which keeps so many in a mist of darkness about the way of salvation. For they, poor hearts! when they hear of the need that they have of a righteousness to commend them to God, being ignorant of the righteousness of God, that is, of that which God imputeth to a man, and that by which he counteth him righteous, have it not in their thoughts to accept of that unto justification of life. But presently betake themselves to the law of works, and fall to work there for the performing of a righteousness, that they may be accepted of God for the same; and so submit not themselves to the righteousness of God, by which, and by which only, the soul stands just before God. Ro. x. 1—3. Wherefore, I say, it is necessary that this be distinctly laid down. That a man must be righteous first, even before he doth righteousness; the argument is plain from the order of nature: 'For a corrupt tree cannot bring forth good fruit:' wherefore make the tree good, and so his fruit good; or the tree corrupt, and his fruit corrupt. Lu. vi. 43.

Reason also says the same, for how can Blacks beget white children, when both father and mother are black? How can a man without grace, and the spirit of grace, do good; nature is defiled even to the mind and conscience; how then can good fruit come from such a stock? Tit. i. 15. Besides, God accepteth not any work of a person which is not first accepted of him; 'The Lord hath respect unto Abel and to his offering.' Ge. iv. 4. To Abel first, that is, before that Abel offered. But how could God have respect to Abel, if Abel was not pleasing in his sight? and how could Abel be yet pleasing in his sight, for the sake of his own righteousness, when it is plain that Abel had not yet done good works? he was therefore first made acceptable in the sight of God, by and for the sake of that righteousness which God of his grace had put upon him to justification of life; through and by which also the Holy Ghost in the graces of it dwelt in Abel's soul. Now Abel being justified, and also possessed with this holy principle, he offers his sacrifice to God. Hence it is said, that he offered 'by faith,' by the faith which he had precedent to his offering; for if through faith he offered, he had that faith before he offered; that is plain. Now his faith looked not for acceptance for the sake of what he offered, but for the sake of that righteousness which it did apprehend God had already put upon him, and by which he was made righteous; wherefore his offering was the offering of a righteous man, of a man made righteous first; and so the text saith, 'By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous;' He. xi. 4. that is antecedent to his offering; for he had faith in Christ to come, by which he was made righteous; he also had the spirit of faith, by which he was possessed with a righteous principle; and so being in this manner made righteous, righteous before God, and also principled to work, he comes and offereth his more acceptable sacrifice to God. For this, all will grant, namely, that the works of a righteous man are more excellent than are even the best works of the wicked. Hence Cain's works came behind; for God had not made him righteous, had no respect unto his person, had not given him the Spirit and faith, whereby alone men are made capable to offer acceptably: 'But unto Cain and to his offering, the Lord had not respect.' Ge. iv. 5.

From all which it is manifest, that the person must be accepted before the duty performed can be pleasing unto God. And if the person must first be accepted, it is evident that the person must first be righteous; but if the person be righteous before he doth good, then it follows that he is made righteous by righteousness that is none of his own, that he hath no hand in, further than to receive it as the gracious gift of God. Deny this, and it follows that God accepteth men without respect to righteousness; and then what follows that, but that Christ is dead in vain?

We must not therefore be deceived, 'He that doeth righteousness is righteous, even as he,' the Lord, 'is righteous.' 1 Jn. iii. 7. He doth not say he that doth righteousness shall be righteous; as if his doing works would make him so before God; but he that doth righteousness IS righteous, antecedent to his doing righteousness. And it *must* be thus understood, else that which follows signifies nothing; for he saith, 'He that doth righteousness is righteous, even as he,' the Lord his God, 'is righteous.' But how is the Lord righteous? Even antecedent to his works. The Lord was righteous before he wrought righteousness in the world; and even so are we, to wit, every child of God. 'As he is, so are we, in this world!' 1 Jn. iv. 17. But we must in this admit of this difference; the Lord was eternally and essentially righteous before he did any work, but we are imputatively righteous, and also made so by a second work of creation, before we do good works. It holds therefore only as to order; God was righteous before he made the world, and we are righteous before we do good works. Thus, therefore, we have described the righteous man. *First.* He is one whom God makes righteous, by reckoning or imputation. *Second.* He is one that God makes righteous by possessing of him with a principle of righteousness. *Third.* He is one that is practically righteous. Nor dare I give a narrower description of a righteous man than this; nor otherwise than thus.

1. I dare not give a narrower description of a righteous man than this, because whoever pretends to justification, if he be not sanctified, pretends to what he is not; and whoever pretends to sanctification, if he shows not the fruits thereof by a holy

life, he deceiveth his own heart, and professeth but in vain.* Ja. i. 22–27.

2. Nor dare I give this description otherwise than thus, because there is a real distinction to be put between that righteousness by which we should be just before God, and that which is in us a principle of sanctification; the first being the obedience of the Son of God without us, the second being the work of the Spirit in our hearts. There is also a difference to be put betwixt the principle by which we work righteousness, and the works themselves; as a difference is to be put betwixt the cause and the effect, the tree and the apple.

[WHAT ARE THE DESIRES OF A RIGHTEOUS MAN?]

SECOND. I come now to the second thing into which we are to inquire, and that is,

WHAT ARE THE DESIRES OF A RIGHTEOUS MAN?

My way of handling this question shall be, FIRST, To speak of the nature of desire in the general. SECOND, And then to show you, more particularly, what are the desires of the righteous.

[*Desires in general.*]

FIRST. For the first; *desires in general* may be thus described:—They are the workings of the heart or mind, after that of which the soul is persuaded that it is good to be enjoyed; this, I say, is so without respect to regulation; for we speak not now of good desires, but of desires themselves, even as they flow from the heart of a human creature; I say, desires are or may be called, the working of the heart after this or that; the strong motions of the mind unto it. Hence the love of women to their husbands is called 'their desires;' Ge. iii. 16, and the wife also is called 'the desire of thine' the husband's 'eyes.' Eze. xxiv. 16. Also love to woman, to make her one's wife, is called by the name of 'desire.' De. xxi. 10, 11. Now, how strong the motions or passions of love are, who is there that is an utter stranger thereto? Ca. viii. 6, 7.

Hunger is also a most vehement thing; and that which is called 'hunger' in one place, is called 'desire' in another; and he desired 'to be fed with the crumbs which fell from the rich man's table.' Lu. xvi. 21. Ps. cxlv. 16. Exceeding lustings are called 'desires,' to show the vehemency of desires. Ps. cvi. 14; lxxviii. 27–30. Longings, pantings, thirstings, prayers, &c., if there be any life in them, are all fruits of a desirous soul. Desires therefore flow from the consideration of the goodness, or profitableness, or pleasurableness of a thing; yea, all desires flow from thence; for a man desires not that about which he has had no consideration, nor that neither on which he has thought, if he doth not judge it will yield him something worth desiring.

When Eve saw that the forbidden fruit was a beautiful tree—though her sight deceived her—then she desired it, and took thereof herself, and gave to her husband, and he did eat; yea, saith the text, 'when she saw that it was a tree to be desired, to make *one* wise, she took.' Ge. iii. 6. Hence that which is called 'coveting' in one place, is called 'desiring' in another; for desires are craving; and by desires a man seeks to enjoy what is not his. Ex. xx. 17. De. v. 21. From all these things, therefore, we see what desire is. It is the working of the heart, after that which the soul is persuaded that it is good to be enjoyed; and of them there are these two effects.

First. One is—on a supposition that the soul is not satisfied with what it has—to cause the soul to range and hunt through the world for something that may fill up that vacancy that yet the soul finds in itself, and would have supplied. Hence desires are said to be wandering, and the soul said to walk by them; 'Better *is* the sight of the eyes than the wandering of the desire,' or than the walking of the soul. Ec. vi. 8, 9. Desires are hunting things, and how many things do some empty souls seek after, both as to the world, and also as to religion, who have desirous minds!

Second. The second effect is, If desires be strong, they carry all away with them; they are all like Samson, they will pull down the gates of a city; but they will go out abroad; nothing can stop the current of desires, but the enjoyment of the thing desired, or a change of opinion as to the worth or want of worth of the thing that is desired.

[*What are the desires of the righteous.*]

SECOND. But we will now come to the thing more particularly intended, which is, *To show what are the desires of the righteous;* that is that which the text calls us to the consideration of, because it saith, 'The desire of the righteous shall be granted.'

We have hitherto spoken of desires, as to the nature of them, without respect to them as good or bad; but now we shall speak to them as they are the effects of a sanctified mind, as they are the breathings, pantings, lustings, hungerings, and thirstings of a righteous man. The text says 'the desire of the righteous shall be granted;' what then are the desires of the righteous? Now I will, *First.* Speak to their desires in the general, or with reference to them as to their bulk. *Second.* I will speak to them more particularly as they work this way and that.

* Where is the man, except he be a wilful perverter of Divine truth, who can charge the doctrines of grace with licentiousness? All hope of election or predestination arises from conformity to the image of Christ. Vain is hope except it is founded upon redemption *from* the curse, to walk in newness and holiness of life; equally vain is a hope founded on the wicked assumption of even the Pope of Rome to the power of forgiveness of sin.—ED.

[*The desires of the righteous in the general.*]

First. For their desires in the general: the same Solomon that saith, 'The desire of the righteous shall be granted,' saith also, 'The desire of the righteous *is* only good.' Pr. xi. 23. This text giveth us, in the general, a description of the desires of a righteous man; and a sharp and smart description it is: for where, may some say, is then the righteous man, or the man that hath none but good desires? and if it be answered they are good in the main, or good in the general, yet that will seem to come short of an answer: for in that he saith 'the desires of the righteous are only good,' it is as much as to say, that a righteous man has none but good desires, or desireth nothing but things that are good. Wherefore, before we go any further, I must labour to reconcile the experience of good men with this text, which thus gives us a description of the desires of the righteous.

A righteous man is to be considered *more generally*, or *more strictly*.

1. *More generally*, as he consisteth of the whole man, of flesh and spirit, of body and soul, of grace and nature; now consider him thus, and you can by no means reconcile the text with his experience, nor his experience with the text. For as he is body, flesh, and nature—for all these are with him, though he is a righteous man—so he has desires vastly different from those described by this text, vastly differing from what is good; yea, what is it not, that is naught, that the flesh and nature, even of a righteous man, will not desire? 'Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?' Ja. iv. 5. And again, 'In me, that is, in my flesh, dwelleth no good thing.' Ro. vii. 18. And again, 'The flesh lusteth against the spirit.' Ga. v. 17. And again, The lusts thereof do 'war against the soul.' 1 Pe. ii. 11.

From all these texts we find that a righteous man has other workings, lusts, and desires than such only that are good; here then, if we consider of a righteous man thus generally, is no place of agreement betwixt him and this text. We must consider of him, then, in the next place, more strictly, as he may and is to be distinguished from his flesh, his carnal lusts, and sinful nature.

2. *More strictly.* Then a righteous man is taken sometimes as to or for his best part, or as he is A SECOND CREATION; and so, or as so considered, his desires are only good.

(1.) He is taken sometimes as to or for his best part, or as he is a second creation, as these scriptures declare: 'If any man *be* in Christ, he is a new creature, - all things are become new.' 2 Co. v. 17. 'Created in Christ Jesus.' Ep. ii. 10. 'Born of God.' Jn. iii. 1 Ja. iii. 9. Become heavenly things, renewed after the image of him that created them: Col. iii. 10. He. ix. 23. and the like. By all which places, the sinful flesh, the old man, the law of sin, the outward man, all which are corrupt according to the deceitful lusts, are excluded, and so pared off from the man, as he is righteous; for his 'delight in the law of God' is 'after the inward man.' And Paul himself was forced thus to distinguish of himself, before he could come to make a right judgment in this matter; saith he, 'That which I do, I allow not; what I would, do I not; but what I hate, that do I.' See you not here how he cleaves himself in twain, severing himself as he is spiritual, from himself as he is carnal; and ascribeth his motions to what is good to himself only as he is spiritual, or the new man: 'If then I do that which I would not, I consent to the law that *it is* good.' Ro. vii.

But I trow, Sir, your consenting to what is good is not by that part which doth do what you would not; no, no, saith he, that which doth do what I would not, I disown, and count it no part of sanctified Paul: 'Now then it is no more I that do it, but sin that dwelleth in me; for - in me, that is, in my flesh, dwelleth no good thing: for to will is present with me; but *how* to perform that which is good, I find not: for the good that I would, I do not; but the evil which I would not, that I do: Now, if I do that I would not, it is no more I that do it, but sin that dwells in me.' Ro. vii. Thus you see Paul is forced to make two men of himself, saying, I and I; I do; I do not; I do, I would not do; what I hate, that I do. Now it cannot be the same I unto whom these contraries are applied; but his sinful flesh is one I, and his godly mind the other: and indeed so he concludes it in this chapter, saying, 'So then with the mind I myself serve the law of God, but with the flesh the law of sin.'

Thus therefore the Christian man must distinguish concerning himself; and doing so, he shall find, though he has flesh, and as he is such, he hath lusts contrary to God: yet as he is a new creature, he allows not, but hates the motions and desires of the flesh, and consents to, and wills and delights in the law of God. Ro. xv. 17—22. Yea, as a new creature, he can do nothing else: for the new man, inward man, or hidden man of the heart, being the immediate work of the Holy Ghost, and consisting only of that which is divine and heavenly, cannot breathe, or act, or desire to act, in ways and courses that are carnal. Wherefore, *in this* sense, or as the righteous man is thus considered, 'his desires are only good.'

(2.) As the righteous man must here be taken for the best part, for the I that would do good, for the I that hates the evil; so again, we must consider of the desires of this righteous man, as they flow from that fountain of grace, which is the *Holy* Ghost within him; and as they are immediately mixed with those foul channels, in and through which they must pass, before they can be put forth

into acts. For though the desire, as to its birth, and first being, is only good; yet before it comes into much motion, it gathers that from the defilements of the passages through which it comes, as makes it to bear a tang of flesh and weakness in the skirts of it; and the evil that dwells in us is so universal, and also always so ready, that as sure as there is any motion to what is good, so sure evil is present with it; 'for when' or whenever 'I would do good,' says Paul, 'evil is present with me.' Ro. vii. 21. Hence it follows, that all our graces, and so our desires, receive disadvantage by our flesh, that mixing itself with what is good, and so abates the excellency of the good.

There is a spring that yieldeth water good and clear, but the channels through which this water comes to us are muddy, foul, or dirty: now, of the channels the waters receive a disadvantage, and so come to us as savouring of what came not with them from the fountain, but from the channels. This is the cause of the coolness, and of the weakness, of the flatness, and of the many extravagancies that attend some of our desires. They come warm from the Spirit and grace of God in us; but as hot water running through cold pipes, or as clear water running through dirty conveyances, so our desires [cool and] gather soil.

You read in Solomon's Ecclesiastes of a time when desires fail, for that 'man goeth to his long home.' Ec. xii. 5. And as to good desires, there is not one of them, when we are in our prime, but they fail also as to the perfecting of that which a man desires to do. 'To will is present with me,' says Paul, 'but *how* to perform that which is good I find not.' Ro. vii. 18. To will or to desire, that is present with me, but when I have willed or desired to do, to perform is what I cannot attain to. But why not attain to a performance? Why, says he, I find a law 'in my members warring against the law of my mind;' and this law takes me prisoner, and brings 'me into captivity to the law of sin, which is in my members.' Ro. vii. 23. Now, where things willed and desired meet with such obstructions, no marvel if our willing and desiring, though they set out lustily at the beginning, come yet lame home in conclusion.

There is a man, when he first prostrates himself before God, doth it with desires as warm as fire coals; but erewhile he finds, for all that, that the metal of those desires, were it not revived with fresh supplies, would be quickly spent and grow cold.* But yet the desire is good, and only good, as it comes from the breathing of the Spirit of God within us. We must therefore, as I said, distinguish betwixt what is good and that which doth annoy it, as gold is to be distinguished from the earth and dross that doth attend it. The man that believed desired to believe better, and so cries out, 'Lord, help mine unbelief.' Mar. ix. 24. The man that feared God desired to fear him better, saying, 'I desire to fear thy name.' Ne. i. 11. But these desires failed, as to the performance of what was begun, so that they were forced to come off but lamely, as to their faith and fear they had; yet the desires were true, good, and such as was accepted of God by Christ; not according to what they had not, but as to those good motions which they had. Distinguish then the desires of the righteous in the nature of them, from that corruption and weakness of ours that cleaveth to them, and then again, 'they are only good.'

(3.) There is another thing to be considered, and that is, the different frames that our inward man is in while we live as pilgrims in the world. A man, as he is not always well without, so neither is he always well within. Our inward man is subject to transient, though not to utter decays. Is. i. 5. And as it is when the outward man is sick, strength and stomach, and lust, or desire fails, so it is when our inward man has caught a cold likewise. Ezek. xxxiv. 4.

The inward man I call the new creature, of which the Spirit of God is the support, as my soul supports my body. But, I say, this new man is not always well. He knows nothing that knows not this. Now being sick, things fail. As when a man is not in health of body, his pulse beats so as to declare that he is sick; so when a man is not well within, his inward pulse, which are his desires—for I count the desires for the pulse of the inward man—they also declare that the man is not well within. They beat too little after God, weak and faintly after grace; they also have their halts, they beat not evenly, as when the soul is well, but so as to manifest all is not well there.

We read that the church of Sardis was under sore sickness, insomuch that some of her things were quite dead, and they that were not so were yet ready to die. Re. iii. 2. Yet 'life is life,' we say, and as long as there is a pulse, or breath, though breath scarce able to shake a feather, we cast not away all hope of life. Desires, then, though they be weak, are, notwithstanding, true desires, if they be the desires of the righteous thus described, and therefore are truly good, according to our text. David says he 'opened his mouth and panted,' for he longed for God's commandments. Ps. cxix. 131. This was a sickness, but not

* This is admirably illustrated by the Interpreter in the *Pilgrim's Progress*. He shows Christian a fire burning against the wall, and one standing by it, always casting much water upon it to quench it, yet did the fire burn higher and hotter. Christian wonders until he is taken behind the wall, and sees Christ secretly pouring the oil of grace into the fire. Before Bunyan had been behind the wall, he was scared by the father of lies, who suggested to him—'You are very hot for mercy, but I will cool you, though I be seven years in chilling your heart.' *Grace Abounding*, No. 118.—Ed.

such a one as we have been speaking of. The spouse also cried out that she was 'sick of love.' Such sickness would do us good, for in it the pulse beats strongly well. Ca. v. 8.

[*Some objections answered.*]

Object. But it may be objected, I am yet in doubt of the goodness of my desires, both because my desires run both ways, and because those that run towards sin and the world seem more and stronger than those that run after God, and Christ, and grace.

Ans. There is not a Christian under heaven but has desires that run both ways, as is manifest from what hath been said already. Flesh will be flesh; grace shall not make it otherwise. By flesh I mean that body of sin and death that dwelleth in the godly. Ro. vi. 6. As grace will act according to its nature, so sin will act according to the nature of sin. Ep. ii. 3. Now, the flesh has desires, and the desires of the flesh and of the mind are both one in the ungodly; thank God it is not so in thee! Ro. vii. 24. The flesh, I say, hath its desires in the godly; hence it is said to lust enviously; it lusts against the Spirit; 'The flesh lusteth against the Spirit,' Ga. v. 17. And if it be so audacious as to fly in the face of the Holy Ghost, wonder that thou art not wholly carried away with it! Ro. vii. 25.

Object. But those desires that run to the world and sin seem most and strongest in me.

Answ. The works of the flesh are manifest; that is, more plainly discovered even in the godly than are the works of the Holy Ghost. Ga. v. 19. And this their manifestation ariseth from these following particulars:

1. We know the least appearance of a sin better by its native hue than we know a grace of the Spirit. 2. Sin is sooner felt in its bitterness to and upon a sanctified soul than is the grace of God. A little aloes will be sooner tasted than will much sweet, though mixed therewith. 3. Sin is dreadful and murderous in the sight of a sanctified soul: wherefore the apprehending of that makes us often forget, and often question whether we have any grace or no. 4. Grace lies deep in the hidden part, but sin lies high, and floats above in the flesh; wherefore it is easier, oftener seen than is the grace of God. Ps. li. 6. The little fishes swim on the top of the water, but the biggest and best keep down below, and so are seldomer seen. 5. Grace, as to quantity, seems less than sin. What is leaven, or a grain of mustard seed, to the bulky lump of a body of death. Mat. xiii. 31—33. 6. Sin is seen by its own darkness, and also in the light of the Spirit; but the Spirit itself neither discovers itself, nor yet its graces, by every glance of its own light. 7. A man may have the Spirit busily at work in him, he may also have many of his graces in their vigorous acts, and yet may be greatly ignorant of either; wherefore we are not competent judges in this case. There may a thousand acts of grace pass through thy soul, and thou be sensible of few, if any, of them.* 8. Do you think that he that repents, believes, loves, fears, or humbles himself before God, and acts in other graces too, doth always know what he doth? No, no; grace many times, even in a man, is acted by him, unawares unto him. Did Gideon, think you, believe that he was so strong in grace as he was? Nay, was he not ready to give the lie to the angel, when he told him God was with him? Ju. vi. 12, 13. Or what do you think of David, when he said he was cast off from God's eyes? Ps. xxxi. 22. Or of Heman, when he said he was free among them whom God remembered no more? Ps. lxxxviii. Did these, then, see their graces so clear, as they saw themselves by their sins to be unworthy ones? I tell you it is a rare thing for some Christians to see their graces, but a thing very common for such to see their sins; yea, and to feel them too, in their lusts and desires, to the shaking of their souls.

Quest. But since I have lusts and desires both ways, how shall I know to which my soul adheres?

Answ. This may be known thus: 1. Which wouldest thou have prevail? the desires of the flesh, or the lusts of the spirit, whose side art thou of? Doth not thy soul now inwardly say, and that with a strong indignation, O let God, let grace, let my desires that are good, prevail against my flesh, for Jesus Christ his sake? 2. What kind of secret wishes hast thou in thy soul when thou feelest the lusts of thy flesh to rage? Dost thou not inwardly, and with indignation against sin, say, O that I might never, never feel one such motion more? O that my soul were so full of grace, that there might be longer no room for ever for the least lust to come into my thoughts! 3. What kind of thoughts hast thou of thyself, now thou seest these desires of thine that are good so briskly opposed by those that are bad? Dost thou not say, O! I am the basest of creatures, I could even spew at myself? There is no man in all the world in my eyes so loathsome as myself is. I abhor myself; a toad is not so vile as I am.† O Lord, let me be anything but a sinner, anything, so thou subduest mine iniquities for me! 4. How dost thou like the discovery of that which thou thinkest is grace in other men? Dost thou not cry out, O, I bless

* As we escape a thousand bodily dangers unseen and unknown to us in time, so, doubtless, acts of grace pass through the soul without our being sensible of them, although they may be the means of saving us from severe tribulations. How wondrous will be the review of our lives when we shall see face to face, and know all things.—Ed.

† However disgusting the appearance of a toad may be, this is not the first time that Bunyan considered sin as rendering its slave more loathsome even than a toad. 'Now I blessed,' said he, 'the condition of the dog and the toad, and counted the state of everything that God had made far better than this state of mine.' *Grace Abounding*, No. 104, vol. i., p. 18.—Ed.

them in my heart! O, methinks grace is the greatest beauty in the world! Yea, I could be content to live and die with those people that have the grace of God in their souls. A hundred times, and a hundred, when I have been upon my knees before God, I have desired, were it the will of God, that I might be in their condition. 5. How art thou when thou thinkest that thou thyself hast grace? O then, says the soul, I am as if I could leap out of myself; joy, joy, joy then is with my heart. It is, methinks, the greatest mercy under heaven to be made a gracious man.

And is it thus with thy soul indeed? Happy man! It is grace that has thy soul, though sin at present works in thy flesh. Yea, all these breathings are the very actings of grace, even of the grace of desire, of love, of humility, and of the fear of God within thee. Be of good courage, thou art on the right side. Thy desires are only good; for that thou hast desired against thy sin, thy sinful self; which indeed is not thyself, but sin that dwells in thee.*

[*The distinct or particular desires of the righteous.*]

Second. I come next to speak of desires more distinctly, or particularly, as they work this way and that. First, then, the desires of the righteous are either such as they would have accomplished here; or else, Second, such as they know they cannot come at the enjoyment of till after death.

[*Desires that may be accomplished or enjoyed in this life.*]

First. For the first of these, the desires of the righteous are for such good things *as they could have accomplished here;* that is, in this world, while they are on this side glory. And they, in general, are comprised under these two general heads:—1. Communion with their God in spirit, or spiritual communion with him; 2. The liberty of the enjoyment of his holy ordinances. And, indeed, this second is, that they may both attain to, and have the first maintained with them. But for the first:

1. *They desire now communion with God.* 'With my soul,' said she, 'have I desired thee in the night; yea, with my spirit within me will I seek thee early.' Is. xxvi. 9. The reason of this she renders in the verse foregoing, saying, 'The desire of *our* soul *is* to thy name, and to the remembrance of thee.'

Now, thus to desire, declares one already made righteous. For herein there appears a mind reconciled to God. Wherefore the wicked are set on the other side, even in that opposition to these; 'they say unto God, Depart from us, for we desire not the knowledge of thy ways.' Job xxi. 14. They neither love his presence, nor to be frequenters of his ordinances. 'What *is* the Almighty that we should serve him? and what profit should we have if we pray unto him?' Job xxi. 15. So, again, speaking of the wicked, he saith, 'Ye have said it *is* vain to serve God, and what profit *is it* that we have kept his ordinance?' Mal. iii. 14. This, then, to desire truly to have communion with God, is the property of a righteous man, of a righteous man only; for this desire arises from a suitableness which is in the righteous unto God; 'Whom,' said the Prophet, 'have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee.' Ps. lxxiii. 25. This could never be the desire of a man, were he not a righteous man, a man with a truly sanctified mind. 'The carnal mind *is* enmity against God, for it is not subject to the law of God, neither indeed can be.' Ro. viii. 7.

When Moses, the man of God, was with the children of Israel in the wilderness, he prays that God would give them his presence unto Canaan, or else to let them die in that place. It was death to him to think of being in the wilderness without God! And he said unto God, 'If thy presence go not *with me,* carry us not up hence.' Ex. xxxiii. 14, 15. Here, then, are the desires of a righteous man—namely, after communion with God. He chooses rather to be a stranger with God in the world, than to be a citizen of the world and a stranger to God. 'For *I am,*' said David, 'a stranger with thee, *and* a sojourner, as all my fathers *were.*' Ps. xxxix. 12. Indeed, he that walketh with God is but a stranger to this world. And the righteous man's desires are to, for, and after communion with God, though he be so.

The reasons of these desires are many. In communion with God is life and favour; yea, the very presence of God with a man is a token of it. Ps. xxx. 3—5. For by his presence he helps, succours, relieves, and supports the hearts of his people, and therefore is communion with him desired. 'I will,' said David, 'behave myself wisely in a perfect way; O when wilt thou come unto me?' Ps. ci. 2. The pleasures that such a soul finds in God that has communion with him are surpassing all pleasures and delights, yea, infinitely surpassing them. 'In thy presence *is* fulness of joy, at thy right hand *there are* pleasures for evermore.' Ps. xvi. 11. Upon this account he is called the desire of all nations—of all in all nations that know him. Job desired God's presence, that he might reason with God. 'Surely,' said he, 'I would speak to the Almighty, and I desire to reason with God.' Job xiii. 3. And again, 'O that one would hear me! Behold my desire *is that* the Almighty would answer me.' Job xxxi. 35. But why doth Job thus desire to be in

* 'This inward conflict between opposing principles constitutes the very distinction between the regenerate and the unregenerate, and forms part of the recorded experience of the most advanced, and elevated, and spiritually-minded believers. Freedom from this conflict is not to be expected here by any child of God.'—*Dr. Wardlaw.*

the presence of God! O! he knew that God was good, and that he would speak to him that which would do him good. 'Will he plead against me with *his* great power? No: but he would put *strength* into me. There the righteous might dispute with him; so should I be delivered for ever from my judge.' Job xxiii. 6, 7.

God's presence is the safety of a man. If God *be* with one, who can hurt one? As HE said, 'If God *be* for us, who *can be* against us?' Now, if so much safety flows from God's being for one, how safe are we when God is with us? 'The beloved of the Lord,' said Moses, 'shall dwell in safety by him, *and the* Lord shall cover him all the day long, and he shall dwell between his shoulders.' De. xxxiii. 12. God's presence keeps the heart awake to joy, and will make a man sing in the night. Job xxxv. 10. 'Can the children of the bridechamber mourn, as long as the bridegroom is with them?' Mat. ix. 15. God's presence is feasting, and feasting is made for mirth. Re. iii. 20. Ec. x. 19. God's presence keeps the heart tender, and makes it ready to fall in with what is made known as duty or privilege. Is. lxiv. 1. 'I will run the ways of thy commandments,' said the Psalmist, 'when thou shalt enlarge my heart.' Ps. cxix. 32. The presence of God makes a man affectionately and sincerely good; yea, makes him willing to be searched and stripped from all the remains of iniquity. Ps. xxvi. 1—3.

What, what shall I say? God's presence is renewing, transforming, seasoning, sanctifying, commanding, sweetening, and enlightening to the soul! Nothing like it in all the world; his presence supplies all wants, heals all maladies, saves from all dangers; is life in death, heaven in hell; all in all. No marvel, then, if the presence of, and communion with, God, is become the desire of a righteous man. Ps. xxvi. 9. To conclude this, by the presence of God being with us, it is known to ourselves, and to others, what we are. 'If thy presence,' said Moses, 'go not *with me*, carry us not up hence. For wherein shall it be known here, that I and thy people have found grace in thy sight, *is it* not in that thou goest with us? So shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.' Ex. xxxiii. 15, 16.

They are then best known to themselves. They know they are his people, because God's presence is with them. Therefore he saith, 'My presence shall go *with thee*, and I will give thee rest.' Ex. xxxiii. 14. That is, let thee know that thou hast found grace in my sight, and art accepted of me. For if God withdraws himself, or hides his presence from his people, it is hard for them to bear up in the steadfast belief that they belong to him. 'Be not silent to me,' O Lord, said David, 'lest I become like them that go down into the pit.' Ps. xxviii. 1. 'Be not silent unto me,' that is, as he has it in another place, 'Hide not thy face from me. Hear me speedily, O Lord,' saith he, 'my spirit faileth; hide not thy face from me, lest I be like unto them that go down into the pit.' Ps. cxliii. 7. So that God's presence is the desire of the righteous for this cause also, even for that by it they gather that God delighteth in them. 'By this I know that thou favourest me, because mine enemies doth not triumph over me.' Ps. xli. 11. And is this all? No. 'And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.' Ps. xli. 12.

As by the presence of God being with us we know ourselves to be the people of God: so by this presence of God the world themselves are sometimes convinced who we are also.

Thus Abimelech saw that God was with Abraham. Ge. xxi. 22. Thus Abimelech saw that God was with Isaac. Ge. xxvi. 28, 29. Pharaoh knew that God was with Joseph. Ge. xli. 38. Saul 'saw and knew that the Lord *was* with David.' 1 Sa. xviii. 28. Saul's servant knew that the Lord was with Samuel. 1 Sa. ix. 6. Belshazzar's queen knew, also, that God was with Daniel. Darius knew, also, that God was with Daniel. And when the enemy saw the boldness of Peter and John, 'they took knowledge of them that they had been with Jesus.' Ac. iv. 13. The girl that was a witch, knew that Paul was a servant of the most high God. Ac. xvi. 17. There is a glory upon them that have God with them, a glory that sometimes glances and flashes out into the faces of those that behold the people of God; 'And all that sat in the council, looking stedfastly upon him, saw Stephen's face, as it had been the face of an angel;' such rays of Divine majesty did show themselves therein. Ac. vi. 15.

The reason is, for that, (1.) such have with them the wisdom of God. 2 Sa. xiv. 17-20. (2.) Such, also, have special bowels and compassions of God for others. (3.) Such have more of his majesty upon them than others. 1 Sa. xvi. 4. (4.) Such, their words and ways, their carriages and doings, are attended with that of God that others are destitute of. 1 Sa. iii. 19, 20. (5.) Such are holier, and of more convincing lives in general, than other people are. 2 Ki. iv. 9. Now there is both comfort and honour in this; for what comfort like that of being a holy man of God? And what honour like that of being a holy man of God? This, therefore, *is the* desire of the righteous, to wit, to have communion with God. Indeed none like God, and to be desired as he, in the thoughts of a righteous man.

2. And this leads me to the second thing, namely, *The liberty of the enjoyment of his holy ordinances*; for, next to God himself, nothing is so dear to a righteous man as the enjoyment of his holy ordinances.

'One *thing*,' said David, 'have I desired of *the* Lord, that will I seek after,' namely, 'that I may

dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.' Ps. xxvii. 4. The temple of the Lord was the dwelling-house of God, there he recorded his name, and there he made known himself unto his people. Ps. xi. 4. Hab. ii. 20. Wherefore this was the cause why David so earnestly desired to dwell there too, 'To behold,' saith he, 'the beauty of the Lord, and to inquire in his temple.' There he had promised his presence to his people, yea, and to bring thither a blessing for them; 'In all places where I record my name, I will come unto thee, and I will bless thee.' Ex. xx. 24. For this cause, therefore, as I said, it is why the righteous do so desire that they may enjoy the liberty of the ordinances and appointments of their God; to wit, that they may attain to, and have communion maintained with him. Alas! the righteous are as it were undone, if God's ordinances be taken from them: "How amiable *are* thy tabernacles, O Lord of hosts. My soul longeth, yea, even fainteth for the courts of the Lord, my heart and my flesh crieth out for the living God.' Ps. lxxxiv. 1, 2. Behold what a taking the good man was in, because at this time he could not attain to so frequent a being in the temple of God as his soul desired. It even longed and fainted, yea, and his heart and his flesh cried out for the God that dwelt in the temple at Jerusalem.

Yea, he seems in the next words to envy the very birds that could more commonly frequent the temple than he: 'The sparrow,' saith he, 'hath found a house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O Lord of hosts, my King, and my God.' Ps. lxxxiv. 3. And then blesseth all them that had the liberty of temple worship, saying, 'Blessed *are* they that dwell in thy house, they will be still praising thee.' Ps. lxxxiv. 4. Then he cries up the happiness of those that in Zion do appear before God. Ps. lxxxiv. 7. After this he cries out unto God, that he would grant him to be partaker of this high favour, saying, 'O Lord God of hosts, hear my prayer,' &c. 'For a day in thy courts *is* better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.' Ps. lxxxiv. 8–10.

But why is all this? what aileth the man thus to express himself? Why, as I said, the temple was the great ordinance of God; there was his true worship performed, there God appeared, and there his people were to find him. This was, I say, the reason why the Psalmist chose out, and desired this one thing, above all the things that were under heaven, even 'to behold there the beauty of the Lord, and to inquire in his temple.' There were to be seen the shadows of things in the heavens; the candlestick, the table of shew-bread, the holiest of all, where was the golden censer, the ark of the covenant overlaid round about with gold, the golden pot that had manna, Aaron's rod that budded, the tables of the covenant, and the cherubims of glory overshadowing the mercy-seat, which were all of them then things by which God showed himself merciful to them. He. ix. 1–5. compared with ix. 23. and viii. 5.

Do you think that love-letters are not desired between lovers? Why these, God's ordinances, they are his love-letters, and his love-tokens too. No marvel then if the righteous do so desire them: 'More to be desired *are they* than gold, yea, than much fine gold; sweeter also than honey and the honey-comb.' Ps. xix. 10. cxix. 72—127. Yea, this judgment wisdom itself passes upon these things. 'Receive,' saith he, 'my instruction, and not silver; and knowledge rather than choice gold. For wisdom *is* better than rubies: and all the things that may be desired, are not to be compared to it.' Pr. viii. 10, 11. For this cause therefore are the ordinances of God so much desired by the righteous. In them they meet with God; and by them they are builded, and nourished up to eternal life. 'As new born babes,' says Peter, 'desire the sincere milk of the word, that ye may grow thereby.' 1 Pe. ii. 2. As milk is nourishing to children, so is the word heard, read, and meditated on, to the righteous. Therefore it is their desire.

Christ made himself known to them in breaking of bread; who, who would not then, that loves to know him, be present at such an ordinance? Lu. xxiv. 35. Ofttimes the Holy Ghost, in the comfortable influence of it, has accompanied the baptized in the very act of administering it.* Therefore, 'in the way of thy judgments,' or appointments, 'O Lord, we thy people have waited for thee: the desire of *their* soul *is* to thy name, and to the remembrance of thee.' Is. xxvi. 8. Church fellowship, or the communion of saints, is the place where the Son of God loveth to walk; his first walking was in Eden, there he converted our first parents: 'And come, my beloved,' says he, 'let us get up to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth; there will I give thee my loves.' Ca. vii. 12. Church fellowship, rightly managed, is the glory of all the world. No place, no community, no fellowship, is adorned and bespangled with those beauties as is a church rightly knit together to their head, and lovingly serving

* This is one of the very few instances, if not the only one, in which Bunyan's attachment to believers' baptism appears, except when writing expressly upon the subject. Of all men, he was the most eminent for non-sectarian feelings, arising from his soul being so baptized into Christ as to leave no room for controversy upon ceremonial observances. I feel bound to confirm the truth of his observation, for if ever I enjoyed a heaven upon earth, it was on the Lord's day morning, when, publicly professing my faith in the Redeemer, I was solemnly baptized. Nor have I ever witnessed this ceremony since without the strongest emotions of love, and joy, and hope.—Ed.

one another. 'In his temple doth every one speak of *his* glory.' Ps. xxix. 9. Hence the church is called the place of God's desire on earth. 'This *is* my rest for ever, here I will dwell, for I have desired it.' Ps. cxxxii. 13—16. And again, thus the church confesseth when she saith, 'I *am* my beloved's, and his desire *is* towards me.'* Ca. vii. 10.

No marvel then if this be the one thing that David desired, and that which he would seek after, namely, 'to dwell in the house of the Lord all the days of his life.' And this also shows you the reason why God's people of old used to venture so hardly for ordinances, and to get to them with the peril of their lives, 'because of the sword of the wilderness.'† La. v. 9.

They were their bread, they were their water, they were their milk, they were their honey. Hence the sanctuary was called 'the desire of their eyes, and that which their soul pitieth, or the pity of their soul.' They had rather have died than lost it, or than that it should have been burned down as it was. Eze. xxiv. 21, 25.

When the children of Israel had lost the ark, they count that the glory was departed from Israel. But when they had lost all, what a complaint made they then! 'He hath violently taken away his tabernacle, as *if it were of* a garden, he hath destroyed his places of the assembly. The Lord hath caused the solemn feasts and sabbaths to be forgotten in Sion, and hath despised, in the indignation of his anger, the king and the priest.' La. ii. 6. Wherefore, upon this account, it was that the church in those days counted the punishment of her iniquity greater than the punishment of Sodom. La. iv. 6. 1 Sa. iv. 22.

By these few hints you may perceive what is the 'desire of the righteous.' But this is spoken of with reference to things present, to things that the righteous desire to enjoy while they are here; communion with God while here; and his ordinances in their purity while here. I come, therefore, in the second place, to show you that the righteous have desires that reach further, desires that have so long a neck as to look into the world to come.

[*Desires that can only be accomplished or enjoyed in eternity.*]

Second. Then the desires of the righteous are after that which yet *they know cannot be enjoyed till after death.* And those are comprehended under these two heads—1. They desire that presence of their Lord which is personal. 2. They desire to be in that country where their Lord personally is, that heavenly country.

1. [*They desire that presence of their Lord which is personal.*] For the first of these, says Paul, 'I have a desire to depart, and to be with Christ.' Thus you have it in Phi. i. 23, 'I have a desire to be with Christ.'

In our first sort of desires, I told you that the righteous desired spiritual communion with God; and now I tell you they desire to be with Christ's person—'I have a desire to be with Christ;' that is, with his person, that I may enjoy his personal presence, such a presence of his as we are not capable to enjoy while here. Hence he says, 'I have a desire to depart, that I might be with him; knowing,' as he says in another place, 'that whilst we are at home in the body, we are,' and cannot but be, 'absent from the Lord.' 2 Co. v. 6. Now this desire, as I said, is a desire that hath a long neck; for it can look over the brazen wall of this, quite into another world; and as it hath a long neck, so it is very forcible and mighty in its operation.

(1.) This desire breeds a divorce, a complete divorce, betwixt the soul and all inordinate love and affections to relations and worldly enjoyments. This desire makes a married man live as if he had no wife; a rich man lives as if he possessed not what he has, &c. 1 Co. vii. 29, 30. This is a soul-sequestering desire. This desire makes a man willing rather to be absent from all enjoyments, that he may be present with the Lord. This is a famous desire; none hath this desire but a righteous man. There are that profess much love to Christ, that yet never had such a desire in them all their life long. No, the relation that they stand in to the world, together with those many flesh-pleasing accommodations with which they are surrounded, would never yet suffer such a desire to enter into their hearts.

(2.) The strength of this desire is such, that it is ready, so far forth as it can, to dissolve that sweet knot of union that is betwixt body and soul, a knot more dear to a reasonable creature than that can be which is betwixt wife and husband, parent and child, or a man and his estate. For even 'all that a man hath will he give for his life,' and to keep

* Church fellowship, *rightly managed*, abounds with blessings, when the bishops or elders and the people are united in gospel bonds to promote each other's peace and holy enjoyments—their great happiness being to extend the benign influence of the Redeemer's kingdom. Let Watchful be the porter; Discretion admit the members; Prudence take the oversight; Piety conduct the worship; and Charity endear the members to each other, and it is a house 'beautiful.' 'Christians are like the several flowers in a garden; they have upon each of them the dew of heaven, which, being shaken, they let fall at each other's roots, and are jointly nourished and nourishers of each other.' Bunyan's *Pilgrim* and *Christian Behaviour*.—Ed.

† Blessed be God the sword is for the present sheathed. Marvellous was the indomitable courage of the martyrs under papacy, and, in a later day, of the Scottish Covenanters. They saw their friends and ministers tortured and murdered—the pain of the boots must have been inconceivable—the bones of their legs were crushed between pieces of iron, and, even when death had released the victim, savage barbarity was practised upon his mutilated remains; the head and hands were cut off and exhibited upon a pike, the hands fixed as in the attitude of prayer, to mock the holiest duty. Can we wonder that lambs became lions, overthrew the horrid enemy, and drove out State Episcopacy for ever?—Ed

body and soul firmly knit together. But now, when this desire comes, this 'silver cord is loosed;' is loosed by consent. This desire grants to him that comes to dissolve this union leave to do it delightfully. 'We are confident and willing rather to be absent from the body, and to be present with the Lord.' 2 Co. v. 8. Yea, this desire makes this flesh, this mortal life, a burden. The man that has this desire exercises self-denial, while he waits till his desired change comes. For were it not that the will of God is that he should live, and did he not hope that his life might be serviceable to the truth and church of God, he would not have wherewith to cool the heart of this desire, but would rather, in a holy passion with holy Job, cry out, 'I loathe,' or I abhor it, 'I would not live alway: let me alone,' that I may die, 'for my days are vanity.' Job vii. 15–17.

(3.) The strength of this desire shows itself in this also, namely, in that it is willing to grapple with the king of terrors, rather than to be detained from that sweet communion that the soul looks for when it comes into the place where its Lord is. Death is not to be desired for itself; the apostle chose rather to be clothed upon with his house which is from heaven, 'that mortality might be swallowed up of life.' 2 Co. v. 1–4. But yet, rather than he would be absent from the Lord, he was willing to be absent from the body. Death, in the very thoughts of it, is grievous to flesh and blood; and nothing can so master it in our apprehensions as that by which we attain to these desires. These desires do deal with death, as Jacob's love to Rachel did deal with the seven long years which he was to serve for her. It made them seem few, or but a little time; now so, I say, doth these desires deal with death itself. They make it seem little, nay, a servant, nay, a privilege; for that, by that a man may come to enjoy the presence of his beloved Lord. 'I have a desire to depart,' to go from the world and relations, to go from my body, that great piece of myself; I have a desire to venture the tugs and pains, and the harsh handling of the king of terrors, so I may be with Jesus Christ! These are desires of the righteous.

Are not these therefore strong desires? is there not life and mettle in them? have they not in them power to loose the bands of nature, and to harden the soul against sorrow? flow they not, think you, from faith of the finest sort, and are they not bred in the bosom of a truly mortified soul? are these the effects of a purblind spirit? are they not rather the fruits of an eagle-eyed confidence? O these desires! they are peculiar to the righteous; they are none others but the desires of the righteous.

Quest. But why do the righteous desire to be with Christ?

Answ. And I ask, Why doth the wife—that is, as the loving hind—love to be in the presence of her husband?

1. Christ in glory is worth the being with. If the man out of whom the Lord Jesus did cast a legion, prayed that he might be with him, notwithstanding all the trials that attended him in this life, how can it be but that a righteous man must desire to be with him now he is in glory? What we have heard concerning the excellency of his person, the unspeakableness of his love, the greatness of his sufferings, and the things that he still is doing for us, must needs command our souls into a desire to be with him. When we have heard of a man among us that has done for us some excellent thing, the next thing that our hearts doth pitch upon is, I would I could set mine eyes upon him. But was ever heard the like to what Jesus Christ has done for sinners? who then that hath the faith of him can do otherwise but desire to be with him? It was that which some time comforted John, that the time was coming that he should see him. 1 Jn. iii. 2. But that consideration made him bray like a hart,* to hasten the time that he might set his eyes upon him quickly. Re. xxii. 20. To see Jesus Christ, then, to see him as he is, to see him as he is in glory, is a sight that is worth going from relations, and out of the body, and through the jaws of death to see; for this is to see him head over all, to see him possessed of heaven for his church, to see him preparing of mansion-houses for those his poor ones that are now by his enemies kicked to and fro, like foot-balls in the world; and is not this a blessed sight?

2. I have a desire to be with him, to see myself with him; this is more blessed still; for, for a man to see himself in glory, this is a sight worth seeing. Sometimes I look upon myself, and say, Where am I now? and do quickly return answer to myself again, Why, I am in an evil world, a great way from heaven; in a sinful body, among devils and wicked men; sometimes benighted, sometimes beguiled, sometimes fearing, sometimes hoping, sometimes breathing, sometimes dying, and the like. But then I turn the tables, and say, But where shall I be shortly? where shall I see myself anon, after a few times more have passed over me? And when I can but answer this question thus—I shall see myself with Jesus Christ; this yields glory, even glory to one's spirit now: no marvel, then, if the righteous desire to be with Christ.

3. I have a desire to be with Christ; there the spirits of the just are perfected; there the spirits of the righteous are as full as they can hold. IIa.

* The noise made by animals of the stag or hart species is called, by Goldsmith, bellowing. It strikes the ear as something beneath the dignity of a hart to bray like an ass. Bunyan found the word in the margin of Ps. xlii. 1, 'The hart panteth.' Heb. 'Brayeth, after the water brooks.'—Ed.

xii. 23. A sight of Jesus in the Word, some know how it will change them from glory to glory, 2 Co. iii. 18; but how then shall we be changed and filled, when we shall see him as he is? 'When he shall appear, we shall be like him, for we shall see him as he is.' 1 Jn. iii. 2. Moses and Elias appeared to Peter, and James, and John, at the transfiguration of Christ, in glory. How so? Why, they had been in the heavens, and came thence with some of the glories of heaven upon them. Gild a bit of wood, yea, gild it seven times over, and it must not compare in difference to wood not gilt, to the soul that but a little while has been dipped in glory! Glory is a strange thing to men that are on this side of the heavens; it is that which eye hath not seen, nor ear heard, nor entered into the heart of man to conceive of; only the Christian has a Word and Spirit that at times doth give a little of the glimmering thereof unto him. But O! when he is in the Spirit, and sees in the Spirit, do you think his tongue can tell? But, I say, if the sight of heaven, at so vast a distance, is so excellent a prospect, what will it look like when one is in it? No marvel, then, if the desires of the righteous are to be with Christ.

Object. But if this be the character of a righteous man, to desire to depart and to be with Christ, I am none of them, for I never had such a desire in my heart; no, my fears of perishing will not suffer me either to desire to die to be with Christ, nor that Christ should come to judge the world.

Answ. Though thine is a case that must be excepted, for that thy desires may not as yet be grown so high; yet if thou art a righteous man, thy heart has in it the very seeds thereof. There are therefore desires, and desires to desire; as one child can reach so high, and the other can but desire to do so. Thou, if thou art a righteous man, hast desires, these desires ready to put forth into act, when they are grown a little stronger, or when their impediment is removed. Many times it is with our desires as it is with saffron,* it will bloom and blossom, and be ripe, and all in a night. Tell me, dost thou not desire to desire? Yea, dost thou not vehemently desire to desire to depart and to be with Christ? I know, if thou art a righteous man, thou dost. There is a man sows his field with wheat, but as he sows, soon it is covered with great clods; now, that grows as well as the rest, though it runs not upright as yet; it grows, and yet is kept down, so do thy desires; and when one shall remove the clod, the blade will soon point upwards.

I know thy mind; that which keeps thee that thou canst not yet arrive to this—to desire to depart and to be with Christ, is because some strong doubt or clod of unbelief, as to thy eternal welfare, lies hard upon thy desiring spirit. Now let but Jesus Christ remove this clod, and thy desires will quickly start up to be gone. I say, let but Jesus Christ give thee one kiss, and with his lips, as he kisses thee, whisper to thee the forgiveness of thy sins, and thou wilt quickly break out, and say, Nay then, Lord, let me die in peace, since my soul is persuaded of thy salvation!

There is a man upon the bed of languishing; but O! he dares not die, for all is not as he would have it betwixt God and his poor soul; and many a night he lies thus in great horror of mind; but do you think that he doth not desire to depart? Yes, yes, he also waits and cries to God to set his desires at liberty. At last the visitor comes and sets his soul at ease, by persuading of him that he belongs to God: and what then? 'O! now let me die, welcome death!' Now he is like the man in Essex, who, when his neighbour at his bedside prayed for him that God would restore him to health, started up in his bed, and pulled him by the arm, and cried out, No, no, pray that God will take me away, for to me it is best to go to Christ.

The desires of some good Christians are pinioned, and cannot stir, especially these sort of desires; but Christ can and will cut the cord some time or other: and then thou that wouldst shalt be able to say, 'I have a desire to depart, and to be with Jesus Christ.' Meantime, be thou earnest to desire to know thy interest in the grace of God; for there is nothing short of the knowledge of that can make thee desire to depart, that thou mayest be with Christ. This is that that Paul laid as the ground of his desires to be gone: 'We know,' says he, 'that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven.' 2 Co. v. 1, 2. And know, that if thy desires be right they will grow as other graces do, from strength to strength; only in this they can grow no faster than faith grows as to justification, and then hope grows as to glory. But we will leave this and come to the second thing.

2. [*They desire to be in that country where their Lord personally is.*] As the righteous men desire to be present with Jesus Christ, so they desire to be with him in that country where he is: 'But now they desire a better *country*, that is, an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city.' Ha. xi. 14–16. 'But now they desire a better *country*.' Here is a comparison. There was another country, to wit, their native country, the country from whence they came out, that in which

* Saffron was formerly cultivated near Bunyan's residence, but, although sold at a very high price, it scarcely paid for its expense. In the flowering season, it was needful to gather the flowers every morning as they came to perfection.—Ed.

they left their friends and their pleasures for the sake of another world, which, indeed, is a better country, as is manifest from its character. 'It is an heavenly.' As high as heaven is above the earth, so much better is that country which is a heavenly, than is this in which now we are.

A heavenly country, where there is a heavenly Father, Mat. vi. 14–16; xv. 13; xviii. 35; a heavenly host, Lu. ii. 13; heavenly things, Jn. iii. 12; heavenly visions, Ac. xxvi. 19; heavenly places, Ep. i. 3, 20; a heavenly kingdom, 2 Ti. iv. 18; and the heavenly Jerusalem, He. xii. 22; for them that are partakers of the heavenly calling, He. iii. 1; and that are the heavenly things themselves, He. ix. 23. This is a country to be desired, and therefore no marvel if any, except those that have lost their wits and senses, refuse to choose themselves an habitation here. Here is the 'Mount Zion, the city of the living God, the heavenly Jerusalem, and an innumerable company of angels: here is the general assembly and church of the firstborn, and God the Judge of all, and Jesus, and the spirits of just men made perfect.' He. xii. 22–24. Who would not be here? This is the country that the righteous desire for a habitation: 'but now they desire a better *country*, that is, an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city.' He. xi. 16.

Mark, they desire a country, and God prepareth for them a city; he goes beyond their desires, beyond their apprehensions, beyond what their hearts could conceive to ask for. There is none that are weary of this world from a gracious disposition that they have to an heavenly, but God will take notice of them, will own them, and not be ashamed to own them; yea, such shall not lose their longing. They desire a handful, God gives them a seaful; they desire a country, God prepares for them a city; a city that is an heavenly; a city that has foundation, a city whose builder and maker is God. He. xi. 10. Re. iii. 12. And all this is, that the promise to them might be fulfilled, 'The desire of the righteous shall be granted.' And this is the last thing propounded to be spoken to from the text. Therefore,

[WHAT IS MEANT BY GRANTING THESE DESIRES.]

THIRD. We then, in conclusion, come to inquire into WHAT IS MEANT, or to be understood, BY THE GRANTING OF THE RIGHTEOUS THEIR DESIRES; 'The desire of the righteous shall be granted.'

FIRST. To grant is to yield to what is desired, to consent that it shall be even so as is requested: 'The Lord hear thee in the day of trouble, the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion, remember all thy sacrifices: grant thee according to thine own heart and fulfil all thy counsel.' Ps. xx. 1–4. SECOND. To grant is to accomplish what is promised; thus God granted to the Gentiles repentance unto life, namely, for that he had promised it by the prophets from the days of old. Ac. xi. 18. Ro. xv. 9–12. THIRD. To grant, therefore, is an act of grace and condescending favour; for if God is said to humble himself when he beholds things in heaven, what condescension is it for him to hearken to a sinful wretch on earth, and to tell him, Have the thing which thou desireth. A wretch, I call him, if compared to him that hears him, though he is a righteous man, when considered as the new creation of God. FOURTH. To grant, then, is not to part with the thing desired, as if a desire merited, purchased, earned, or deserved it, but of bounty and goodwill, to bestow the thing desired upon the humble. Hence God's grants are said to be gracious ones. Ps. cxix. 29. FIFTH. I will add, that to grant is sometimes taken for giving one authority or power to do, or possess, or enjoy such and such privileges; and so it may be taken here: for the righteous has a right to a power, to enjoy the things bestowed on them by their God. So, then, to grant is to give, to accomplish, even of free grace, the desire of the righteous.

This is acknowledged by David, where he saith to God, 'Thou hast given him his heart's desire, and hast not withholden the request of his lips.' Ps. xxi. 2. And this is promised unto all that delight themselves in God, 'Delight thyself also in the Lord, and he shall give thee the desires of thy heart.' Ps. xxxvii. 4. And again, 'He will fulfil the desire of them that fear him, he also will hear their cry, and will save them.' Ps. cxlv. 19. By all these places it is plain, that the promise of granting desires is entailed to the righteous, and also that the grant to them is an act of grace and mercy. But it also follows, that though the desires of the righteous are not meritorious, yet they are pleasing in his sight; and this is manifest several ways, besides the promise of a grant of them.

First. In that the desires of God, and the desires of the righteous, jump or agree in one, they are of one mind in their desires: God's desire is to the work of his hands, and the righteous are for surrendering that up to him. 1. In giving up the heart unto him; 'My son,' says God, 'give me thy heart.' Pr. xxiii. 26. 'I lift my soul to thee,' says the righteous man. Ps. xxv. 1; lxxvi. 4. La. iii. 41. Here, therefore, there is an agreement between God and the righteous; it is, I say, agreed on both sides that God should have the heart: God desires it, the righteous man desires it, yea, he desires it with a groan, saying, 'Incline my heart unto thy testimony.' Ps. cxix. 36. 'Let my heart be sound in thy statutes.' Ps. cxix. 80. 2. They are also agreed about the disposing of the whole man: God is for body, and soul, and spirit; and the righteous de-

sires that God should have it all. Hence they are said to give themselves to the Lord, 2 Co. viii. 5; and to addict themselves to his service. 1 Co. xv. 16. 3. God desireth truth in the inward parts, that is, that truth may be at the bottom of all, Ps. li. 6, 16; and this is the desire of the righteous man likewise: 'Thy word have I hid in my heart,' said David, 'that I might not sin against thee.' Ps. cxix. 11. 4. They agree in the way of justification, in the way of sanctification, in the way of preservation, and in the way of glorification, to wit, which way to come at and enjoy all: wherefore, who should hinder the righteous man, or keep him back from enjoying the desire of his heart? 5. They also agree about the sanctifying of God's name in the world, saying, 'Thy will be done on earth as it is in heaven.' There is a great agreement between God and the righteous; 'he that is joined to the Lord is one spirit.' 1 Co. vi. 17. No marvel, then, if their desires in the general, so far as the righteous man doth know the mind of his God, are one, consequently their desires must be granted, or God must deny himself.

Second. The desires of the righteous are the life of all their prayers; and it is said, 'The prayer of the upright is God's delight.'

Jesus Christ put a difference betwixt the form and spirit that is in prayer, and intimates the soul of prayer is in the desires of a man; 'Therefore,' saith he, 'I say unto you, What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*.' Mar. xi. 24. If a man prays never so long, and has never so many brave expressions in prayer, yet God counts it prayer no further than there are warm and fervent desires in it, after those things the mouth maketh mention of. David saith, 'Lord, all my desire *is* before thee, and my groaning is not hid from thee.' Ps. xxxviii. 9. Can you say you desire, when you pray? or that your prayers come from the braying, panting, and longing of your hearts? If not, they shall not be granted: for God looks, when men are at prayer, to see if their heart and spirit is in their prayers; for he counts all other but vain speaking. Ye shall seek me, and find me, says he, when you shall search for me with all your heart. Ro. viii. 26, 27. Mat. vi. 7. Je. xxix. 12. The people that you read of in 2 Ch. xv., are there said to do what they did 'with all their heart, and with all their soul.' 'For they sought God with their whole desire.' 2 Ch. xv. 11—15. When a man's desires put him upon prayer, run along with him in his prayer, break out of his heart and ascend up to heaven with his prayers, it is a good sign that he is a righteous man, and that his desire shall be granted.

Third. By desire a righteous man shows more of his mind for God, than he can by any manner of way besides; hence it is said, 'The desire of man *is* his kindness, and a poor man,' that is sincere in his desires, '*is* better than' he that with his mouth shows much love, if he be 'a liar.' Pr. xix. 22.

Desires, desires, are copious things; you read that a man may 'enlarge his desire as hell,' Hab ii. 5; that is, if they be wicked; yea, and a righteous man may enlarge his desires as heaven. Ps. lxxiii. 25. No grace is so extensive as desires. Desires out-go all. Who believes as he desires to believe? and loves as he desires to love? and fears as he desires to fear God's name? Ne. i. 11. Might it be as a righteous man doth sometimes desire it should be, both with God's church, and also with his own soul, stranger things would be than there are; faith, and love, and holiness, would flourish more than it does! O! what does a righteous man desire? What do you think the prophet desired, when he said, 'O that thou wouldest rend the heavens and - come down?' Is. lxiv. 1. And Paul, when he said, he could wish that himself were accursed from Christ, for the vehement desire that he had that the Jews might be saved? Ro. ix. 1—3; x. 1. Yea, what do you think John desired, when he cried out to Christ to come quickly?

Love to God, as I said, is more seen in desires than in any Christian act. Do you think that the woman with her two mites cast in all that she desired to cast into the treasury of God? Or do you think, when David said that he had prepared for the house of God with all his might, that his desires stinted when his ability was at its utmost? 1 Ch. xxix. No, no; desires go beyond all actions; therefore I said it is the desires of a man that are reckoned for his kindness. Kindness is that which God will not forget; I mean the kindness which his people show to him, especially in their desires to serve him in the world. When Israel was come out of Egypt, you know how many stumbles they had before they got to Canaan. But forasmuch as they were willing or desirous to follow God, he passes by all their failures, saying, 'I remember thee,' and that almost a thousand years after,* 'the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was* not sown.' Je. ii. 2. Israel was holiness to the Lord, and the first fruits of his increase. There is nothing that God likes of ours better than he likes our true desires. For indeed true desires, they are the smoke of our incense, the flower of our graces, and the very vital part of our new man. They are our desires that ascend, and they that are the sweet of all the sacrifices that we offer to God. The man of desires is the man of kindness.

* The Israelites entered the wilderness fourteen hundred and ninety-one years before Christ. The prophecy of Jeremiah was delivered six hundred and twenty-nine years before Christ. This remembrance was eight hundred and sixty-two years after that memorable event. With God there can be no forgetfulness; a thousand years in his sight are but as yesterday.—Ed.

Fourth. Desires, true and right desires, they are they by which a man is taken up from the ground, and brought away to God, in spite of all opposers. A desire will take a man upon its back, and carry him away to God, if ten thousand men stand by and oppose it. Hence it is said, that 'through desire a man having separated himself,' to wit, from what is contrary to the mind of God, and so 'seeketh *and* intermeddleth with all wisdom.' Pr. xviii. 1.

All convictions, conversions, illuminations, favours, tastes, revelations, knowledge, and mercies, will do nothing, if the soul abides without desires. All, I say, is but like rain upon stones, or favours bestowed upon a dead dog. O! but a poor man with desires, a man that sees but little, that knows but little, that finds in himself but little, if he has but strong desires, they will supply all. His desires take him up from his sins, from his companions, from his pleasures, and carry him away to God. Suppose thou wast a minister, and wast sent from God with a whip, whose cords were made of the flames of hell, thou mightest lash long enough before thou couldest so much as drive one man that abides without desires to God, or to his kingdom, by that thy so sore a whip. Suppose again that thou wast a minister, and wast sent from God to sinners with a crown of glory in thy hand, to offer to him that first comes to thee for it; yet none can come without desires: but desire takes the man upon its back, and so brings him to thee.* What is the reason that men will with mouth commend God, and commend Christ, and commend and praise both heaven and glory, and yet all the while fly from him, and from his mercy, as from the worst of enemies? Why, they want good desires; their desires being mischievous, carry them another way. Thou entreatest thy wife, thy husband, and the son of thy womb, to fall in with thy Lord and thy Christ, but they will not. Ask them the reason why they will not, and they know none, only they have no desires. 'When we shall see him, *there is* no beauty in him that we should desire him.' Is. liii. 1–3. And I am sure if they do not desire him, they can by no means be made to come to him.

But now, desires, desires that are right, will carry a man quite away to God, and to do his will, let the work be never so hard. Take an instance or two for this.

You may see it in Abraham, Isaac, and Jacob. The text says plainly, they were not mindful of that country from whence they came out, through their desires of a better. Heb. xi. 8–16. God gave them intimation of a better country, and their minds did cleave to it with desires of it; and what then? Why, they went forth, and desired to go, though they did not know whither they went. Yea, they all sojourned in the land of promise, because it was but a shadow of what was designed for them by God, and looked to by their faith, as in a strange country; wherefore they also cast that behind their back, looking for that city that had foundations, of which mention was made before. Had not now these men desires that were mighty? They were their desires that thus separated them from their dearest and choice relations and enjoyments. Their desires were pitched upon the heavenly country, and so they broke through all difficulties for that.

You may see it in Moses, who had a kingdom at his foot, and was the alone visible heir thereof; but desire of a better inheritance made him refuse it, and choose rather to take part with the people of God in their afflicted condition, than to enjoy the pleasures of sin for a season. You may say, the Scripture attributes this to his faith. I answer, so it attributes to Abraham's faith his leaving of his country. But his faith begat in him these desires after the country that is above. So indeed Moses saw these things by faith; and therefore his faith begat in him these desires. For it was because of his desires that he did refuse, and did choose as you read. And here we may opportunely take an opportunity to touch upon the vanity of that faith that is not breeding, and that knows not how to bring forth strong desires of enjoying what is pretended to be believed; all such faith is false. Abraham's, Isaac's, Jacob's, and Moses' faith, bred in them desires, strong desires; yea, desires so strong as to take them up, and to carry them after what, by their faith, was made known unto them. Yea, their desires were so mightily set upon the things made known to them by their faith, that neither difficulties nor dangers, nor yet frowns nor flatteries, could stop them from the use of all lawful attempts of enjoying what they believed was to be had, and what they desired to be possessed of.

The women also that you read of, and others that would not, upon unworthy terms, accept of deliverance from torments and sundry trials, that they might, or because they had a desire to, be made partakers of a better resurrection. 'And others,' saith he, 'had trial of *cruel* mockings and scourgings; yea, moreover, of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins, and goat skins, being destitute, afflicted, tormented; of whom the

* How striking the contrast, but yet how true! 'A whip, whose cords were made of the flames of hell, could no more arouse a sinner dead in trespasses and sins than a crown of glory could allure him. With all the dread realities of the world to come pressed upon the conscience by a faithful minister, still, alas! how many maintain their downward course. The duty is ours to prophesy upon the dry bones. God and his gracious Spirit alone can raise them up to holy, happy enjoyments.—Ed.

world was not worthy. They wandered in deserts, and *in* mountains, and caves of the earth.' He. xi. 35—38.

But we will come to the Lord Jesus himself. Whither did his desires bring him? Whither did they carry him? and to what did they make him stoop? For they were his desires after us, and after our good, that made him humble himself to do as he did. Ca. vii. 10. What was it, think you, that made him cry out, 'I have a baptism to be baptized with, and how am I straitened till it be accomplished!' Lu. xii. 50. What was that baptism but his death? and why did he so long for it, but of desire to do us good? Yea, the passover being to be eaten on the eve of his sufferings, with what desires did he desire to eat it with his disciples? Lu. xxii. 15. Yea, his desires to suffer for his people made him go with more strength to lay down his life for them than they, for want of them, had to go to see him suffer. And they were in their way going up to Jerusalem, he to suffer, and they to look on, 'And Jesus went before them, and they were amazed, and as they followed, they were afraid.' Mar. x. 32. Mat. xx. 17.

I tell you, desires are strange things, if they be right; they jump with God's mind; they are the life of prayer; they are a man's kindness to God, and they which will take him up from the ground, and carry him away after God to do his will, let the work be never so hard. Is it any marvel, then, if the desires of the righteous are so pleasing to God as they are, and that God has so graciously promised that the desires of the righteous shall be granted? But we come now to

THE USE AND APPLICATION.

THE FIRST USE SHALL BE A USE OF INFORMATION. You have heard what hath been said of desires, and what pleasing things right desires are unto God. But you must know that they are the desires of his people, of the righteous, that are so. No wicked man's desires are regarded. Ps. cxii. 10. This men must be informed of, lest their desires become a snare to their souls. You read of a man whose 'desire killeth him.' Pr. xxi. 25. And why? but because he rests in desiring, without considering what he is, whether such a one unto whom the promise of granting desires is made; he coveteth greedily all the day long, but to little purpose. The grant of desires, of the fulfilling of desires, is entailed to the righteous man. There are four sorts of people that desire, that desire the kingdom of heaven; consequently, desires have a fourfold root from whence they flow.

First. The natural man desires to be saved, and to go to heaven when he dies. Ask any natural man, and he will tell you so. Besides, we see it is so with them, especially at certain seasons. As when some guilt or conviction for sin takes hold upon them; or when some sudden fear terrifies them; when they are afraid that the plague or pestilence will come upon them, and break up house-keeping for them; or when death has taken them by the throat, and is hauling them down stairs to the grave. Then, O then, 'Lord, save me, Lord, have mercy upon me; good people, pray for me! O! whither shall I go when I die, if sweet Christ has not pity for my soul?' And now the bed shakes, and the poor soul is as loath to go out of the body, for fear the devil should catch it, as the poor bird is to go out of the bush, while it sees the hawk waits there to receive her. But the fears of the wicked, they must come upon the wicked; they are the desires of the righteous that must be granted. Pray, take good notice of this. And to back this with the authority of God, consider that scripture, 'The wicked man travaileth with pain all *his* days, and the number of years is hidden to the oppressor. A dreadful sound *is* in his ears; in prosperity the destroyer shall come upon him. Trouble and anguish shall make him afraid; they shall prevail against him as a king ready to the battle.' Job xv. 20—24.*

Can it be imagined that when the wicked are in this distress, but that they will desire to be saved? Therefore he saith again, 'Terrors take hold on him as waters, a tempest stealeth him away in the night. The east wind,' that blasting wind, 'carrieth him away, and he departeth, and as a storm hurleth him out of' the world, 'his place. For *God* shall cast upon him, and not spare;' in flying 'he would fain fly out of his hand.' Job xxvii. 20—22. Their terrors and their fears must come upon them: their desires and wishes for salvation must not be granted. Is. lxv. 13; lxvi. 4. 'They shall call upon me,' says God, 'but I will not answer; they shall seek me early, but they shall not find me.' Pr. i. 28.

Second. There is the hypocrite's desire. Now his desire seems to have life and spirit in it. Also he desires, in his youth, his health, and the like; yet it comes to naught. You shall see him drawn to the life in Mar. x. 17. He comes running and kneeling, and asking, and that, as I said, in youth and health; and that is more than men merely natural do. But all to no purpose; he went as he came, without the thing desired. The conditions propounded were too hard for this hypocrite to comply withal. Mar. x. 21, 22.† Some indeed make

* This language is as expressive and original as it is like Bunyan. Death takes the sinner by the throat, and 'hauls him down stairs to the grave.' The indulgence in any sinful propensity has this downward, deathly tendency. Every lust, whether for riches or honours, for gambling, wine, or women, leads the deluded wretched votary step by step to the chambers of death. There is no hope in the dread prospect; trouble and anguish possess the spirit. Hast thou escaped, O my soul, from the net of the infernal fowler? Never forget that it is as a brand *snatched* from the burning. O to grace how great a debtor.—ED.

† It is not usual to call the rich young man a hypocrite.

a great noise with their desires over some again do; but in conclusion all comes to one, they meet together there where they go, whose desires are not granted.

'For what *is* the hope of the hypocrite, though he has gained' to a higher strain of desires, 'when God taketh away his soul?' 'Will God hear his cry when trouble cometh upon him?' Job xxvii. 8, 9. Did he not, even when he desired life, yet break with God in the day when conditions of life were propounded to him? Did he not, even when he asked what good things were to be done that he might have eternal life, refuse to hear or to comply with what was propounded to him? How then can his desires be granted, who himself refused to have them answered? No marvel then if he perishes like his own dung, if they that have seen him shall say they miss him among those that are to have their desires granted.

Third. There are the desires of the cold formal professor; the desires, I say, of him whose religion lies in a few of the shells of religion; even as the foolish virgins who were content with their lamps, but gave not heed to take oil in their vessels. These I take to be those whom the wise man calls the slothful: 'The soul of the sluggard desireth, and *hath* nothing; but the soul of the diligent shall be made fat.' Pr. xiii. 4. The sluggard is one that comes to poverty through idleness—that contents himself with forms: 'that will not plough' in winter 'by reason of the cold; *therefore* shall he beg in harvest,' or at the day of judgment, 'and *have* nothing.' Pr. xx. 4.

Thus you see that there are many that desire; the natural man, the hypocrite, the formalist, they all desire. For heaven is a brave place, and nobody would go to hell. 'Lord, Lord, open to us,' is the cry of many in this world, and will be the cry of more in the day of judgment. Of this therefore thou shouldst be informed; and that for these reasons:—

Because ignorance of this may keep thee asleep in security, and cause thee to fall under such disappointments as are the worst, and the worst to be borne. For, for a man to think to go to heaven because he desires it, and when all is done to fall into hell, is a frustration of the most dismal complexion. And yet thus it will be when desires shall fail, 'when man goes to his long home, and when the mourners go about the streets.' Ec. xii. 5. Because, as was said before, else thy desires, and that which should be for thy good, will kill thee. They kill thee at death, when thou shalt find them every one empty. And at judgment, when thou shalt be convinced that thou oughtest to go without what thou desirest, because thou wast not the man to whose desires the promise was made, nor the man that didst desire aright. To be informed of this is the way to put thee upon such sense and sight of thy case as will make thee in earnest betake thyself in that way to him that is acceptable, who grants the desires of the righteous. And then shalt thou be happy when thou shunnest to desire as the natural man desireth, as the hypocrite desireth, or as the formalist desireth. When thou desirest as the righteous do, thy desire shall be granted.

THE SECOND USE IS OF EXAMINATION. If this be so, then what cause hast thou that art conscious to thyself that thou art a desiring man to examine thyself whether thou art one whose desires shall be granted? For to what purpose should a man desire, or what fruits will desire bring him whose desires shall not be granted? Such a man is but like to her that longs, but loses her longing; or like to him that looks for peace while evil overtakes him.

Thou hast heard it over and over that the grant of desires belong to the righteous: shouldst thou then not inquire into thy condition, and examine thyself whether thou art a righteous man or no? The apostle said to the Corinthians, 'Examine yourselves whether ye be in the faith; prove your own selves; know you not how that Jesus Christ is in you, except ye be reprobates?' 2 Co. xiii. 5. You may be reprobates and not be aware of it, if you do not examine and prove your own selves. It is therefore FOR THY LIFE, wherefore do not deceive thyself. I have given you before a description of a righteous man, namely, that he is one made so of God by imputation—by an inward principle, and one that brings forth fruit to God. Now, this last thou mayst think thou hast; for it is easy and common for men to think when they bring forth fruit to themselves, that they bring it forth to God. Wherefore examine thyself.

First. Art thou righteous? If thou sayest, Yea; I ask, How comest thou righteous? If thou thinkest that obedience to the law of righteousness has made thee so, thou art utterly deceived; for he that thus seeks righteousness, yet is not righteous, because he cannot, by so doing, attain that thing he seeketh for. Ro. ix. 31, 32. Did not I tell thee before, that a man must be righteous before he doth one good work, or he can never be righteous? The tree must be good first, even before it brings forth one good apple.

Second. Art thou righteous? In whose judgment art thou righteous? Is it in the judgment of God, or of man? If not of God, it is no matter though all the men on earth should justify thee; thou for that art no whit the more righteous.

Third. Art thou righteous in the judgment of

To outward appearance he was in earnest. Negatively, he had kept the commandments. Now he is required to perform positive duties, and to live by faith. Here the mask falls off, and he concludes that eternal life is not worth the sacrifice. —ED.

God? Who told thee so? or dost thou but dream thereof? Indeed, to be righteous in God's sight is that, and only that, which can secure a man from wrath to come; for 'if God justifies, who is he that condemns?' Ro. viii. 33, 34. And this only is the man whose desires shall be granted.

Fourth. But still, I say, the question is, How comest thou to know that thou art righteous in the judgment of God? Dost thou know by what it is that God makes a man righteous? Dost thou know where that is by or with which God makes a man righteous? and also how God doth make a man righteous with it? These are questions, in the answer of which thou must have some heavenly skill, or else all that thou sayest about thy being righteous will seem without a bottom.

Fifth. Now, if thou answerest, That that which makes me righteous is the obedience of Christ to his Father's will, that this righteousness is before the throne of God, and that it is made mine by an act of God's free grace; I shall ask thee yet again,

Sixth. How camest thou to see thy need of this righteousness? And by what is this righteousness by thee applied to thyself? For this righteousness is bestowed upon those that see their need thereof. This righteousness is the refuge whereto the guilty fly for succour, that they may be sheltered from the wrath to come. Hast thou then fled, or dost thou indeed fly to it? He. vi. 16–19.

Seventh. None flies to this righteousness for life, but those who feel the sentence of condemnation by God's law upon their conscience; and that in that extremity have sought for righteousness first elsewhere, but cannot find it in all the world.

Eighth. For man, when he findeth himself at first a sinner, doth not straightway betake himself for righteousness to God by Christ; but, in the first place, seeks it in the law on earth, by labouring to yield obedience thereto, to the end he may, when he stands before God at death and judgment, have something to commend him to him, and for the sake of which he may at least help forward his acceptance with him.

Ninth. But being wearied out of this, and if God loves him he will weary him out of it, then he looks unto heaven and cries to God for righteousness; the which God shows him in his own good time he hath reckoned to him, for the sake of Jesus Christ.

Tenth. Now by this very discovery the heart is also principled with the spirit of the gospel; for the Spirit comes with the gospel down from heaven to such an one, and fills his soul with good; by which he is capacitated to bring forth fruit, true fruit, which are the fruits of righteousness imputed, and of righteousness infused, to the glory and praise of God.

Eleventh. Nor can anything but faith make a man see himself thus made righteous; for this righteousness is revealed from faith to faith, from the object of faith to the grace of faith, by the Spirit of faith. A faithless man, then, can see this no more than a blind man can see colours; nor relish this, no more than a dead man tasteth victuals. As, therefore, blind men talk of colours, and as dead men relish food, so do carnal men talk of Jesus Christ; to wit, without sense or savour; without sense of the want, or savour of the worth and goodness of him to the soul.

Twelfth. Wherefore, I say, it is of absolute necessity that with thy heart thou deal in this point, and beware of self-deceiving; for if thou fail here, thy desires will fail thee for ever: 'for the desire of the righteous,' and that only, 'must be granted.'

THE THIRD USE IS CAUTIONARY. Let me here, therefore, caution thee to beware of some things, by which else, perhaps, thou mayest deceive thyself.

First. Take heed of taking such things for grants of desires, that accidentally fall out; accidentally, I mean, as to thy desires; for it is possible that that very thing that thou desirest may come to pass in the current of providence, not as an answer of thy desires. Now, if thou takest such things for a grant of thy desires, and consequently concludest thyself a righteous man, how mayest thou be deceived? The ark of God was delivered into the hand of the Philistines, which they desired; but not for the sake of their desires, but for the sins of the children of Israel. The land of Canaan was given unto Israel, not for the sake of their desires, but for the sins of those whom God cast out before them; and to fulfil the promise that God, before they were born, had made unto their fathers. De. ix. 5, 6. Israel was carried away captive out of their own land, not to fulfil the desires of their enemies, but to punish them for their transgressions. These, with many of smaller importance, and more personal, might be mentioned, to show that many things happen to us, some to our pleasing, and some to the pleasing of our enemies; which, if either we or they should count the returns of our prayer, or the fruits of our desires, and so draw conclusions of our estate to be for the future happy, because in such things we seemed to be answered of God, we might greatly swerve in our judgments, and become the greatest at self-deceiving.

Second. Or shouldest thou take it for granted that what thou enjoyest thou hast it as the fruit of thy desires; yet if the things thou boast of are things pertaining to this life, such may be granted thee as thou art considered of God as his creature, though thyself art far enough off from being a righteous man. 'Thou openest thy hand,' says the Psalmist, 'and satisfiest the desire of every living thing.' Ps. cxlv. 16. Again, 'He

feeds the young ravens that cry to him; and the young lions seek their meat from God.' Ps. cxlvii. 9; civ. 21. Cain, Ishmael, Ahab too, had in some things their desires granted them of God. Ge. iv. 14, 15; xxi. 17, 18. 1 Ki. xxi. 29. For if God will hear the desire of the beast of the field, the fishes of the sea, and of the fowls of heaven; no marvel if the wicked also may boast him of his heart's desire. Ps. x. 3. Into whose hand, as he saith in another place, 'God bringeth abundantly.' Take heed, therefore, neither these things, nor the grant of them, are any signs that thou art a righteous man, or that the promise made to the righteous in granting their desires are accomplished upon thee. I think a man may say, that the men that know not God have a fuller grant, I mean generally, of their desires of temporal things, than has the child of God himself; for his portion lying in better things, his desires are answered another way.

Third. Take heed, God grants to some men their desires in anger, and to their destruction. He gave to some 'their own desire,' 'but sent leanness into their soul.' Ps. lxxviii. 29; cvi. 15. Jer. xlii. 22. All that God gives to the sons of men, he gives not in mercy; he gives to some an inferior, and to some a superior portion; and yet so also he answereth them in the joy of their heart. Some men's hearts are narrow upwards, and wide downwards; narrow as to God, but wide for the world; they gape for the one, but shut themselves up against the other; so as they desire they have of what they desire; 'whose belly thou fillest with thy hid *treasure*,' for that they do desire; but 'as for me,' said David, these things will not satisfy, 'I shall be satisfied when I awake, with thy likeness.' Ps. xvii. 14, 15.

I told you before, that the heart of a wicked man was widest downward, but it is not so with the righteous: therefore the portion of Jacob is not like them; God has given to him himself. The temple that Ezekiel saw in the vision was still widest upward; it spread itself toward heaven. Eze. xli. 7. So is the church, and so is the righteous, and so are his desires. Thy great concern, therefore, is to consider, since thou art confident that God also heareth thy desires; I say, to consider, whether he answereth thee in his anger; for if he doth so, thy desires come with a woe; therefore, I say, look to thyself. A full purse and a lean soul, is a sign of a great curse. 'He gave them their desire, but he sent leanness into their soul.' Take heed of that; many men crave by their desires, as the dropsical man craves drink; his drinking makes his belly swell big, but consumes other parts of his body. O! it is a sad grant, when the desire is granted, only to make the belly big, the estate big, the name big; when even by this bigness the soul pines, is made to dwindle, to grow lean, and to look like an anatomy.

I am persuaded that it is thus with many, who, while they were lean in estates, had fat souls; but the fattening of their estates has made their souls as to good, as lean as a rake. They cannot now breathe after God; they cannot now look to their hearts; they cannot now set watch and ward over their ways; they cannot now spare time to examine who goes out, or who comes in. They have so much their desires in things below, that they have no leisure to concern themselves with, or to look after things above; their hearts are now as fat as grease; their eyes do now too much start out, to be turned and made to look inward. Ps. cxix. 70; lxxiii. 7. They are now become, as to their best part, like the garden of the slothful, all grown over with nettles and briars, that cover the face thereof; or, like Saul, removed from a little estate, and low condition, to much, even worse and worse. Men do not know what they do in desiring things of this life, things over and above what are necessary; they desire them, and they have them with a woe. 'Surely he shall not feel quietness in his belly,' his belly is taken for his conscience. Pr. xx. 27. 'He shall not save of that which he desired,' to help him in an evil day. Job xx. 20. 1 Ti. vi. 17–19.

I shall not here give my caution to the righteous, but shall reserve that for the next use. But, O! that men were as wise in judging of the answering of the desires, as they are in judging of the extravagancies of their appetites. You shall have a man even from experience reclaim himself from such an excess of eating, drinking, smoking, sleeping, talking, or pleasurable actions, as by his experience he finds is hurtful to him, and yet all this may but hurt the body, at least the body directly; but how blind, how unskilled are they in the evils that attend desires! For, like the man in the dropsy, made mention of before, they desire this world, as he doth drink, till they desire themselves quite down to hell. Look to it, therefore, and take heed; God's granting the things pertaining to this life unto thee, doth neither prove that thou art righteous, nor that he acts in mercy towards thee, by giving of thee thy desires.

THE FOURTH USE IS FOR ENCOURAGEMENT. Is it so? shall the desire of the righteous be granted? Then this should encourage them that in the first place have sought the kingdom of God and his Son's righteousness, to go on in their desires. God has given thee his Son's righteousness to justify thee; he has also, because thou art a son, sent forth the Spirit of his Son into thy heart to sanctify thee, and to help thee to cry unto him, Father, Father. Wilt thou not cry? wilt thou not desire? thy God has bidden thee 'open thy mouth wide;' he has bid thee open it wide, and promised, saying, 'And I will fill it;' and wilt

thou not desire? Ps. lxxxi. 10. O! thou hast a licence, a leave, a grant to desire; wherefore be not afraid to desire great mercies of the God of heaven; this was Daniel's way, and he set others to do it too. Da. ii. 18.

Objection. But I am an unworthy creature.

Answer. That is true; but God gives to no man for his worthiness, nor rejects any for their sinfulness, that come to him sensible of the want and worth of mercy for them. Besides, I told thee before, that the desires of a righteous man, and the desires of his God, do jump or agree. God has a desire to thee; thou hast a desire to him. Job xiv. 15. God desires truth in the inward parts, and so dost thou with all thy heart. Ps. v. 1—6. Ho. vi. 5. God desires mercy, and to show it to the needy; that is it thou also wantest, and that which thy soul craves at his hand. Seek, man, ask, knock, and do not be discouraged; the Lord grant all thy desires. Thou sayest thou art unworthy to ask the biggest things, things spiritual and heavenly; well, will carnal things serve thee, and answer the desires of thy heart? Canst thou be content to be put off with a belly well filled, and a back well clothed? O! better I never had been born!

See, thou wilt not ask the best, and yet canst not make shift without them. Shift, no, no shift without them; I am undone without them, undone for ever and ever, sayest thou; well then desire; so I do, sayest thou. Ah! but desire with more strong desires, desire with more large desires, desire spiritual gifts, covet them earnestly, thou hast a licence too to do so. 1 Co. xiv. 1. God bids thee do so; and I, says the apostle, 'desire that ye faint not,' Ep. iii. 13. that is, in the prosecution of your desires, what discouragements soever you may meet with in the way; for he hath said, 'The desire of the righteous shall be granted.'

Objection. But I find it not so, says one: for though I have desired and desired, a thousand times upon my knees, for something that I want, yet I have not my desire; and indeed the consideration of this hath made me question whether I am one of those to whom the promise of granting desires is made.

Answ. To this objection many things must be replied. *First.* By way of question. *Second.* Then by way of answer.

First. By way of question; what are the things thou desirest, are they lawful or unlawful? for a Christian may desire unlawful things; as the mother of Zebedee's children did when she came to Christ, nay, her sons themselves had their hearts therein, saying, 'Master, we would that thou shouldest do for us whatsoever we shall desire.' Mar. x. 35. Mat. xx. 20. They came with a wide mouth, but their desire was unlawful, as is evident, for that Christ would not grant it. James also himself caught those unto whom he wrote, in such a fault as this, where he says, 'Ye kill, and desire to have, and cannot obtain.' Ja. iv. 2.

There are four things that are unlawful to be desired. To desire the life of thine enemy is unlawful. 1 Ki. iii. 11. De. v. 21. To desire anything that is thy neighbour's is unlawful. To desire to share in the prosperity of the wicked is unlawful. Ps. lxxiii. 3. To desire spiritual things for evil ends is unlawful. Pr. xxiv. 1, 19. Ja. iv. 3—4.

Are they lawful things which thou desirest? Yet the question is, Are they absolutely or conditionally promised? If absolutely promised, hold on in desiring; if conditionally promised, then thou must consider whether they are such as are essential to the well-being of thy soul in thy Christian course in this life. Or whether they are things that are of a more inferior sort.

If they are such as are essential to the well-being of thy soul in thy Christian course in this world, then hold on in thy desires; and look also for the conditions that that word calls for, that proffereth them to thee; and if it be not possible to find them in thyself, look for them in Christ, and cry to God for them, for the Lord's sake. But if they be of an inferior sort, and thou canst be a good Christian without them, desire them, and yet be content to go without them; for who knows but it may be better that thou shouldest be denied, than that thou shouldest have now a grant of some things thou desirest? and herein thou hast thy Lord for thy pattern; who, though he desired that his life might be prolonged, yet wound up that prayer with a 'nevertheless, not my will, but thine be done.' Mat. xxvi. 39—42. Mar. xiv. 36.

Second. By way of answer; but we will suppose that the thing thou desirest is good; and that thy heart may be right in asking; as suppose thou desirest more grace; or as David has it, more 'truth in the inward and hidden part.' Ps. li. 6. Yet there are several things for thy instruction, may be replied to thy objection, as,

1. Thou, though thou desirest more of this, mayest not yet be so sensible of the worth of what thou askest, as perhaps God will have thee be, before he granteth thy desire; sometimes Christians ask for good things without having in themselves an estimate proportionable to the worth of what they desire; and God may hold it therefore back, to learn them to know better the worth and greatness of that thing they ask for. The good disciples asked they knew not what. Mar. x. 38. I know they asked what was unlawful, but they were ignorant of the value of that thing; and the same may be thy fault when thou askest for things most lawful and necessary.

2. Hast thou well improved what thou hast received already? Fathers will hold back more money, when the sons have spent that profusely which they had received before. 'He that is faith-

ful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.' 'And if ye have not been faithful in that which is another man's, who shall give you that which is your own?' Lu. xvi. 10, 12. See here an objection made against a further supply, or rather against such a supply as some would have, because they have misspent, or been unfaithful in what they have already had. If thou, therefore, hast been faulty here, go, humble thyself to thy friend, and beg pardon for thy faults that are past, when thou art desiring of him more grace.

3. When God gives to his the grant of their desires, he doth it so as may be best for our advantage; now there are times wherein the giving of grace may be best to our advantage; as, (1.) Just before a temptation comes, then, if it rains grace on thee from heaven, it may be most for thy advantage. This is like God's sending of plenty in Egypt just before the years of famine came. (2.) For God to restrain that which thou desirest, even till the spirit of prayer is in a manner spent, may be further to inform thee, that though prayer and desires are a duty, and such also to which the promise is made; yet God sees those imperfections in both thy prayers and desires, as would utterly bind his hands, did he not act towards thee merely from motives drawn from his own bowels and compassion, rather than from any deserving that he sees in thy prayers. Christians, even righteous men, are apt to lean too much to their own doings; and God, to wean them from them, ofttimes defers to do what they by doing expect, even until in doing their spirits are spent, and they as to doing can do no longer. When they that cried for water had cried till their spirits failed, and their tongue clave to the roof of their mouth for thirst; then the Lord did hear, and then the God of Israel did give them their desire. Also when Jonas his soul fainted under the consideration of all the evils that he had brought upon himself; then his prayer came unto God into his holy temple. Jonah ii. 7. Is. xli. 17, 18. The righteous would be too light in asking, and would too much overprize their works, if their God should not sometimes deal in this manner with them. (3.) It is also to the advantage of the righteous, that they be kept and led in that way which will best improve grace already received, and that is, when they spin it out and use it to the utmost; when they do with it as the prophet did with that meal's meat that he ate under the juniper-tree, 'he went in the strength of that meat forty days and forty nights, even to the mount of God.' 1 Ki. xix. 8. Or when they do as the widow did, spend upon their handful of flour in the barrel, and upon that little oil in the cruse, till God shall send more plenty. 1 Ki. xvii. 9–16. The righteous are apt to be like well fed children, too wanton, if God should not appoint them some fasting days. Or they would be apt to cast away fragments, if God should give them every day a new dish. So then God will grant the desires of the righteous in that way which will be most for their advantage. And that is, when they have made the best of the old store. 1 Ki. xix. 4–8. If God should give us two or three harvests in a year, we should incline to feed our horse and hogs with wheat; but being as it is, we learn better to husband the matter.

By this means, we are also made to see, that there is virtue sufficient in our old store of grace to keep us with God in the way of our duty, longer than we could imagine it would. I myself have cried out I can stand no longer, hold out no longer, without a further supply of grace; and yet I have by my old grace been kept even after this, days, and weeks, and months, in a way of waiting on God. A little true grace will go a great way, yea, and do more wonders than we are aware of. If we have but grace enough to keep us groaning after God, it is not all the world that can destroy us.*

4. Perhaps thou mayest be mistaken. The grace thou prayest for, may in great measure be come unto thee. Thou hast been desiring of God, thou sayest, more grace; but hast it not.

But how, if whilst thou lookest for it to come to thee at one door, it should come to thee in at another? And that we may a little inquire into the truth of this, let us a little consider what are the effects of grace in its coming to the soul, and then see if it has not been coming unto thee almost ever since thou hast set upon this fresh desire after it. (1.) Grace, in the general effect of it, is to mend the soul, and to make it better disposed. Hence when it comes, it brings convincing light along with it, by which a man sees more of his baseness than at other times. More, I say, of his inward baseness. It is through the shinings of the Spirit of grace that those cobwebs and stinks that yet remain in thee are discovered: 'In thy light shall we see light.' And again, whatsoever makes manifest is light. If then thou seest thyself more vile than formerly, grace by its coming to thee has done this for thee. (2.) Grace, when it comes, breaks and crumbles the heart, in the sense and sight of its vileness. A man stands amazed and confounded in himself; breaks and falls down on his face before God; is ashamed to lift up so much as his face to God, at the sight and apprehension of how wicked he is. (3.) Grace, when it comes, shows to a man more of the holiness and patience of God; his holiness to make us wonder at his patience, and his patience to make us wonder

* We have here an additional section to the *Grace Abounding to the Chief of Sinners*. The result of long experience convinced him that if he possessed a spark of grace which impelled him to groan after God, all the powers of earth and hell could not destroy him.—Ed.

at his mercy, that yet, even yet, such a vile one as I am, should be admitted to breathe in the land of the living, yea more, suffered to come to the throne of grace. (4.) Grace is of a heart-humbling nature: it will make a man count himself the most unworthy of anything, of all saints. It will make a man put all others afore him, and be glad too, if he may be one beloved, though least beloved, because most unworthy. It will make him with gladness accept of the lowest room, as counting all saints more worthy of exaltation than himself. (5.) Grace will make a man prize other men's graces and gracious actions above his own. As he thinks every man's candle burns brighter than his, every man improves grace better than he, every good man does more sincerely his duty than he. And if these be not some of the effects of the renewings of grace, I will confess I have taken my mark amiss. (6.) Renewings of grace beget renewed self-bemoanings, self-condemnation, self-abhorrences.

And say thou prayest for communion with, and the presence of God. God can have communion with thee, and grant thee his presence, and all this shall, instead of comforting of thee at present, more confound thee, and make thee see thy wickedness. Is. vi. 1–5. Some people think they never have the presence and the renewings of God's grace upon them but when they are comforted, and when they are cheered up; when, alas! God may be richly with them, while they cry out, By these visions my sorrows are multiplied; or, because I have seen God, I shall die. Da. x. 8–17. Ju. xiii. 22.

And tell me now, all these things considered, has not grace, even the grace of God, which thou hast so much desired, been coming to thee, and working in thee in all these hidden methods? And so doing, has it not also accommodated thee with all the aforenamed conveniences? The which when thou considerest, I know thou wouldest not be without for all the good of the world. Thus, therefore, thy desire is accomplishing; and when it is accomplished, will be sweet to thy soul. Pr. xiii. 19.

5. But we will follow thee a little in the way of thy heart. Thou sayest thou desirest, and desirest grace, yea, hast been a thousand times upon thy knees before God for more grace, and yet thou canst not attain. I answer,

(1.) It may be the grace which thou prayest for, is worth thy being upon thy knees yet a thousand times more. We find, that usually they that go to king's courts for preferment, are there at great expenses; yea, and wait a great while, even until they have spent their whole estates, and worn out their patience too. Yet they at last prevail, and the thing desired comes. Yea, and when it is come, it sets them up anew, and makes them better men—though they did spend all that they had to obtain it—than ever they were before. Wait, therefore, wait, I say, on the Lord. Ps. xxvii. 14. Wait therefore with David, wait patiently; bid thy soul cheer up, and wait. Ps. xxxvii. 7; lxii. 5. 'Blessed *are* all they that wait for him.' Is. xxx. 18.

(2.) Thou must consider, that great grace is reserved for great service; thou desirest abundance of grace, thou dost well, and thou shalt have what shall qualify and fit thee for the service that God has for thee to do for him, and for his name in the world. The apostles themselves were to stay for great grace until the time of their work was come. Ac. i. 4–8; iv. 33. I will not allot thy service, but assure thyself, when thy desire cometh, thou wilt have occasion for it; new work, new trials, new sufferings, or something that will call for the power and virtue of all the grace thou shalt have to keep thy spirit even, and thy feet from slipping, while thou art exercised in new engagements. Assure thyself, thy God will not give thee straw, but he will expect brick: 'For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.' Lu. xii. 48. Wherefore, as thou art busy in desiring more grace, be also desirous that wisdom to manage it with faithfulness may also be granted unto thee. Thou wilt say, Grace, if I had it, will do all this for me. It will, and will not. It will, if thou watch and be sober; it will not, if thou be foolish and remiss. Men of great grace may grow consumptive in grace, and idleness may turn him that wears a plush jacket into rags.* David was once a man of great grace, but his sin made the grace which he had to shrink up, and dwindle away, as to make him cry out, O! 'take not thy holy spirit' utterly 'from me.' Ps. li. 11; cxix. 8. Or, perhaps God withholds what thou wouldest have, that it may be the more prized by thee when it comes: 'Hope deferred maketh the heart sick, but *when* the desire cometh, *it is* a tree of life.' Pr. xiii. 12.

6. Lastly, but dost thou think that thy more grace will exempt thee from temptations? Alas! the more grace, as was hinted, the greater trials. Thou must be, for all that, like the ship of which thou readest, sometimes high, sometimes low; sometimes steady, sometimes staggering; sometimes in, and sometimes even at the end of thy very wits. For 'so he brings us to our desired haven.' Ps. cvii. 23–30. Yet grace is the gold and preciousness of the righteous man: yea, and herein appears the uprightness of his soul, in that though all

* As it is in temporal things, so it is in spiritual. If new discoveries of Divine love lead to want of watchfulness, trial and sorrow must ensue. About sixty years ago a next door neighbour, a hatter, gained a prize in the lottery of ten thousand pounds—he became intoxicated with his wealth, moved to the fashionable end of London, went into a large way of business, dissipated his fortune, and died in a workhouse! Christian, if you have unexpected enjoyments, be watchful; it is to fit you for trials.—ED.

these things attend the grace of God in him, yet he chooseth grace here above all, for that it makes him the more like God and his Christ, and for that it seasons his heart best to his own content; and also for that it capacitates him to glorify God in the world.

THE CONCLUSION.

Is it so? Is this the sum of all, namely, That 'the fear of the wicked it shall come upon him,' and that 'the desire of the righteous shall be granted?' Then this shows us what is determined concerning both. Concerning the wicked, that all his hopes shall not bring him to heaven; and concerning the righteous, that all his fears shall not bring him to hell. But what a sad thing is it for one to be a wicked man! Nothing can help him, his wickedness is too strong for him: 'His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.' Pr. v. 22. He may twist and twine, and seek to work himself from under the sentence passed upon him; but all will do him no pleasure: 'The wicked is driven away in his wickedness. But the righteous hath hope in his death.' Pr. xiv. 32. Loth he is to be righteous now; and as loth he will be to be found in his sins at the dreadful day of doom. But so it must be: 'Upon the wicked God shall rain snares, fire, and brimstone, and a horrible' burning 'tempest: *this shall be* the portion of their cup.' Ps. xi. 6.

'Wo unto the wicked' therefore: '*it shall be* ill *with him*, for the reward of his hands shall be given him.' Is. iii. 10. The just God will recompense both the righteous and the wicked, even according to their works. And yet for all this the wicked will not hear! When I read God's Word, and see how the wicked follow their sins, yea, dance in the ways of their own destruction, it is astonishing to me. Their actions declare them, though not Atheists in principle, yet such in practice.* What do all their acts declare, but this, that they either know not God, or fear not what he can do unto them? But, O! how will they change their note, when they see what will become of them! How wan will they look! Yea, the hair of their heads will stand on end for fear; for their fear is their portion; nor can their fears, nor their prayers, nor their entreaties, nor their wishes, nor their repentings, help them in this day. And thus have I showed you what are the 'desires of the righteous,' and that the 'fear of the wicked shall come upon him, but the desire of the righteous shall be granted.'

---

* This is one of the most decisive proofs of the awfully degraded state of human nature. Men believe, or pretend to believe, that this life is but a span in comparison with eternity —that there is a heaven to reward the righteous and a hell to receive the unconverted sinner; and yet make no personal inquiry at the holy oracles of God whether they have been born again to newness of life, or whether they remain in their sins. The great mass of mankind prefer paying their pence to a priest to mislead them to destruction, than to trouble themselves with God's holy Word. O for the outpouring of the Holy Spirit, that men may be released from such bondage and slavery, and enter upon the happy glorious liberty of the sons of God.—Ed.

GLASGOW:
W. G. BLACKIE AND CO., PRINTERS,
VILLAFIELD.